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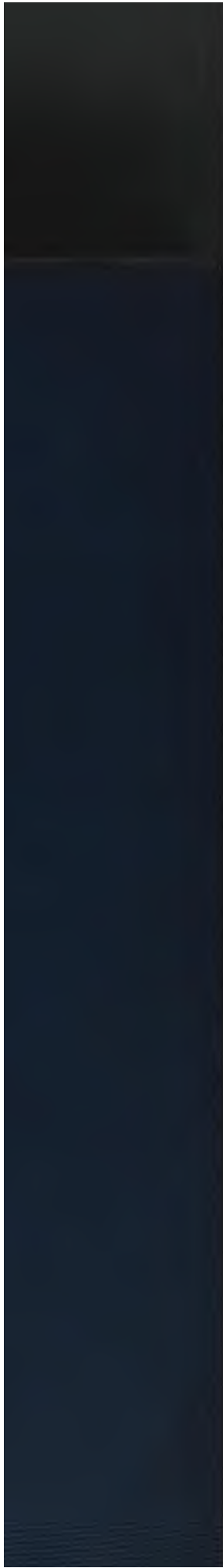
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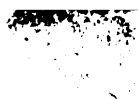




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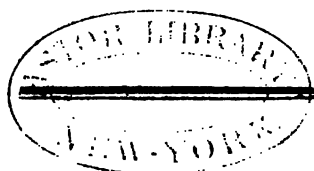


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FOR THE YEAR OF OUR LORD

1819.

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[Vol. III.]

Memoirs of the late Bishop HORNE, extracted from the life of that eminent Prelate, by the Rev. WILLIAM JONES, of Nayland.

DOCTOR George Horne, late Bishop of Norwich, and for several years President of Magdalen College, in Oxford, and Dean of Canterbury, was born at Otham, a small village near Maidstone, in Kent, on the first of November, in the year 1730. His father was the Rev. Samuel Horne,* M. A. Rector of Otham, a very learned and respectable clergyman, who for some years had been a tutor at Oxford.

Under his father's tuition he led a pleasant life, and made a rapid progress in Greek and Latin. But some well meaning friend, fearing he might be spoiled by staying so long at home, advised the sending of him to school. To this his good father, who never was given to make much resistance, readily consented: and he was accordingly placed in the school at Maidstone, under the care of the Rev. Deodatus Bye, a man of good principles, and well learned in Latin, Greek, and Hebrew; who, when he had received his new scholar, and examined him at the age of thirteen, was so surprised at his proficiency, that he asked him why he came to school, when he was rather fit to go from school? With this gentleman he continued two years; during which he added much to his stock of learning, and among other things, a little elementary knowledge of the Hebrew, on the plan of Buxtorf, which was of great advantage to him afterwards.

While Mr. Horne was at school, a Maidstone scholarship in University College became vacant; in his application for which he succeeded, and, young as he was, the master recommended his going directly to college.

Soon after he was settled at University College, (where he was admitted on the 15th of March, 1745-6,) Mr. Hobson, a good and learned tutor of the house, gave out an exercise, for a trial of skill, to Mr. Horne and the present writer of his life, who was also in his first year. They were ordered to take a favourite Latin ode of Boëtius, and present it to the tutor in a different Latin metre. This they both did as well as they could: and the contest, instead of dividing, united them ever after, and had also the effect of inspiring them with a love of the Lyric Poetry of that author.

To show how high Mr. Horne's character stood with all the members of his college, old and young, I need only mention the following fact. It happened about the time when he took his Bachelor's degree, which was on the 27th of October, 1749, that a Kentish fellowship became vacant at Magdalen College; and there was, at that time, no scholar of the house who was upon the county. The senior fellow of University College having heard of this, said nothing of it to Mr. Horne, but went down to Magdalen College, told them what an extraordinary young man they might find in University College, and gave him such a recommendation as disposed the society to accept of him. When the day of election came, they found him such as he had been represented, and much more; and, in 1750, he was accordingly chosen a fellow of Magdalen College, and on the first of

* He died in 1768, aged 75.
 Vol. III.

June, 1752, he took the degree of Master of Arts.

If we look back upon our past lives, it will generally be found, that the leading events, which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an overruling Providence, which acts without consulting us; putting us into situations which are either best for ourselves, or best for the world, or best for both; and leading us as it led the patriarch Abraham; of whom we are told, that he *knew not whither he was going*. This was plainly the case in Mr. Horne's election to Magdalen College. A person took up the matter, unsolicited, and in secret: he succeeded. When fellow, his character and conduct gave him favour with the society, and, when Dr. Jenner died, they elected him president: the headship of the college introduced him to the office of vice-chancellor; which, at length, made him as well known to Lord North as to the Earl of Liverpool: this led to the deanry of Canterbury, and that to the bishopric of Norwich.

The time drew near when he was to take holy orders. This was a serious affair to him; and he entered upon it, as every candidate ought to do, with a resolution to apply the studies he had followed to the practice of his ministry; and, above all the rest, his study of the Holy Scripture. Soon after he had been ordained, on Trinity Sunday, 1753, by the Bishop of Oxford, he related the circumstance by letter to an intimate friend, not without adding the following petition, which is well worth preserving: "May he who ordered Peter three times to feed his lambs, give me grace, knowledge, and skill, to watch and attend to the flock, which he purchased upon the cross, and to give rest to those who are under the burden of sin or sorrow! It hath pleased God to call me to the ministry in very troublesome times indeed; when a lion and a bear have broken into the fold, and are making havock among the sheep. *With a firm, though humble confidence, do I propose to go forth; not*

in my own strength, but in the strength of the Lord God; and may he prosper the work of my hands!" He came to me, then resident upon the curacy of Finedon, in Northamptonshire, to preach his first sermon: to which, as it might be expected, I listened with no small attention; under an assurance, that his doctrine would be good, and that he was capable of adorning it to a high degree with beautiful language and a graceful delivery. The discourse he then preached, though excellent in its kind, is not printed among his other works. Scrupulous critics, he thought, might be of opinion, that he had given too great scope to his imagination; and that the text, in the sense he took it, was not a foundation solid enough to build so much upon. This was his sentiment when his judgment was more mature; and he seems to me to have judged rightly. Yet the discourse was admirable in respect of its composition and its moral tendency. Give me an audience of well disposed Christians, among whom there are no dry moralists, no fastidious critics, and I would stake my life upon the hazard of pleasing them all by the preaching of that sermon. With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite congregations at London. The preacher, whose place he supplied, but who attended in the church on purpose to hear him, was so much affected by what he had heard, and the manner in which it was delivered, that when he visited me, shortly after, in the country, he was so full of this sermon, that he gave me the matter and the method of it by heart; pronouncing at the end of it, what a writer of his life ought never to forget, that—"George Horne was, without exception, the best preacher in England." Which testimony was the more valuable, because it came from a person who had, with many people, the reputation of being such himself. This sermon is preserved; and if the reader should be a judge, and will take the pains to examine it, he will think it merits

what is here said of it. The subject is the second advent of Christ to judgment. The text is from Rev. i. 7. *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.**

Besides his talent for preaching, which, from the beginning, promised (and has now produced) great things, Mr. Horne had obtained so high a character at Oxford, for his humanity, condescension, and piety, that his reputation came to the ears of a criminal in the Castle, under sentence of death for one of the many highway robberies he had committed. The name of this man was Dumas; he was an Irishman by birth; and his appearance and address had so much of the gentleman, that he was a person of the first rank in his profession. This man having heard of Mr. Horne, as a person remarkable for his sense and goodness, requested the favour of his attendance; to which, on a principle of conscience, he consented; though the office was such as would probably put the tenderness of his mind to a very severe trial. And so it proved in the event; his health being considerably affected for some time afterwards. I do not find among his papers any minutes of this affair preserved in writing;† and though he gave me a large account of it, to which I could not but listen with great attention, I cannot recollect so much of it as I wish to do, at this distance of time. This I know, that he used to think anxiously with himself day and night, in what manner he should address this unhappy man, and what kind of spiritual counsel would be most likely to succeed with him; for he found him, though ready and sensible enough in all common things, deplorably destitute of all religious knowledge. To the best of my remembrance he always chose to be quite alone with him when he attended; and by repeated applications, and

constant prayer, recommended by his mild and engaging manner, thought he had made some considerable impression upon his mind. In the last conference before his execution, he thanked Mr. Horne very heartily for his goodness to him, and used these very remarkable words: "Sir, you may, perhaps, wonder at what I am about to tell you; but, I do assure you, I do feel at this moment no more sense of fear, than I should do if I were going a common journey." To this Mr. Horne answered, that he was indeed very much surprised; but he hoped it was upon a right principle. And so let us hope: though the criminal was scarcely explicit enough to give due satisfaction, whether this indifference proceeded from Christian hope or constitutional hardness.

I relate it as a singular occurrence, that when the mind of Mr. Horne was first filled with the design of commenting upon the Psalms, he should meet with a traveller in a stage-coach, who was in principle the very reverse of himself. The man gave his judgment with all freedom on all subjects of divinity, and among the rest on the use of the Psalms in the service of the Church. The Psalms of David, he said, were nothing to us, and he thought other compositions might be substituted, which were much more to the purpose than David's Psalms. He happened to be speaking to a person who could see deeper than most men into the ignorance and folly of his discourse, but was wise enough to hear him with patience, and leave him to proceed in his own way. Yet this poor man was but the pattern of too many more, who want to be taught again that David was a Prophet, and speaks of the Messiah where he seems to be speaking of himself; as the apostle St. Peter taught the Jews, in the second chapter of the Acts, and thereby converted three thousand of them at once to the belief of Christ's resurrection.

A letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College, in Oxford, had begun to preach before the University, on

* See Sermons, vol. i. Discourse 6.

† But the prayers he composed for the occasion are in one of his MSS.

the day of St. John the Baptist. For the preaching of this annual sermon a permanent pulpit of stone is inserted into the first Quadrangle; and, so long as the stone pulpit was in use (of which I have been a witness) the Quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the wilderness; and a pleasant sight it was: but for many years the custom hath been discontinued, and the assembly have thought it safer to take shelter under the roof of the chapel. Our forefathers, it seems, were not so much afraid of being injured by the falling of a little rain, or the blowing of the wind, or the shining of the sun upon their heads. The preacher of 1755, pleased the audience very much by his manner and style, and all agreed that he had a *very fine imagination*: but he was not very much pleased with the compliment. As a *Christian teacher*, he was much more desirous that his hearers should receive and understand, and enter into the spirit of the doctrines he had delivered; but in this he found them slower than he wished, and laments it heavily in a private letter. Two sermons on the subject of St. John the Baptist were printed, and many others succeeded which were not printed: for the author, at last, on a review of what he had done, thought it more advisable to throw the matter out of that form, and cast an abridgment of the whole into the form of *Considerations*.*

If there be any Christian reader who wishes to know what a saint is, and aspires to be one himself, let him keep before his eyes that beautiful and finished picture of St. John the Baptist, to the executing of which but one person of the age was equal.

But the greatest work of his life, of which he now began to form a design, was a *Commentary on the whole Book of Psalms*. In the year 1758, he told me how he had been meditating on the Book of Psalms, and

had finished those for the first day of the month, upon the following plan:*

1. An analysis of the Psalm, by way of argument. 2. A paraphrase on each verse. 3. The substance digested into a prayer. "The work (said he) delights me greatly, and seems, so far as I can judge of my own turn and talents, to suit me the best of any I can think of. May he who hath the *keys of David*, prosper it in my hand; granting me the knowledge and utterance necessary to make it serviceable to the church!" Let any person of judgment peruse the work, and he will see how well the author has succeeded, and kept up the spirit of it to the end. His application of the book of Psalms is agreeable to the testimony so repeatedly given to it, and the use made of it, in the New Testament. This question is stated and settled beyond a doubt, in a learned preface to the work. The style is that of an accomplished writer; and its ornaments distinguish the vigour of its imagination. That all readers should admire it as I do, is not to be expected; yet it has certainly met with great admiration; and I have seen letters to him, from persons of the first judgment, on the publication of the book. It will never be neglected, if the church and its religion should continue; for which he prayed fervently every day of his life. When it first came from the press, Mr. Daniel Prince, his bookseller, at Oxford, was walking to or from Magdalen College with a copy of it under his arm, "What have you there, Mr. Prince?" said a gentleman who met him. "This, Sir, is a copy of Dr. Horne's Psalms, just now finished. The President, Sir, began to write *very young*: but this is the work in which he will always live." In this Mr. Prince judged very rightly; he will certainly live in this work: but there are many others of his works, in which he will not die, till all learning and piety shall die with him.

His Commentary on the Psalms

* This work is now republishing in the *Christian Journal*.

* This plan he afterwards thought proper to alter, and, as it is judged, for the better.

was under his hand about twenty years. The labour to which he submitted in the course of the work, was prodigious; his reading, for many years, was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language. There are good and learned men who cannot but speak well of the work, and yet are forward to let us know that they do not follow Dr. Horne as an interpreter. I believe them: but this is one of the things we have to lament: and, while they may think this an honour to their judgment, I am afraid it is a symptom that we are retrograde in theological learning. The author was sensible, that, after the pleasure he had received in studying for the work, and the labour of composing and correcting, he was to offer what the age was ill prepared to receive. This put him on his guard; and the work is in some respects the better for it, in others not so good; it is more cautiously and correctly written, but, perhaps, not so richly furnished with matter as it might have been. Had he been composing a novel, he would have been under none of these fears: his imagination might then have taken its course, without a bridle, and the world would have followed as fast as he could wish.

The first edition in quarto was published in the year 1776, when the author was vice-chancellor; and it happened, soon after its publication that I was at Paris. There was then a Christian University in the place! and I had an opportunity of recommending it to some learned gentlemen who were members of it, and understood the English language well. I took the liberty to tell them, our church had lately been enriched by a Commentary on the Psalms; the best in our opinion that had ever appeared; and such as St. Austin would have perused with delight if he had lived to see it. At my return the author was so obliging as to furnish me with a copy to send over to them as a present; and I was highly gratified by the approbation with which it was

received. With those who could read English, it was so much in request, that I was told the book was never out of hand; and I apprehend more copies were sent for. Every intelligent Christian, who once knows the value of it, will keep it to the end of his life, as the companion of his retirement: and I can scarcely wish a greater blessing to the age, than that it may daily be better known and more approved.

(To be continued.)

The true and Apostolical Mode of imparting Religious Knowledge, and of propagating the Gospel, exemplified in an Eulogium on the Society (in England) for Promoting Christian Knowledge.

[The author of the following extract, the Rev. Christopher Wordsworth, D. D. Dean of Bocking, is but little known in this country, except through the medium of the Christian Observer, in which he is censured on account of his opposition to the British and Foreign Bible Society. We trust our readers, however, will not be deterred by this circumstance from a candid perusal of the following extract from a Sermon preached by him before a Committee of the Society for Promoting Christian Knowledge. The superior claims of this Society above those of more modern origin, are set forth in this eloquent address, with great simplicity, clearness, force, and candour. The true and apostolical mode of imparting religious knowledge, and of propagating the Gospel, finds in this writer a powerful advocate.]

WHEREFORE, brethren, if your desire be to do good, and to communicate; if ye seek the edifying of the Church; if it be your care, as ye have opportunity to do good unto all men, especially unto them who are of the household of faith—then we say, Come hither. Bring your gifts to this treasury of the Lord. Lay your offerings upon this altar. Promote, with your best efforts, that special object for which we are met together this day. I fear no contradiction when

I affirm, that let the pretensions and claims of other institutions be what they may, to you there is none which can enter into any comparison with that now before us: to all, I mean, who are true patriots, wise citizens of the world, and conscientious members and lovers of the Church of England. "I speak as to wise men, judge ye what I say."

1. This Society, discerning the importance of a solid foundation, begins wisely with man in his infancy. To promote the erection and good government of schools for the children of the lower orders of the people, has ever been an object of its most anxious regard and concern. And in this one department only, the benefits derived to every corner of our land, and indeed to the Christian world at large, from the aid, the influence, and the example of this institution, are inestimable.

Yes: it is now generally acknowledged amongst us, that while the welfare of states most depends on a contented, industrious, and virtuous peasantry, this condition of things is best secured, their own happiness, and that of their families, is best promoted, by inuring children to the yoke of discipline, and by imparting to them the blessings of a Christian education, and training them to habits of useful industry? Do all now understand, that it is the baneful and foolish delusion of a shallow, pretended philosophy, which would withhold instruction from the young, under the plea of keeping their minds unbiassed, and free from I know not what prejudices? Do all agree, that the poor man, not less than the rich, is to understand, that he was born for nobler purposes than to pass a few short years here, drudging and toiling among the clods of his kindred earth; that he too has within him a divine particle of God's holy and immortal spirit; that he has a Father and Master in the heavens; that, therefore, his mind likewise must be raised, ever and anon, to high and heavenly things; that he too is to have an eye open to *see*, and an ear to hear; that his feet *must be shod with the preparation of*

the Gospel of peace; that he must take the helmet of salvation, and the sword of the spirit, which is the word of God; fighting under the banner of the Author and Captain of his salvation, and remembering that the aim and end of all his earthly pilgrimage is this, that he too should one day spurn this lower world, and leave it behind him, passing through the everlasting doors of heaven, and welcomed there, all his toils being now over, by the joyful acclamations of the angels that stand before the presence of God, and by the glorious Church triumphant, and by the heart-piercing words of Jesus, his Master and King, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Are these things, I say, in good degree, acknowledged and felt, and acted upon by all; then, let it not be forgotten, that very much of this wisdom has been derived from the labours of this Society. It led the way, when these duties were comparatively little understood. Its members have ever been in the first ranks to contend for and to establish these great truths; and its charitable labours have every where confirmed the voice of reason, by the sure test of experience. And therefore let it be *your* care, that it may go on as heretofore, rather with continually increasing ability and zeal, testifying throughout our land a dutiful obedience to the merciful charge of our Lord to his Apostle, "Feed my lambs;" and accomplishing, to the best of its ability, the word of prophecy spoken of the day of the Messiah, "to the poor the Gospel is preached."

2. Therefore, again, as the next great step to this blessed consummation, has God given from heaven his holy Scriptures, for our instruction and consolation: his law to be a lamp unto our feet, and a light unto our paths; the word of his Gospel, to make us wise unto salvation? Has he spread a table for us in the wilderness, and prepared manna, angel's food, to be our refreshment in this earthly sojourn? Has he opened a fountain of living waters, sweeter than honey to the throat? Is it his will

that all should be built up in his holy faith, should walk in the paths of his commandments, and so, in the end, attain everlasting life? Then, here likewise, let not this our Institution be deprived of its due tribute of praise.

More than one hundred years has the Society for promoting Christian Knowledge faithfully laboured in this vineyard, co-operating with the divine purposes of mercy. It saw many hungry for the bread of life, their soul meanwhile fainting within them, by reason of their adversity, and it compassionated their destitute condition. Therefore, it called aloud to all who feel for the sorrows of humanity, and who feel a concern for the welfare of Christ's Church, to bring in their aid, to remedy the most pitiable of all necessities, a dearth of the word of God. This call it has ever since continued to prefer; and, thanks be to the Almighty Giver of all good, not without distinguished success.

Here then you see a second leading branch of this Society's Christian and beneficent designs. It stands forth, with the book of the holy Scripture in its hand, testifying that these are the words whereby we must be saved. Its desire is, that all should know the Lord, from the least unto the greatest, and hear his voice, and meditate thereon day and night: and while it seeks that all from their tender years should know letters, it never ceases likewise to testify aloud, that all learning is vain, the foundation of which is not laid upon that volume, which alone is able to make men wise unto salvation.

Therefore, in pursuit of these charitable purposes, it enters the cottager's abode, there to reposit this precious boon. And here, it says to the weary labourer, is the sweetest solace of all thy toils, and the surest guide to contentment on earth, and to all that share of happiness to thee and thine, which is ever allotted to man here below. Learn, therefore, in these leaves to commune with thine own heart, to sit meekly at the feet of thy Saviour, listening to his voice;

and obey the injunction of God, by his servant Moses, to the people Israel, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* By the friendly aid of this Institution, the seaman likewise, as he ploughs the trackless deep, is invited to fix his eye on the load-star of Christian hope, to gather fresh strength to encounter the storms and billows of life's tempestuous sea, to steer his course by the unerring compass of God's word, and so to reach in the end that haven of everlasting peace, where his soul would be: and the soldier it inspires with strength unknown before, while he is armed with the sword of the spirit, which is the word of God; and marches under the shelter of that shield of faith, whereby he is able to quench all the fiery darts of the wicked one. To the prisoner it seeks to point out the way, how, though his body be in chains, yet his immortal spirit shall be no longer bound for ever, but shall receive the fulfilment of that gracious promise of God's word, "If the Son make you free, ye shall be free indeed:" and to the sick man's bed it brings the glad tidings of that physician, who shall pour wine and oil into the wounds of his afflicted spirit; and by whose might and grace, even while the outward man is perishing, the inward man shall be renewed day by day.

3. But further: what is it, in the estimate of the wise Christian, that stands next in importance to the word of God? It is, surely, his worship. Is it fit that men should lift up holy hands to God in supplication? Is it his desire, that they should pray with the heart, and pray with the understanding also? Yea, is it a joyful and pleasant thing to be thankful? And does the Lord himself call us to go into his gates with thanksgiving, and into his courts with praise? Here

* Deut. vi. 6.

also our Institution stands forth in ready obedience and dutiful co-operation with the will of heaven. Persuaded that the service of the Church of England is a most reasonable service; knowing that the book of Common Prayer, next to the holy Scriptures, has been blest far beyond all other books, to the preservation amongst us of a true faith, a pure spirit of devotion, and a holy life: therefore, it seeks to diffuse this sacred volume, with a like liberality, into all hands; that so, as much as may be, an evangelical worship may be added to a sound faith; and the voices of men may ascend with one consent, and in joyful concord of harmony and love, before the throne of grace. And accordingly it seeks, that this book may not only be possessed in hand, but in heart; that it may be duly understood and valued; that it may be the Christian's companion, from his earliest years, through all the stages of his earthly sojourn; that its words of supplication and blessing may descend upon his head, from the time when he receives the first effusions of God's redeeming grace in the baptismal waters, even to that solemn hour, when he shall be returned, not without a benediction, to that dust from whence he was taken; not, I say, without a benediction, and in sure and certain hope of the resurrection to eternal life.

4. Yet again, Does our life present many special relations, and give occasion, from time to time, to peculiar situations, which need, in more than common degree, a friendly voice, to soothe, console, admonish, exhort, or rebuke,—here too this our Society comes in with many most effectual supplies.

Beginning, as I have shown, with the volume of the holy Scriptures—making the Bible the foundation stone, and adding in the next place of esteem the book of Common Prayer, together with books of Psalms and Hymns, and of Private and Family Devotion, and books of Catechising and Christian Instruction, it has provided besides a large store of short Discourses

on all the main branches of Christian Faith and Practice. It has provided books of warning, guidance, or consolation for the old and the young, the sick and those restored to health; for those that are weary and heavy laden under the load of sin, and the cares and sorrows of life; for those that have wandered and gone astray from the paths of truth and holiness into vice and error; for the penitent and the pious, the rich and poor, the master and servant, and for all the other relations and conditions of our common humanity!—Now, the urgent and peculiar importance of this division of our labours, in the present age, they best can tell, who are adequately informed of the solicitations to which youth are exposed on all hands, from the unholy and pestilential effusions of infidelity, profaneness, sedition, fanaticism, and impurity; and who have considered duly how pressing the obligation is that proper materials for the exercise of their talent should be provided for the greatly increasing numbers of those who are able to read, lest, perchance, we shall only have enlarged, by education, their mischievous capacities, and that which was intended for their good, shall become unto them an unhappy occasion of falling: precautions which are the more necessary, because of late years a new description of schools has begun to arise up in our land, in which most lamentably, only a very subordinate regard is paid systematically to religious education.

Go on therefore, I beseech you, on this account also, to lend your aid to the effectual prosecution of these benevolent undertakings.

5. But, neither is this all. The Christian spirit, is, as we have said, diffusive like the sun: and, therefore, the benefits which our Society disseminates here, it is alike desirous to impart to other regions. In those especially where the British name bears sway, it seeks to maintain unimpaired, and to extend wider and wider, the authority and power of the Gospel; that to them upon whom the Sun of Righteousness has never

yet shone, but who sit in darkness and the shadow of death, the light of everlasting truth may arise.

Time has been, when the Church of England, more beloved and valued, because better understood by her own sons, was regarded with corresponding attachment in foreign lands. She was revered as the great bulwark upon earth of a true faith, and a primitive discipline; as the protector, patron, and glory of all the Protestant Churches. Time was, that the most gratifying expectations arose that her sister churches on the Continent might be united, through her influence, in one compact band of Christian communion, receive from her the same common confession of Christian faith, and adopt her ritual as the common model for their Christian worship; whereby, it was presumed, not without good reason, that the genuine principles of the primitive ages, and of the Reformation, and with them the influence of Christianity on the lives of men, would be widely propagated, and largely confirmed throughout the world.

Another and very different set of principles, I need hardly say, is now extensively prevailing amongst us; how injuriously to the interests of peace, and piety, and true religion, time will reveal.

Still, the Society for promoting Christian Knowledge, retaining its fidelity, while it dictates to none, and interferes in no sort with the internal concerns of other governments, and other professions of religion, seeks, in the British possessions, to sustain and propagate the Christian faith, according to that form to which it is bound by every tie, the profession of the Church of England. With this view, the support of Missions in distant lands is another principal branch of our design. And while its sister Institution, the Incorporated Society for propagating the Gospel in Foreign Parts, has, on the same principles, disseminated the Christian religion with distinguished success in the western hemisphere, our Society has directed its regard especially towards the east, and has, now for a great

number of years, maintained a very important mission in British India; whereby, at the same time that the saving word of God has been made known to idolatrous and pagan nations, the blessings of the Gospel have been extended to great numbers of Europeans, our own friends and relatives, placed there in circumstances of peculiar danger, and needing, therefore, in some sort, in more especial degrees than other men, the help and consolations of religion. Consider with yourselves, how great the peril must be of those who are sent forth, most of them in very unripe and tender years, far from home, far from the reach of the counsel, guidance, and example of parents and friends, into a licentious and unhealthy region. Consider the temptations and hazards which there surround them: and O! how unhappy must their condition be, if they be forsaken at length by their heavenly Father and Friend; if they drive *him* also away from them, by evil courses, and make shipwreck of faith and a good conscience. Further, therefore, with your help, and pray for the prosperity of that Society, which, according to its means, endeavours to impart to these wanderers from their native shores, the untold blessings, far more precious than all the gold of Arabia, of the worship, the faith, and the piety of their fathers. Neither let it be imputed to us for blame, if, desirous that what God has joined together, man should not put asunder, we therefore send forth not the Bible only, but the Missionary also; not the Missionary alone, but the Missionary with the Bible in his hand, and, where occasion permits, with the Book of Common Prayer also, and with such other Treatises, as the piety of holy men has provided for the incident necessities of afflicted humanity. And, let us be pardoned also, if, knowing well that one of the greatest impediments to the successful propagation of our religion has ever been the divisions and disunion of Christians amongst themselves, we look with less complacency than others upon the indiscriminate admission and encour-

ragement of sects and principles the most discordant, and choose rather to be directed by the voice of the Apostle, who commands us to mark them who cause divisions and offences contrary to the doctrine which we have received, exhorting us all to speak the same thing, to be of one mind, and to seek the edifying of the body of Christ in love.

You now have before you a statement of the principal general designs of this our Society: and you will have some notion of the extent and value of its proceedings, when I inform you that the number of Bibles dispensed by it, during the last year only, amounted to twenty-two thousand; of New Testaments and Psalters, to upwards of fifty thousand; of Common Prayer Books, to nearly the same number; and of other books and tracts to nearly half a million.

The special purpose of the meeting of this day, and of the other proceedings of which this day's meeting is a part, is that a knowledge of these undertakings may be brought to your own doors; and that, with this knowledge, a participation in them may be extended as widely as possible amongst us; that so we may all lend our aid, in our place and measure, to bring on that glorious day, when the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*

And now, I think, you will see, that this Society does indeed deserve your esteem, gratitude, affectionate regard, and support, to the very highest degree, and far beyond what any other Institution hitherto extant, can do.

We seek to propagate true religion by schools and missions. We distribute the Holy Scriptures. We distribute the Book of Common Prayer. We distribute a multitude more: other books, the sole object of which is to maintain truth and godliness in all descriptions of men, and to uphold, unimpaired, the pure, apostolical, reformed faith and worship of our fathers. Now, which of these things shall be our reproach? Which shall

be pleaded against us? Which shall divert from us the streams of patronage, or curtail the tribute of our praise and estimation? Shall any? God forbid! With whomsoever these may be arguments against us, they cannot be so with you: but, if ye value truth, if ye value piety, if ye value charity and the holy religion of your fathers, and your own choicest blessings; and if ye desire to hand them down, unimpaired, to your children, ye will go on as ye have begun: ye will not be seduced from your steadfastness; your patronage in these matters will be with the Society for promoting Christian Knowledge; ye will show by the extent of your bounty, that you care anxiously for the welfare of piety and godliness upon earth; and by the channel in which you choose that this bounty should flow, ye will show that ye judge from the heart, that these inestimable blessings are best attained in connexion with a faithful, filial regard to the honour, the special interests, and the prosperity of the Church of England.

The present Times, in a Religious point of view.—An Extract.

Temany, I believe, the present times appear to be more than ordinarily "zealous of spiritual gifts:" and we occasionally hear expressions uttered of self-congratulation and wonder on this subject, which it is not easy altogether to approve of. Our spiritual day is represented as one of surprising brightness, and of special effusions of the Holy Ghost. It is affirmed, that it may bear a comparison in respect of zeal, and the favour of heaven, and the progress of divine truth, and the extension of charity, with the most distinguished of the past ages of the Church. May it be so! May God of his infinite mercy grant that his grace and goodness shall abound towards us more and more continually; and that the folly and perverseness of man may interpose less and less to thwart the divine purposes of loving kindness and bounty to the children of men!

But then, to secure these good

* Rev. xi. 15.

ends, it must never be forgotten, that we carry all this treasure in earthen vessels. The apostolic age itself comes in to admonish us, that spiritual gifts, the least questionable, may be abused to very ungodly consequences; that, therefore, it may well become us to examine ourselves; to prove our own selves; not to be high-minded, but to fear; not to believe every spirit, but to try the spirits whether they be of God.

And truly, if the times in which we live, be distinguished by those extraordinary effusions of the divine grace, and more than common gifts of the Divine Providence, which some believe, O that there were not still more; the most afflicting reasons to fear, that in too many respects, the celestial bounty is marred amongst us, on all hands, by earthly intermixtures of zeal not according to knowledge, of ostentation, and vain-glory, of faction, and insubordination, of a pragmatical self-importance, and a craving after human praise; insomuch that, upon the whole, the religious principle, so far from being purified, elevated, and confirmed, is, it is to be greatly feared, in a rapid course of becoming lamentably debased, and deteriorated, by continual large accessions, from the most carnal and secular sources.

The impropriety of rambling after various Preachers, and forsaking our stated places of worship.—An Extract.

UNLESS men, therefore, can show, that these self-commissioned teachers have found out a new way of salvation, or that there is any difficulty in the old one; unless they can show, that their extemporaneous effusions are preferable to the sober and sublime words of our liturgy; unless they can show, that the inventions of man are better than the express appointment of God; till they can do all this, I would advise them to adhere to the worship of their fathers, and to follow those lawful guides and pastors, who are appointed, both by divine and human authority, to minister to them in holy things. And let them not doubt, but

that the means of salvation may be had at home as well as by deserting their families and occupations to ramble abroad, and that God will be found of them, who diligently seek him, as well in a church as in fields or tabernacles; for he is not far from every one of us.

And whilst I condemn those who thus ramble from field to field, or from tabernacle to tabernacle for instruction, I will not, I cannot approve their practice, who spend their Sundays in rambling from church to church. I mean not to give offence to any man who does this; but let the censure fall where it will, I must say, that it is an indecent, it is an unjustifiable custom, which ought to give offence to every sober mind: For, let me ask any serious and thinking person, Is it decent to spend the Lord's Day, which God commands to be kept holy, in this rambling and unsettled way? Is it decent either wholly to neglect the prayers of the church, or to come in when they are half finished? Is it decent to take off the devotions of a congregation by a noisy entrance or an impudent stare? And is it not much more indecent than all these, to turn their backs upon God's worship, which they too often do, if they happen not to like the voice of the minister or the appearance of the congregation; if the one has not the powers of eloquence to soothe their ears, or the other affords not the charms of beauty to captivate their eyes?

I know, farther, such men will tell me, that they go to hear the best preachers; that is, for they mean by it, the most pleasing speakers; for it is the sound, much oftener than the sense, which constitutes their idea of a best preacher. But what an indecent and childish plea is this! Is the church then become a play-house, where men are to seek for pleasure in hearing? Are the ministers of God become actors? Were they ordained to entertain you? Are our discourses to be weighed in the nice scales of criticism, or tried by the rules of oratory? Must we join with the popular phrenzy for politics, or rant for liberty, before we can be heard? Must we adopt the language of fiction, and be

row the gestures of the theatre? Must we paint to your imaginations enamelled meads and purling streams, gentle zephyrs and Elysian fields? Must we scatter from the pulpit the flowers of poetry, or weave the silken tale of romance, before ye will deign to listen to us? If some have done this to draw after them the admiration of gaping ignorance, sorry I am to say it, that they little understand either the nature of their own office, or the dignity of the religion they profess to teach, which stands not in need of borrowed ornaments or theatric rant. What! has truth then no weight? Have the tidings of salvation no influence? Has the word of God no power? Has heaven no charms? Has hell no terrors, unless we add to them poetic fiction or theatric gesture?

For shame, O Christians, think more nobly! spend not your sabbaths in pursuit of soft speeches or new-fangled instructors. Reflect for a moment for what different purposes we stand here, and for what different ends this place and day were intended. Judge, if not more favourably for us, at least more wisely for yourselves. It is indeed happy, where sound conspires with sense, and the powers of eloquence adorn the truths of the Gospel: But, after all, is a well turned period, or a mellifluous voice able to save you? Can they add to the certainty of God's word, or increase the riches of your Redeemer's kindness? Can they prevail upon God to remit his vengeance to the unrepenting sinner, or to hear the prayer of an impure suppliant? Can they secure heaven to you without faith, or happiness without works? No; if heaven and happiness be gained, they must be gained by other means than listening to soft speeches and pleasing instructions. It is not the voice of angles, nor the tongue of seraphs, that can save you: they may instruct and advise you: but you must save yourselves. And can nothing but the voice of the charmer instruct and advise you? May not a man be an useful and sufficient, though not a pleasing instructor? Was St. Paul wanting in knowledge, because he was rude in his speech? Is not truth, truth,

from whatever mouth it comes? Is not God able to bless his word in the hands of the meanest of his servants, and out of the mouth of babes in utterance to ordain strength? Why then should men desert their proper and lawful teachers in the church, even though they are less pleasing ones? They may gain heaven under their instructions; and would they have more?

But this is not all: consider farther what a discouragement you throw upon the ministry by leaving your own churches. For to what purpose do we labour to feed our flocks, if they will not attend to us? How shall we heal the diseased, if they fly from us? How shall we address ourselves to the particular circumstances and capacities of our congregations, if they are composed of a motley throng, whom chance or curiosity has brought together? It is a part of that solemn charge, which is given to every one of us at our admission into the ministry, "that we should never cease to apply our care and diligence, till we have brought all those who are or shall be committed to our charge, to that agreement in the faith and of the knowledge of God, and to that ripeness of age in Christ, that there be no room left among them, either for error in religion or viciousness in life." But where, my brethren, shall we apply all this care and diligence in rooting out error and subduing vice, if you, who are committed to our charge, withdraw yourselves from us?

Again: Do not our parish churches in general come recommended to most of us by some circumstances, which no other places can have? Can we, for instance, forbear reflecting when we enter them, that we are now going into that house, which, after some few short months or years, is to be our last and long home? Will it not stop the levity of the gay to reflect, that they are now standing over those gloomy chambers of mortality, from which nor youth nor strength can secure them for one moment? Will it not damp the vanity of beauty and check the giddiness of youth to consider, that not all the bloom of nature, nor all the flattery of admira-

tion, nor all the ardent vows of enraptured lovers can exempt them from the common stroke of fate, and that they may, within the revolution of a few days, enter these very doors a pale and loathsome spectacle of mortality? Is it not again a striking thought, that in this very place our ancestors worshipped the God of their fathers before us? Ask your hearts seriously, Is it nothing to reflect, that, in this very place, perhaps an aged father, or tender mother, offered up their last prayer to heaven for me and all their posterity? Is it nothing to reflect, that I now tread upon the ashes of a beloved husband, wife, or favourite child? Will their tombs teach me no useful lessons? Will their mouldering remains inspire no serious thoughts? Will their example add no weight to the observations of the preacher, or my own reflections upon the vanity of life? Will their memory add no fervour to our devotions, or earnestness to our repentance? If we think them in Abraham's bosom, safe from all the cares and toils of this mortal life; can our affections sleep, or our prayers be languid, when we reflect, that it is on them we are to wing our way to that heaven, to which we piously hope they are gone before us? And if we think them in a state of misery, will that awaken no alarming thoughts? Will it be no terror to the guilty to think, that he is kneeling over the grave of a debauched companion, who is now soliciting a drop of water in hell to cool his tongue? Will he not naturally be led to consider, how small a space divides the living from the dead? Will he not naturally say, "His doom is irrevocably fixed, and mine cannot be far off: what he is now, may not I be to-morrow? Can I then slumber on in my sins? Is it not time for me to awake, and to cry out, Men and brethren, what shall I do to be saved?"

These are reflections which must arise in every feeling breast: they cannot indeed affect all equally, but they must affect all in some degree; and, I should think, should induce every man, (where there is not some very strong reason to the contrary) to

prefer the worship of his church to that of barns and tabernacles.

I might add, that our parish churches commonly are endeared to us, as being the burying places of our families and friends. I know, indeed, the philosopher will tell me, that this is all weakness, and that it matters not where our bodies are laid. It may be so: it may be weakness, but it is a weakness which wiser men than he have not been ashamed to countenance. "When I die," said one of the old prophets, to express his regard for one of his brethren, "bury me beside him, let my bones lie by his bones." And we constantly find it said in the Old Testament, "he slept with his fathers," "he was buried with his fathers," "he went down to the grave of his fathers." Such too the constant voice of heathen antiquity. *Hic sacra, hic genus, hic majorum multa vestigia;—studiosque eorum etiam sepulchra contem- plor*, were strong recommendations to the great master of Roman eloquence. And one of the best judges of human nature of our own country, very truly, though in the language of fiction, represents it as one of the greatest misfortunes of an unhappy old man, that he should not die and rest where his father before him had done:

"You have undone," says he, "a man of fourscore years and three,
That thought to fill his grave in quiet;
yea,
To die upon the bed my father dy'd,
To lie close by his honest bones."

Winter's Tale, Act 4. Sc. 8.

And surely we must own, that there is something congenial to human nature, something agreeable to the tender feelings of affection, that those, "who in their lives have been lovely, in their deaths should not be divided."

Carr.

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

It must surely come within the legitimate objects of the *Christian Journal*, to contribute, in any way, to the removal or mitigation of human misery. I have lately perused a "Report of the" late "Physician of the New-York Lunatic Asylum," Dr. WILLIAM HAWDY, "addressed to a

Committee of its Governors, and published at their request." It contains some judicious remarks on the moral treatment of a class of fellow beings, claiming the warmest feelings of Christian pity and benevolence. I take the liberty to transmit the following extracts for publication, if you think proper, in the Journal. K.

THE means of safe keeping by bars and bolts, and cords and chains, are abundant, and easily obtained; but it should be the supreme object of those who have assumed the responsibility of governing the insane, to restore to their reason, and to society, the greatest possible number of these afflicted beings: and we have no hesitation in believing, that this will be the most certainly accomplished by strict attention to a moral regimen. The greatest improvements in the treatment of madness have been of this nature; and the most approved physical agents of modern times were familiar to our remotest ancestors. With such views, the recovery of the deranged is not to be forgotten in the mazes of abstract research, nor in those wild speculations on the nature of the reasoning faculty, under the influence of which it is often difficult to determine, where the greatest degree of mental alienation exists, whether in the patient, or in him who has the care of him.

The period is not remote, when a variety of circumstances conspired to render the very name of a mad-house a subject of terror and dismay. The prevailing opinion of the friends of its unhappy tenants was, that they were placed within its walls, not as in a situation where they might, by lenity and kind treatment, be restored to the blessings of health and reason, but as in a place of safe keeping, disabled from injuring themselves and others; where, from the supposed nature of their disorder, they neither deserved, nor would receive the compassion of their keepers, and where they would inevitably languish and die. Thanks to the wisdom and humanity of the times in which we live, lunatic asylums have not only excited the attention of the benevolent every where, but have also been a subject of legis-

lative investigation in one of most enlightened countries of Europe. It was on inquiry discovered in England, that the contributions which had been made with a liberal hand towards their support, both in town and country, were shamefully misapplied, and lavished on those who, by neglect and cruelty, had merited and received the severest reprehensions of an abused public. Under their former structure, every thing that met the view of the exiled sufferer, about to enter them, was suited to convey the idea of confinement and restraint, and that he was to be immured in, and subject to the hardships of a prison; an impression of lasting and pernicious tendency. He was, indeed, there shut up from the world, separated from his friends, and covered from the light of day; and, amidst the aggravated horrors of a dungeon, the chains which rivetted his gastly figure to the ground, bound also in everlasting night the distinguishing attribute of his being. In such a situation, without an effort to revive the suspended energies of his mind, with nothing to awaken him to a sense of his human nature, without a ray of consolation, of affection, or of sympathy to beam upon him, he remained a neglected, forgotten, and abandoned prisoner. Thus forlorn, the whole plan and system of his custody were of a nature to drive him to despair, and to the hopeless, the awful condition of irremediable madness. Asylums for the insane ought no longer to be viewed as places of personal security merely, but the temporary abode of a class of fellow beings, having the strongest claims to our sympathy and regard; furnished with the means of comfort, amusement, and employment, adapted to the circumstances of their condition, and the nature of their disease.

In the superior and general superintendence of such an institution, I would take the liberty to recommend, for the most obvious reasons, permanency of appointment, when justified by the qualifications of the elected. The appointed should be reasonable, humane, moral, and religious, possessing stability and dignity of character;

mild and gentle in their temper and deportment, but resolute in their purposes, and of great self-command; never attempting by ill directed efforts of superior strength, to subdue the unconscious violence of their charge; of just and sagacious observation, and endued with clear and unclouded minds; so compassionate, and of such intelligence, as not only to take an interest in the unhappy lot of the objects of their trust, but to be able to assist them in the recovery of their reason. In their ordinary visits, they should approach the insane with an air of gentleness and kindness, expressive of concern for their unhappy condition, a deportment which will not fail to augment their respect and confidence, on occasions requiring a more stern and distant intercourse. They should watch, with discriminating and unwearied attention, those favourable moments of drawing them from their hallucinations, their fantasies, and wanderings, which frequently occur in the intermissions of many cases, both of madness and melancholy. The blunders of the ignorant and unskilful in the treatment of bodily disease, are generally of rapid effect, and may soon end in the death of their victim; but in the management of the insane, they are of slow, deep, and lasting consequence.

A convalescent should at all times be separated from the more insane. While permitted to see, in the countenances and conduct of those who surround him, multiplied examples of the deplorable state from which he is emerging, what can be more adapted to overthrow his feeble and yet tottering intellect?

The furious maniac, who from occasional, but remote acts of violence, may have required the most rigid restraint, ought at times to be released from his chain and his cell, to be led forth to the refreshing influence of an untainted air, and the liberty of such exercise, as may promote so free and equal a circulation, as shall counteract that morbid structure and disorganization, whatever their nature, which confirm and prolong his disease, and finally render it incurable. When

released, it is advised that he should not associate with the deranged, but continue under the eye of an attendant, both capable and willing to improve every advantage of his meliorated condition. It is only by thus extending the freedom of the violent, that we can ascertain the changes their mady may have undergone. Neglect in performing so imperious a duty, is a negative act of unpardonable cruelty. which, there are strong reasons to believe, has often doomed to immeasurable suffering, many a wretched inmate of a lunatic asylum. What must be the feelings of that being, who, month after month, and year after year, fettered with chains, and shut up in darkness, yet possessing the powers of intellect, is incapable of rousing the sympathy of his keepers, and can contemplate in the grave only, the termination of his suffering? With what an aggravated sense of horror must we view his forsaken condition, if at the same time, he is cut off from the cheering light and consolations of the Gospel, the blessed refuge of the afflicted? It is stated, that at the House of Correction at Kendal, in England, a maniac, who had lucid intervals of nine or ten months duration, was confined in a solitary cell for ten whole years, without occupation, and without seeing a human being but those who brought him food.

In the arrangements of the new asylum, it is presumed that considerable advantage would be derived from an exclusive appropriation of two large apartments for the sick of the two sexes, having allowed to each an attendant, who should remain with them during the night as well as the day. With such a provision, the sufferer, in whose mind the light of reason had been long extinguished, might, during that gleam of intellect, which frequently attends the closing scene of life, be made to know that he is a human being, meriting and receiving the compassion and kind offices of his fellows. Without such accommodation, many do, and must unavoidably die unseen.

The expediency, propriety, and utility of public worship, cannot be too strongly inculcated, under proper

regulations and restrictions, in every building appropriated to the reception of persons labouring under mental disease.

With respect to the amusements and various occupations of the deranged, as a means of arresting their wanderings, and thereby contributing to their recovery, many useful remarks may be found in some of the publications on insanity. I would recommend, that in all their recreations, whether of labour, of skill, or amusement, they should be separated from each other, and classed, as far as circumstances will admit, with the sane, engaged in similar amusements and pursuits. It has been found that such employments and recreations as require the most bodily exertion, have been the most beneficial.

Protestant Episcopal Tract Society.

Pursuant to public notice, the "Protestant Episcopal Tract Society" held its annual meeting in Trinity Church, on Tuesday evening, Feb. 9, 1819.

The annual Report of the Board of Trustees, prepared by Mr. DUFFIE, was read by Mr. SMITH; whereupon, on motion, *Resolved* unanimously, that the Report be accepted.

Resolved, that the publishers of the Christian Journal be requested to insert the Report just read in the next number of that work.

Resolved, that the Board of Trustees be requested to have 500 copies of the Report printed in a cheap form, for the use of the members of the Society.

The Society then proceeded to the election of a Board of Trustees for the ensuing year; when the following gentlemen were elected, viz.

Right Rev. John H. Hobart, *ex officio* President.

Rev. Benjamin T. Onderdonk, 1st Vice-President.

John Watts, M. D. 2d Vice-President.

Rev. William Creighton, 3d Vice-President.

Cornelius R. Duffie, Treasurer.

William E. Dunscomb, Corresponding Secretary.

Edward W. Willkings, Recording Secretary.

Thomas N. Stanford, Agent.

Trustees—John J. Lambert, D. Murray Hoffman, Luther Bradish, William Onderdonk, jun. William H. Harison, Floyd Smith, J. Smyth Rogers, David Austin, Charles Nichols, Lloyd S. Daubeney, William Tripler, Benjamin Haight, Cornelius S. Bartow, Anthony Bleecker, Cornelius Oakley, William S. Popham, Isaac C. Jones, Henry Floyd Jones.

REPORT.

THE ninth anniversary of our Institution finds us assembled to review our past efforts for the diffusion of moral and religious truth, to celebrate the goodness to which we are indebted for their success, and to provide such means as will most effectually contribute to our further usefulness.

In so good a cause it is well to strengthen each others hands, and mutually to excite our hearts, by renewing those considerations of duty and benevolence which first prompted this union of our exertions. We will find the necessity of this charity not diminished, nor its value impaired by the occurrences of the few years which have marked our association. On the contrary, new sources of encouragement are constantly developed, and the events of every succeeding year illustrate more fully that an important period has arrived, in which we are bound by new and increasing obligations to be forward in every work of Christian love.

The time has passed by, when it was thought prudent to withhold from the mass of the community the sources of religious knowledge, and to restrict to a few those tidings of peace and good-will, which were intended for the whole human race. With this reign of pernicious error, has also fled away that of indifference and indolence. The Christian world is no longer insensible of its privileges, nor unjust to its obligations, and now, though late, is emulously engaged in conveying to all classes of men the blessings of knowledge and religion.

The distribution of Tracts, the ob-

ject of our Institution, may be productive of a powerful influence in promoting these great objects, and if we consider how many there are thoughtless and ignorant, who may, by our aid, be informed of their duty, and guided into the ways of obedience and safety, we shall perceive ample scope for our most industrious benevolence. In this work, we set out few and feeble, and throughout this extensive diocese, we continue, to this day, to form the only Society in our Church with these particular objects in view. The field before us is, therefore, as ample as it is inviting; and every one who is desirous to show his grateful sense of the lights of Christian knowledge which he enjoys, and every one who is ambitious of promoting the spiritual welfare of his race, may here prove his sincerity by faithful co-operation.

We are happy to concede, that, though alone in this particular path of religious duty, we are not without rivals to excite our exertions. We have competitors in the race of charity and usefulness, and they so ardent, so adventurous, so successful, that it becomes us to arouse to the inquiry, whether we have not permitted them to exceed us in exertion and zeal.

The sacred volume of Inspiration, the source of all spiritual light, and the inestimable book of Common Prayer, which reflects so faithfully its rays, these have been placed into every hand which has been extended to receive them: while, at the same time, the hearts of those who carry glad tidings have been sustained, and their hands firmly and nobly upheld by societies more recent than ourselves. The patronage they have received was due to the magnitude of their objects, and the strength of their exertions. Let us rejoice in their success, and emulate their earnest efforts, remembering that our motives are the same with theirs, and that the means we employ, though perhaps less imposing, are yet directed to the same common object.

It is believed that the great body of men, even with the Bible in their hands, do not inquire into the truths of

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religion from an innate and settled conviction of their importance. If there be such a conviction, the influence of pleasure, and the cares of worldly pursuits, most frequently suppress all rational consideration, or defer it to the uncertain moment of future convenience. Some accidental appeal, some unlooked for suggestion, excites inquiry and reflection, and these can by no other means be so well conveyed as by a compendious Tract. Unobtrusive and silent, it is a confidential monitor, whose faithful counsel is received without prejudice, and without impatience. Taken up in an idle moment, its perusal may awaken the first faint desire of instruction and amendment, may strike upon the mind the first impression of serious thought, and, before it is laid aside, a favourable bias may be given to a character vacillating between virtue and vice, or haply inclined, by previous habits, to the latter. This being the object of our exertions, are we not justified in indulging the belief, that among the many thousands of Tracts we have distributed, some have been productive of their desired effect? That by our instrumentality many have been induced to search the sacred Scriptures, and by their diligent use, "have embraced, and will ever hold fast the blessed hope of everlasting life." If any considerations can cheer and animate us, they are these. The performance of this duty is rich in its consolations, and permanent in its rewards: and from the eminence of such virtuous purposes, we may look down upon all the schemes which terminate in mere worldly results—for charity never faileth.

It would have given the Board great pleasure to report any new operations during the past year, but the depressed state of our disposable fund, and the claim upon it which has been but recently discharged, are facts well known to the members of this Society, which rendered it unjustifiable to issue any new Tracts. We have, however, distributed of our former stock, 9506 Tracts; of which about 6000 have been given to the Clergy

for distribution in various parts of the country, and the remainder have been divided amongst Sunday Schools and other Charitable Institutions, Military Establishments, and Sailors going to sea. Above 10,000 still remain on hand, which may be had gratuitously, or at the fixed rates of the Society, by applying to the Agent, at No. 160 Pearl-street.

We report, with grateful feelings, that an eloquent and forcible appeal made in our behalf by the Rev. Mr. Brownell, at St. John's Chapel, on the evening of Sunday, the 13th of December, was answered by a liberal addition to our funds. The debt of the Society to Messrs. T. & J. Swords, which had been long standing, has been satisfied, and it is due to those gentlemen to acknowledge, that notwithstanding the delay of payment, they declined receiving the interest to which they were fully entitled.

Since the state of the funds has put it in the power of the Board to recommence their operations, they have determined to evince to the friends of the Society, the sense they entertain of the importance of their obligations, and to make an adequate return for the patronage which has been received. Six thousand copies of Bishop Hobart's Catechism on Confirmation have been ordered to be printed, and will be shortly ready to distribute. The Committee of Selection is now engaged in revising our former Tracts, and has been requested also to report such new ones of the narrative form, as may be thought most worthy of publication. Our correspondence with similar Societies in other States, is likewise systematically progressing, and is expected to be productive of valuable results.

The accounts of the Treasurer show a balance of \$697 18 in the permanent, and \$173 41 in the disposable fund.

The amount of annual subscription being small, and a large part of it absorbed in its collection, the Board have resolved to propose to the Society, that it be raised to two dollars.

They hope that the increased effect which will be given to the operations

of the Society, will be sufficient to outweigh any objections which be alleged against this measure.

In conclusion, the Board anticipate that the brightest day of the Society are about to commence, that the best hopes of its mission will soon be realized. They are prepared to proceed with confidence in this honourable task of preparing the desert a highway for our Lord. The labours of this Society, minute in their application, extensive in their results, and imperceptibly, like the dew of Heaven, they will soften and enrich the soil of men's wayward hearts through the blessing of his Spirit. He giveth the increase, they will reap the fruit of an abundant harvest.

Johnstown Auxiliary Bible and Common Prayer Book Society.

At a meeting held in St. Church, in the village of Johnstown, Montgomery county, on Monday 18th January, 1819, the Rev. P. PROAL was called to the Chair. Mr. TOBIAS A. STOUTENBURG was appointed Secretary. It was then resolved, that this meeting form an Auxiliary Bible and Common Prayer Book Society, auxiliary to the Bible and Common Prayer Book Society of Albany and its vicinity, and adopt the following Constitution.

Art. 1. This Society shall be known by the name of the "*Johnstown Auxiliary Bible and Common Prayer Book Society*," auxiliary to the Bible and Common Prayer Book Society of Albany and its vicinity.

Art. 2. The objects of this Society shall be to distribute the Bible and Book of Common Prayer gratuitously, or otherwise, together or separately, as need may require.

Art. 3. Every person who shall contribute into the treasury the sum of one dollar annually, shall be a member of this Society, and shall receive one Bible, and one Book of Common Prayer, or in proportion to the amount subscribed; Bibles at the rate of one dollar, and Common Prayer Books at the rate of fifty cents.

nts, either or both, at the wish of the subscriber.

4. Females, or other persons, shall be admitted to aid the funds of this Society, and shall receive the amount of their contributions in books, on the same terms as members.

5. The Rector or Minister of the parish, shall be *ex officio* President of the Society.

6. There shall be elected at each annual meeting, a Vice-President, a Corresponding Secretary, a Reading Secretary, a Treasurer, and three Managers.

7. The President, the Vice-President, the Secretary, and Treasurer, shall be *ex officio* Managers of the Society; and five of the Managers shall be a quorum sufficient to conduct business.

8. It shall be the duty of the Managers to fill their own vacancies, and to amend their own by-laws, and to take such measures as they may judge calculated to promote the objects of the Society.

9. There shall be a stated meeting of this Society on the second day in January of every year, at which an annual Report of the Managers shall be laid before the Society; and at the same time the subscriptions shall be received. Special meetings shall be called, as the Managers may direct, of which they shall give public notice.

10. No alterations shall be made in this Constitution, unless it be proposed in writing at a meeting of the Society regularly convened, and carried to a subsequent meeting by a vote of two thirds of the members present.

At the adoption of the Constitution the following gentlemen were elected a Board of Managers for the first year.

Alexis Peter Proal, (*ex officio*) President.

Edw. L. Paris, Esq. Vice-President.

John A. Stoutenburgh, Esq. Treasurer.

Samuel I. Dodge, Esq. Corresponding Secretary.

L. Lobdell, Recording Secretary. Managers—Abraham Morell, Esq.

Aaron Haring, Esq. Nicholas Philpot, Elias Prindle, Charles Coan, Aaron Fritcher, William Yost, Joseph Cuyler, and James Lobdell.

To the Publishers of the Christian Journal.

GENTLEMEN,

I REJOICE to find, that notwithstanding the difficulties you have had to encounter in the course of your excellent Miscellany, you have resolved that the Church shall not yet be deprived of it. I should be ashamed to anticipate any objection, on the part of the subscribers, to the additional price. The least reflection must satisfy them, that your former terms could not possibly be continued, unless the regard for the Church which dictated them, were answered by the manifestation of like regard on the part of its patrons, by great punctuality in the remittance of their dues. This, I regret to find, has not been the case; and it would be unreasonable, indeed, to expect you to prolong an experiment which has completely failed, so much to your personal sacrifice.

The change of form of the Journal, I humbly conceive to be a very judicious one. The increase of the size of the numbers will, as you justly observe, admit of greater variety of matter in each.

There is one department of the work, which should, I think, of itself, secure the united exertions of Protestant Episcopalians for its continuance. I mean that of *ecclesiastical intelligence*. It may be rendered a depository of all facts and documents illustrating the history of the Church, and its situation in every part of the union. Her scattered members will thus preserve, as it were, a constant acquaintance with each other, will encourage each other in the common cause, and provoke each other to honourable and pious emulation. The Journal will thus produce incalculable benefit to the Church, and be a faithful register whence posterity may gain an accurate knowledge of her history.

Will you allow me, Gentlemen, to indulge the feelings dictated by a deep sense of the important and interesting character of this department of the Journal, by respectfully and earnestly soliciting, in its behalf, the attention of the secretaries of the several conventions, and Protestant Episcopal religious societies, of the Rev. the Clergy generally, and of all who may be able to make any communications connected with this valuable object?

Need I say any thing to my brother churchmen respecting our duty to encourage the Christian Journal? If we love the Church to which we belong, are attached to her evangelical doctrines, her divinely constituted ministry, her scriptural, holy, and edifying worship; if our hearts are warmed with charity, the characteristic of true religion—charity which prompts regard for the spiritual welfare of our fellow men, and an anxiety to have them partakers of our privileges and advantages; if we desire to promote God's honour, by diffusing pure and undefiled religion; if we have that love of the Redeemer which dictates a grateful *amen* to his fervent prayer for the unity of his Church; if we love the souls of men, and would contribute to the means of their escaping eternal misery, and attaining to eternal bliss;—I see not how we can be backward in encouraging—each in the sphere of his ability—a work so well calculated to further these objects, as the Christian Journal. We may all do this, by our own subscriptions, by exertions to get those of others, and by what is obviously of most essential importance—STRICT-PUNCTUALITY IN PAYMENT. Those of us who can, without much inconvenience, should bestow our exertions as *agents*. Others, again, may consecrate their talents to the God who gave them, by contributing religious and moral essays, narrations, &c. Here a respectful appeal is particularly made to the Rev. Clergy. But it were delightful to anticipate an union with them, on the part of intelligent and pious laymen. The Church whence ours has sprung, and whose

spiritual character it should be her unceasing effort to maintain, has, in every age, exhibited the noble spectacle of laymen evincing their pious gratitude, for the invaluable benefits derived from education in her communion, by laying on her altar the fruits of genius, enriched with science, and sanctified by grace. May I be allowed to hope, that the pages of your Miscellany will frequently exhibit the imitation of so noble an example?

I cannot but trust, Messrs. Publishers, that the Christian Journal will convince you, that you have not vainly calculated upon the determination of the members of our Church, not to suffer the failure of the only periodical work devoted to her evangelical views of the religion of Jesus Christ.

With warmest wishes and prayers for your success, I remain, Gentlemen, very sincerely yours,

N. L. K.

New-York, Feb. 10, 1819.

Some Account of the Episcopal Church of Scotland.

It should ever be remembered that the Church in the United States is indebted to her sister Church in Scotland for her first enjoyment of the evangelical ministry in all its orders; Dr. SEABURY, her first Bishop, having received consecration from the hands of the Bishops of the said Scottish Church. This fact is indecently represented in a late work, as his "having been invested, or imagined himself invested, with certain extraordinary powers, by the manual imposition of a few obtuse and ignorant Priests in Scotland."* It may be a satisfaction to our readers to hear the testimony which the great and good Bishop HOBBS bore to the character of these Priests, and the Church in which they ministered.

"THE last considerable affair," says his biographer, Mr. Jones, of Nayland, "in which he concerned himself while Dean of Canterbury, was an application from the Bishops of the Episcopal Church of Scotland; three of whom,

* American Unitarianism, p. 15.

in the year 1789, came up to London to petition Parliament for relief from the hard penalties under which they had long suffered. This they ventured to do, in consideration of the loyalty and attachment they had lately professed toward the King and the Constitution.

"It was my lot likewise not to be an unconcerned spectator in this business. Through an intimacy which had long subsisted between myself and a gentleman of great worth and learning in the county of Kent (the Reverend Nicholas Brett, of Spring-Grove), I became acquainted with the Bishop of Edinburgh, Dr. Abernethy Drummond, of Howthornden, and had frequently corresponded with him. As soon as he came to London with his colleagues, on the business aforesaid, he wrote me word of his arrival, and explained the cause of the journey they had undertaken. Being myself of too inconsiderable a station to be of any immediate service to them in a matter of such importance, I thought it the most prudent step I could take, to forward the letter to a great person: who, with his usual goodness and discretion, undertook to be an advocate for them; together with many other persons of high respectability; and their petition was at length brought to such an issue, as excited great thankfulness in the petitioners, though it did not exactly come up to the wishes they had formed at setting out.

"There was no small difficulty in making some persons understand who and what these poor petitioners were: and the case, notwithstanding all that has passed, may still be the same with many at this day. I therefore hope to be excused, if I enlarge a little in this place on their history and character, as they appeared, and was known to Dr. Horne, whose good opinion will be remembered as an honour, and may be of some use to them hereafter.

"He had considered, that there is such a thing as a pure and primitive Constitution of the Church of Christ, when viewed apart from those outward appendages of worldly power,

and worldly protection, which are sometimes mistaken, as if they were as essential to the being of the Church, as they are useful to its sustentation. The history of the Christian Church, in its early ages, is a proof of the contrary; when it underwent various hardships and sufferings from the fluctuating policy of earthly kingdoms. And the same happened to the Episcopal Church of Scotland, at the Revolution in 1688; when Episcopacy was abolished by the state, and the Presbyterian form of Church government established.* By this establishment the Bishops were deprived of their jurisdiction, and of all right to the temporalities of their sees. But in this forlorn state they still continued to exist, and to exercise their spiritual functions of their episcopal character: by means of which, a regular succession of Bishops, and episcopally ordained Clergymen, has been kept up in Scotland, under all the disadvantages arising from a suspicion of their being disaffected to the crown, and attached to the interest of an exiled family. While attempts were making in behalf of that family, a variety of circumstances rendered it impossible for them to remove this suspicion, notwithstanding the many inconveniences and hardships to which it exposed them. All they could do was to conduct themselves in such a quiet manner, as might at length convince the government, they had nothing to fear from a Scotch Episcopal Church, and consequently that there was no necessity for the execution of those severe laws which, on different occasions, had been enacted against it.

"At last the happy period came, which was to relieve them from this embarrassing situation. The wisdom and clemency of his present Maje-

* It is notorious, that the violence of the adverse party against the Episcopal Church in Scotland began *before* the government under King William was settled: when it could not be known by experience whether they would join with it or not. Before the Convention met, their Clergy were forcibly driven from their churches, and their possessions seized.

ty's government encouraged them to hope, that an offer of their allegiance would not be rejected: and as soon as they could make that offer in a conscientious manner, they had the satisfaction to find, by the King's answer to their address, that it was graciously accepted: in consequence of which, they could not but hope, that the British Legislature would take their case into consideration, and see the expediency of relieving both Clergy and Laity of the Episcopal communion in Scotland from the penalties to which they were exposed in the exercise of their religion.

"With this hope, three* of their Bishops, as I have said, came to London in the year 1789; and, notwithstanding the ample recommendations they brought with them from their own country, they found it a work of time to make themselves and their application properly understood. It would have been barbarous, after the die was cast, to have thrown any discouragement in their way: but I was of opinion, from the beginning, that they were come *too soon*: more preparation was requisite than they were aware of. The penal laws had reduced the Scotch Episcopal Church to a condition so depressed and obscure, that it could scarcely be known to exist, but by such persons as were previously acquainted with its history. Among these, none entered more willingly than the then good Dean of Canterbury. As soon as he heard of the arrival of the Scotch Bishops at London, he was anxious to let them know how heartily he approved of the object of their journey, and kindly offered every assistance in his power to bring the matter to a happy conclusion. He paid them every mark of attention both at London and Oxford; and, when they set out on their return to Scotland, without having attained their object, he expressed, in very affectionate terms, his concern at their disappointment, and told them, at part-

ing, not to be discouraged: for, said he, 'your cause is good, and your request so reasonable, that it cannot long be denied.'

"In February, 1791, after having taken his seat in the House of Lords as Bishop of Norwich, he wrote a friendly letter to Bishop Skinner, of Aberdeen, assuring him and the other members of the committee for managing the business of the Episcopal Church of Scotland, that any help in his power should be at their service: and speaking of their applying anew to both Houses of Parliament, he said, 'It grieved him to think they had so much heavy work to do over again; but business of that sort required patience and perseverance.'

"It was said about this time, that the Lord Chancellor, Thurlow, withheld his consent to the Scotch Episcopal bill, till he should be satisfied, by some of the English Prelates, that there were really Bishops in Scotland. When Bishop Horne was waited upon with this view by the committee of the Scotch Church, and one of them observed, that his Lordship could assure the Chancellor they were *good Bishops*, he answered with his usual affability and good humour, 'Yes, Sir, much better Bishops than I am.'

"A clergyman of Scotland, who had received English ordination, applied to him, wishing to be considered as under the jurisdiction of some English Bishop; that is, to be, in effect, independent of the Bishops of Scotland in their own country; but he gave no countenance to the proposal, and advised the person who made it quietly to acknowledge the Bishop of the diocese in which he lived, who, he knew, would be ready to receive him into communion, and require nothing of him, but what was necessary to maintain the order and unity of a Christian Church; assuring him, at the same time, that, if he were a private clergyman himself, he should be glad to be under the authority of such a Bishop. One anecdote more upon this subject, and I have done.

"From the present circumstances of its primitive orthodoxy, piety, po-

* Dr. John Skinner, Bishop of Aberdeen; Dr. Abernethy Drummond, Bishop of Edinburgh; and Dr. William Strachan, Bishop of Brechin.

verty, and depressed state, he had such an opinion of this Church, as to think, that, if the great Apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like to the people he had been used to. This happened, as I perfectly recollect, while we were talking together on the subject of the Scotch petition, on one of the hills near the city of Canterbury, higher than the pinnacles of the Cathedral, where there was no witness to our discourse but the sky that was over our heads; and yet, when all things duly considered, I think no good man would have been angry, if he had overheard us.

"If the reader should wish to know more of the people of this communion, let him consult an Ecclesiastical History of the Church of Scotland, by Mr. Skinner, father to the present worthy Bishop of Aberdeen; a history comprehending a plain and unaffected detail of facts very interesting and amusing: and I hope he will be also convinced by the narrative I have here given, not only that the Bishops of Scotland are true Christian Bishops, but that the Bishops of England, from the part they kindly took in the affair, do little deserve the clamour which some have raised against them, as if they were so dazzled by their temporalities, as to lose sight of their spiritual character, and bury the Christian Bishop in the Peer of Parliament."

Anecdote of the Rev. George Herbert.

ATTENDING the private music meeting at Salisbury, he one day saw a poor man, with a poorer horse, who had fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The man blessed him for it; and he blessed the poor man. Like the good Samaritan, he gave him money to refresh

both himself and his horse; and told him that if he loved himself, he should be merciful to his beast. Coming to his musical friends at Salisbury, they began to wonder that he came into company so soiled and discomposed. When he told them the occasion, one of the company said that he had disparaged himself by so dirty an employ. He replied, that the thoughts of what he had done would prove music to him at midnight; and that the omission of it would have upbraided, and made discord in his conscience, whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day; yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy. And I praise God for this occasion. And now let us tune our instruments.

FOR THE CHRISTIAN JOURNAL.
COMMUNICATION.

The New-York Evening Post of Feb. 13, contains the following from the Connecticut Gazette.

"To the Editor of the Connecticut Gazette, printed at New-London, of Feb. 10.

"SIR,

"The loss of Mrs. Harriet Lewis, whose distant death was announced in your paper of last week, is, you are sensible, deeply felt, not only by her relations, but by the people at large in this place. Such was her life, that the poor within her acquaintance now rise up and call her blessed. Many religious institutions too will call to mind her repeated acts of munificence. Still her liberality in life is but very partially known. With the same retiring spirit, in which her bounty was then given, she, at her death, made large bequests; which, from the nature of them must be publicly known; though she was solicitous rather that they should pass unnoticed. By the consent of her friends

you are at liberty to publish a bequest of 1000 dols. to the first Ecclesiastical Society in this place.

"One of 500 dols. to a Cent Society, for the benefit of the deserving poor in this place.

"One of 2000 dols. to the Asylum for Deaf and Dumb persons at Hartford.

"One of 2000 dols. to the Domestic Missionary Society for Connecticut and its vicinity.

"One of 2000 dols. to the Education Society of Yale College: and

"One of 1200 dols. to the Connecticut Missionary Society."

Here is the sum of \$8,700 bequeathed to various religious and charitable purposes. From the tenour of the above notice, (for I am entirely ignorant of the subject of it,) it would appear that Mrs. Lewis was equally distinguished, through life, for pious liberality. Such examples ought to be recorded, and ought to be imitated. Surely there cannot be a more genuine expression of gratitude to the Father of mercies, than consecrating a portion of the wealth with which he blesses us, to the promotion of his glory, and the good of his creatures. There cannot be a more delightful exercise of the mind, than anticipating the blessing which may descend to successive generations, from liberal aid in diffusing the religion of the Gospel. And must it not, through the blessing of him who has promised that even a cup of cold water given in his name shall not fail of reward, minister joy,—must it not afford the happiest evidence of the sincerity and liveliness of Christian faith, to reflect, at the trying hour when all worldly possessions are to be resigned for ever, that we have consecrated a portion of them to him who gave them, by bequeathing it to objects connected with the interests of the religion whereby he designs his glory and the eternal good of men? Would we could see more of this spirit in a Church uniting all the advantages for these great ends, afforded by an apostolical ministry, evangelical doctrine, and scriptural worship! If her institu-

tions for the education of fit persons to serve the sanctuary, for the support of missionaries, and for the distribution of the holy Scriptures, of their best companion, the Book of Common Prayer, and other religious books and tracts,—were more frequently regarded by her members, in their appropriations for religious purposes; if they were suffered sometimes to interfere with expenses not necessary to comfort or convenience; if amid the promises of the contending claimants for what is devoted to the purchase of pleasure, their pretensions to the imparting of enjoyment both to the giver and receiver, were duly appreciated; especially if they were frequently remembered in determining the disposal of wealth, after its present possessors shall have resigned it for ever;—the delightful consciousness of promoting the honour of God, of diffusing the blessings of pure and undefiled religion, of advancing the prosperity of the Redeemer's Church, and of contributing to the everlasting welfare of fellow men, would be the reward here. Springing from a true and living faith, these good works would be had in everlasting remembrance before God, and be made conducive to the eternal happiness of those who wrought them; through the sufficient merits of Jesus, the object of that faith.

Auxiliary New-York Bible and Common Prayer Book Society.

PURSUANT to public notice, the "Auxiliary New-York Bible and Common Prayer Book Society" held its annual meeting in Trinity Church, on Monday evening, Jan. 25, 1819.

The annual Report of the Society was read by Dr. John Watts, junior; whereupon, on motion, *Resolved* unanimously, that the Report be accepted.

Resolved, That the Report be printed, under the direction of the Board of Managers.

The Society then proceeded to the election of a Board of Managers for

the ensuing year; when the following gentlemen were duly elected, viz.

Luther Bradish, *President*.

Gerardus A. Cooper, 1st *Vice-President*.

Floyd Smith, 2d *Vice-President*.

Cornelius R. Duffie, 3d *Vice-President*.

William E. Dunscomb, *Corresponding Secretary*.

Charles Keeler, *Recording Secretary*.

J. Smyth Rogers, *Treasurer*.

Charles W. Sandford, *Agent*.

Managers.—Edward N. Cox, Benjamin Haight, Dr. John Watts, jun. Thomas N. Stanford, Lewis Loutrel, David A. Clarkson, Charles Nichols, John Anthon, Henry Barclay, William Onderdonk, jun. Cornelius S. Bartow, Ferris Pell, John J. Lambert, William H. Harison, Murray Hoffman, Peter Kean, Dr. Samuel W. Moore.

Third Annual Report.

On presenting the third annual Report to the Auxiliary New-York Bible and Common Prayer Book Society, the Managers feel it incumbent upon them, first, to acknowledge the divine blessing upon their exertions, and to express their sense of gratitude for the prosperity which, under Providence, has attended the labours of the past year.

In the infant state of the Society, it became the duty of the Managers to reflect upon the several methods of accomplishing their objects. Repeated and matured deliberations determined the course to be pursued. The smallness of their funds precluded the purchase of stereotype plates of the Bible; stereotype copies of it were to be had at a moderate price, while the Book of Common Prayer had not yet been stereotyped in this city. The copies of the Prayer Book which were obtained during the first year of the Society's operations, were disadvantageously circulated; as they were found, relatively speaking, to exceed greatly the price of stereotyped works. With due consideration, therefore, to the usefulness of the Society, and the economy and increase of its funds, in accomplishing its twofold object, viz. the more general circulation of the Bible, and also of the Book of

Common Prayer, they resolved to possess themselves of stereotype plates of the Prayer Book. Since that time, the Managers have reason to believe, that a similar advantage to the Society, from an improvement in the economy and increase of its funds, would attend the possession of stereotype plates of the Bible also. They had long contemplated and ardently wished to procure them; their funds, however, still remained inadequate to the object, and they did not feel themselves authorized to withdraw any part of the money then employed in circulating the Book of Common Prayer. The necessity of an appeal to the members of the Church was urged, and the result has fully justified the appeal.

By the bounty of individuals, emulating each other in their patronage of the Society, the Managers have been enabled to conclude a contract for a set of stereotype plates of the Holy Scriptures in duodecimo; to be completed by the month of July next. The type and convenient size of the volume adapt it to almost every age and condition of life, and render it appropriate for the school, the closet, and the Church. Directions have been given to commence the execution of the plates with the New Testament, so as to enable the Society to furnish an edition of that part of the holy volume, for the use of schools, and of such persons and societies as may desire to have it, in a cheap and convenient form. These plates will be finished in the course of five or six weeks, and shortly thereafter the New Testaments will be ready for delivery. By this arrangement the ability and usefulness of the Society have been consulted and enlarged, and an additional evidence is given of the unceasing desire of its members to aid in distributing the word of life. The list of subscribers to this work of Christian charity will be published as soon as the subscriptions are completed. Eighteen hundred dollars have already been collected and paid by the Managers on account of those plates—five hundred dollars more will become due on the final delivery of

them to the Society. For this sum the Managers have made themselves responsible, in full confidence that it will be subscribed by those to whom application has not yet been made.

By an arrangement made the last year with Messrs. Kirk & Mercein, for the printing and sale of the Book of Common Prayer, a great reduction of its price was obtained, with a view to the benefit and increase of that denomination of Christians throughout the United States, whose wants, interests, and religious feelings could not be separated from those of the same persuasion in this state. In relinquishing all profit arising from the sale of the Prayer Book; in surrendering this source of revenue, and thus diminishing the number and extent of their own immediate distributions, the Managers it is believed have greatly extended the circulation of the Book of Common Prayer. The pleasure and credit of being themselves the public instruments of spreading it, co-extensively with the funds that might be derived from the loan of their stereotype plates in this city, was superseded by the paramount duty of rendering the Book of Common Prayer accessible to every Episcopalian throughout the union, either by gratuity, or by cheapness of price, as might best comport with the feelings or ability of individuals. The operation of this plan, in relation to the price of the book, has realized the expectations of the Managers. Instead of a diminution of the sales of booksellers, they have witnessed an unexampled demand for the Book of Common Prayer:—in addition to the number circulated in the name of the Society, it is believed that twenty thousand copies have been sold in this city, and that the amount of sales of the Prayer Book during the last year is wholly unprecedented. The interests of individuals have been made subservient to the worship of the Church, and the homage of private sacrifice is paid to the public dissemination of the truths of Christianity.

The Managers would call the attention of the members to the animating reflection that is derived from

a retrospect of the few years that have elapsed since the organization of the Society, in 1816. The copies of the Book of Common Prayer, circulated during the first year of its operations, were printed with the ordinary type, and cost the Society forty-seven cents a copy. In 1817, they procured the first set of stereotype plates* of the Prayer Book in this city, and, perhaps, the only set at that time in this country: by means of it, there was an immediate reduction of ten cents a copy in the price of the book; and in 1818, a further reduction of seven and a half cents was obtained. Societies and individuals, who wish supplies of Prayer Books for gratuitous distribution, are furnished at the rate of thirty cents per copy, the exact cost of the book to this Society. A neat, well bound copy of the Book of Common Prayer, may now be purchased at retail for thirty-seven and a half cents, which, at the formation of the Auxiliary New-York Bible and Common Prayer Book Society, could not be had, of equally good type, paper, and binding, for less than seventy-five cents. In the short space of two years, five or six sets of stereotype plates have been made of the Book of Common Prayer; three of them may be said to be in constant use in this city;—one set has been purchased and taken to Baltimore, from which the Bible and Prayer Book Society of that place is supplied; and one or two sets of plates may be purchased in this city, at from twenty to thirty per cent. less than the price of the first set that was executed in this country.

The Managers cherish the hope that Societies, similar to this, will be organized in the southern and western states, and that their endeavours to spread and improve the knowledge of their Redeemer, and the distinctive doctrines of their Church, will be aided and extended by the possession of stereotype plates of the Prayer

* This set was cast for the Publishers of this Journal, who, in order to favour the views of the Society, transferred them at prime cost. During the year 1818, the Publishers caused two other sets of the Prayer Book to be cast for their own use; and there have also been cast, under their inspection, two sets of plates of the Prayer Book, in octavo, one for the New-York Bible and Common Prayer Book Society, and the other for the Common Prayer Book Society of Philadelphia.

Book,—thus obviating the great delay and expense of transportation, and diffusing more widely the piety and devotion of that standard formulary of Christian worship. In the act of incorporation of this Society, legal provision is made for incorporating similar associations throughout this state, granting to all such as shall be formed in pursuance thereof, the benefits, privileges, and immunities enjoyed by this Society. As the smallest pecuniary contributions, when multiplied by the number of persons that may be induced to unite in such Societies, give results of sufficient magnitude to relieve the religious wants of particular districts, it is hoped, that they will be formed, not only in the remote parts of this state, but, that they may rise into existence in every section of the union, where religious penury may be seen or felt; on the organization of every such institution, a donation of Bibles and Prayer Books will be made, after a regular notification thereof to this Society.

By the reports of the Agent, it appears that since the last Anniversary Meeting of the Society, four hundred and forty-seven Bibles, and four thousand two hundred and ninety-eight Prayer Books have been delivered out of the depository. Of this number, four hundred and twelve Bibles, and one thousand seven hundred and eighty-eight Prayer Books have been gratuitously distributed in Connecticut, New-York, New-Jersey, North-Carolina, South-Carolina, Ohio, Tennessee, Mississippi, Alabama, and the West-Indies. Two thousand two hundred and fourteen Prayer Books have been purchased by Societies and individuals for gratuitous distribution in Rhode-Island, Connecticut, New-York, Maryland, and Virginia. A number of Bibles and Prayer Books have been given to seamen and soldiers, to the City Prison, Almshouse, Orphan Asylum, to Sunday Schools in the city and state of New-York; one hundred to the Society for the Promotion of the Gospel among seamen; and a large number to clergymen and individuals for gratuitous distribution; making a total of one thou-

sand five hundred and ninety-one Bibles, and twelve thousand two hundred and eighty-seven Prayer Books that have been distributed by the Society.

It is a duty which the Managers owe to themselves and to the Society, to remark, that in almost every instance of presenting the Prayer Book, the Bible has accompanied it, when not found in the possession of the individual; and they would add, that with the multiplied and growing facilities of obtaining the Bible, is the demand for the Book of Common Prayer increased. Communications have been received from various and distant parts of the United States, expressing the highest approbation of the objects of the Society, proclaiming the necessity of a continuance of its exertions, and of its importance in building up the Church in the religious wilderness and desert.

It appears from the Treasurer's Report, that a small balance only is remaining in the treasury, and even that will be fully absorbed by the payment of debts now existing against the Society. It is hoped that the charity of Episcopalians generally will continue to display itself in an increasing zeal and reverence for the word of God, and a liberal spirit of contribution to spread the knowledge of the ordinances and ministrations of the Church.

To this account of their stewardship, the Managers add their prayers, that the Author of all good will continue to shed his benedictions on the labours of the Society.

Frequent inquiries having been made respecting the place of the depository, and many necessarily being left ignorant of the change of its situation, the Managers think it proper to inform distant subscribers and donors, and Episcopalians generally, that the Society's depository is now at Messrs. Kirk & Mercein's, No. 22 Wall-street.

JOHN WATTS, jun. *Chairman.*
Jan. 25th, 1819.

PLURALITIES.

AN ingenious French author (Boursault) relates the following story.—An Abbe, who had no preferment, exclaiming one day to Boileau against

pluralities—"Is it possible," says the ecclesiastic, "that the people you named, who have the reputation of being very learned men, and are such in reality, should be mistaken in their opinion? Unless these would absolutely oppose the doctrine laid down by the apostles, and the directions of councils, must they not be obliged to confess, that the holding several livings at the same time is sinful? I myself am in holy orders, and, be it said without vanity, of one of the best families in Touraine. It becomes a man of high birth to make a figure suitable to it, and yet, I protest to you, that if I can get an abbey, the yearly income of which is only 1000 crowns, my ambition will be satisfied; and be assured, that nothing shall tempt me to alter my resolution."—Some time after, an abbey of 7000 crowns a year being vacant, his brother desired it for him, and was gratified in his request. The winter following he got another of still greater value; and, a third being vacant, he solicited very strongly for this also, and obtained it. Boileau hearing of these preferments, went and paid his friend a visit. "Mr Abbe," says he, "where is now that season of innocence and candour, in which you declared that pluralists hazarded their souls greatly?" "Ah! good Boileau," replied the Abbe, "did you but know how much pluralities contribute towards living well!"—"I am in no doubt of that," replied Boileau; "but of what service are they, good Abbe, towards dying well?"

Last Moments of King EDWARD VI.

KING EDWARD VI. born at Hampton Court, 1537. The cultivation of his understanding, if we may credit historians, was amazing. He was said to understand the Greek, Latin, French, Italian, and Spanish languages. He was versed in logic, music, natural philosophy, and theology. Cardan, the extraordinary scholar and physician, happening to pay a visit to the English court, was so astonished at his early progress, that he extols him as a *prodigy of nature*. He expired at Greenwich, in

the sixteenth year of his age, and the seventh of his reign, greatly regretted by all, as his early virtues gave a prospect of a continuance of a happy reign. In the time of his sickness, Dr. Ridley, Bishop of London, preached before him; and took occasion to enlarge on the subject of charity, and on the obligation imposed on persons of high rank to be eminent in good works. The King was much affected at the discourse, and wrote to the Lord Mayor and Aldermen, requesting them to inform him speedily in what way he could most properly administer to the relief of the poor. Having received their answer, and duly considered the subject, he founded Christ's Hospital for supporting and educating the fatherless children of poor freemen of the city of London; he gave his own house, at Bridewell, to be a place of correction and employment, for persons who were wilfully idle; and he also confirmed and enlarged the grant for the hospital of St. Thomas, in Southwark, which he had erected and endowed some months before. When he set his hands to these foundations, he fervently expressed his gratitude to God for having prolonged his life till he had completed that work. Thus he became the founder of these institutions; which, having had great additions since his time, may justly be ranked among the noblest in Europe.

He expressed, during the whole course of his sickness, great submission to the will of God; and seemed glad at the approaches of death: but the consideration of the state of Religion and of the Church much affected him; and on that account he was desirous of life. At length his strength and spirits were so sunk, that he found death hastening on him, and in a most devout manner prepared himself for it. His whole exercise, some hours before his departure, consisted in short prayers and ejaculations. The last that he was heard to utter, were the following, "Lord God! deliver me from this miserable and wretched life; and receive me among thy chosen! Nevertheless, not my will, but thine, be done! Lord, I commit my spirit to

O Lord, thou knowest how it were for me to be with thee: for thy chosen's sake, if it be thy will, send me life and health, that I may truly serve thee! O Lord, bless thy people, and save thine inheritance.

O Lord God, save thy chosen of England! O Lord God, defend this realm, and maintain thy religion, that I and my people may praise thy holy name, for Jesus Christ's sake!" Seeing some persons with him, he seemed troubled that they were so near, and had heard him; with a pleasant countenance, he said he had been praying to God. Soon after the pangs of death came on him, he said to Sir Sidney, who was holding him in his arms, "I die! Lord have mercy on me; receive my spirit!" and thus he shed out his innocent soul, on the 10th of July, 1553. *Buck.*

DEATH OF BEZA.

The learned BEZA died 1605, aged 60. The advantages of early piety are very great. It secures us from innumerable evils, and procures the happiest joys; it forms for us true happiness; it prepares us for our hour of adversity; and removes us from the fear of death and judgment. In his will and testament, Beza gives thanks for this, that at the age of sixteen years he was called to the edge of the truth; and so many sorrows were prevented that otherwise would have overtaken him, and made his life less happy and more miserable.

Many examples of early piety have been rendered very useful. The Rev. T. Reader, when a child, was deeply impressed with divine

A stranger visiting the family, perceived that he did not fail to shut himself up alone for prayer. He was fully struck with a sense of his negligence, and said, "What a little child be so anxious for a place of retirement to pray, and I prayed in my life!" From that time he began to be serious, and not long became a Christian, but a very able minister of Christ. "I my-

self," says Mr. Thornton, "have known parents grown gray in the drudgery of sin and Satan, who have been brought, through the pious and affectionate endeavours of their own children, to enjoy the glorious liberty of Christ."

It is to be lamented, however, that so many procrastinate, and think of nothing but the present world. The ancients pictured youth like a young man naked, with a vail over his face, his right hand bound behind him, and his left hand loose, and Time behind him pulling one thread out of his vail every day, intimating, that young men are void of knowledge, and blind; unfit to do good, ready to do evil, till time, by little and little, makes them wiser.

"I have read of a king," says Mr. Brooks, "who having no issue to succeed him, espousing one day a well-favoured youth, took him to court, and committed him to tutors to instruct him, providing by his will, that if he proved fit for government, he should be crowned king; if not he should be bound in chains, and made a galley slave. Now when he grew to years, the king's executors perceiving that he had sadly neglected those means and opportunities whereby he might have been fit for state government, called him before them, and declared the king's will and pleasure concerning him, which was accordingly performed; for they caused him to be fettered and committed to the galleys. Now what tongue can express how much he was affected with his sad and miserable estate, especially when he considered with himself, that now he was chained, who might have walked at liberty; now he was a slave, who might have been a king. The application is easy." *Buck.*

An Idolater converted by Means of a little Girl.

At the thirteenth anniversary of the British and Foreign Bible Society, held on the 7th of May, W. T. Money, Esq. M. P. lately returned from India, reported to the meeting the following circumstances, which occurred under his own eye.

Between two and three years ago, I went from Bombay into the Mah-ratta country, for the health of my family. We encamped in the bosom of a beautiful grove, at Lancoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with a native servant who waited on her, they came near to an old and ruinous Hindoo Temple. The man, leaving the child, stepped aside, and paid his adorations, or "made his salaam," as they call it, to a stone Idol, that was fixed at the door of the Temple. When he came back to the child, she said, in her innocent way, "Saamy, (that was his name) what for you do that?" "Oh, Missy," said he, "that my God." "Your God!" said the little girl, "your God! Saamy!—why your God no can see—no can hear—no can walk—your God stone!—My God see every thing—my God make you—make me—make every thing." We remained (added Mr. Mooney) at this sequestered place for four months; and the scene which I have described was frequently repeated. Saamy never failed to worship at the Temple; and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, "What will poor Saamy do, when Missy go to England?—Saamy no father, no mother." She instantly replied, "Oh, Saamy, if you love my God, he will be your father and mother too." The old man, with tears in his eyes, promised to love her God. "Then," said she, "you must learn my prayers:" and she taught him the Lord's Prayer, the Creed, and her Morning and Evening Hymns: and one morning, when we were met for family worship, Saamy, of his own accord, quite unexpected, came into the room, took his turban off his head, laid it on the floor, and, kneeling down, repeated after me the Lord's Prayer. From that time there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, *that he might read the Bible; and,*

in a little time, he accomplished the task, and began to live as a consistent Christian.

PATIENCE.

AN Italian Bishop, who had endured much persecution with a calm unruffled temper, was asked by a friend how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven, as the place whither I am going to live for ever: I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me, and think how many are far more wretched than I am."

REGNER LOEBROG, imprisoned in a loathsome dungeon, and condemned to be destroyed by venomous serpents, solaced his desperate situation by recollecting and reciting the glorious exploits of his past life. The soul confined in its prison, the body, and infested by destructive passions, should support and comfort itself, by recollecting and celebrating the triumphs of its Redeemer, set forth in the Psalms: so Paul and Silas.

New-York, Feb. 19, 1819.

THE unfortunate condition of the INDIAN TRIBES is justly lamented by the humane and benevolent; and various measures are prosecuting for introducing among them the arts of civilized life and the blessings of religion. It must be obvious that no persons are so well calculated for this purpose as native Indians, who, acquainted with the language and dispositions of their countrymen, and enjoying their confidence, will be able to exert a beneficial influence among them in relation both to their temporal and spiritual concerns. Mr. Eleazer Williams, who is of Indian extraction, and who has for some time successfully laboured in the religious instruction of the Oneidas, is now in this city, with a young Indian Chief, who is desirous of receiving an education for the purpose of acting as a religious instructor among his coun-

He is the son of the head
of the Onondagas, who was
in American service during the
war, and was killed at the battle
of Oriskany. According to the usage
of the Indians, he succeeds to the sta-
tus of his father; and thus, as one of
the chiefs of the nation, will possess
great authority. He was in-
structed in the truths of Christianity
by a life, by Abraham Brandt, a
son of the Mohawk nation, and
recently Mr. Eleazer Williams
intended his instruction. It
was his earnest desire to receive an edu-
cation which may qualify him for ex-
ercising the Ministry among his coun-
trymen; for which office he is fitted by
his talents, and by his pious and amia-
ble disposition.

He is only very imperfectly ac-
quainted with the English language,
and education will require some time;
he is entirely destitute of the
means of defraying the necessary ex-
penses.

He is, therefore, compelled
to make an appeal to the benevolence
of the public; in the hope that those
who sympathize with the benighted and
wretched state of his countrymen,
will assist him in qualifying himself to
among them the comforts of ci-
vilization, and the unspeakable bless-
ings of the Gospel of Christ. His
present situation, as the son of an
Indian Chief, who was killed in the
war of the country, at the head of
the warriors of the Six Nations, gives
him still further claim to public pa-
trons.

His wishes for this pious and be-
nevolent purpose will be received by
right Rev. BISHOP HOBART, No.
100 Broadway-street, GERRIT H. VAN WA-
SMAER, Esq. No. 71 Gold-street, or
J. SWEDS, No. 160 Pearl-street.

WRITTEN AT AN INN.

(BY BISHOP HORNE.)

Such lov'd friends whene'er I part,
My sadness fills my heart;
When my fancy wanders o'er,
I think they are no more.
I read I musing go,
In a deep and miry slough:
The clouded moon withdraws her light,
And leaves me to the gloomy night.

An inn receives me, where unknown
I solitary sit me down:

Many I hear, and some I see,
I nought to them, they nought to me.

Thus in these regions of the dead
A pilgrim's wand'ring life I lead,
And still at ev'ry step declare,
I've no abiding city here:

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives
A sad remembrance only lives.

Rough stumbling-stones my steps o'er-
throw,

And lay a wand'ring sinner low;
Yet still my course to heav'n I steer,
Though neither moon nor stars appear!

The world is like an inn; for there
Men call, and storm, and drink, and sweat;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

Though in the dark oft' times I stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

There by these eyes shall he be seen,
Who sojourn'd for me in an inn;
On Zion's hill I those shall hail,
From whom I parted in the vale.

Why am I heavy then and sad,
When thoughts like these should make me
glad?

Muse then no more on things below;
Arise, my soul, and let us go.

ADDRESS OF THE PUBLISHERS.

A LEADING motive in the establish-
ment of the CHRISTIAN JOURNAL was to
furnish the public, and particularly Epis-
copalians, with a cheap vehicle of literary
and theological information, which would
serve to amuse and instruct, and, at the
same time, to record documents connect-
ed with the growth and prosperity of the
Episcopal Church, and exhibiting its situa-
tion from time to time.

It was hoped that an extended patron-
age and prompt pay would have remu-
nerated at least the expenses of publica-
tion. No idea of profit was ever enter-
tained; nor could it be expected from
the price of the work, even had no defal-
cations in payment taken place. The
Publishers were not disappointed in re-
gard to the reception of the work: the
list of subscribers exceeded the most
sanguine expectation. But the experience
of two years proves that it can no longer
be continued without great pecuniary
sacrifices on the part of the Publishers.
The defalcations have very far exceeded
every calculation that was formed of
them; and the further prosecution of the
work at its present price would only add
to a debt already amounting to a very
considerable sum.

The Publishers, however, would exceedingly regret its total discontinuance. The interests of the Church to which they belong require such a channel of information. While there are numerous periodical publications attached to almost every denomination of Christians receiving ample encouragement, it would be a reproach upon Episcopalians to suffer the only one devoted to their Church to sink for the want of the trifling aid necessary for its support. Its use merely as a place to record the public documents of the Church, and as a source of information on points regarding her welfare, to say nothing of its literary and moral tendency, entitles it to the particular and zealous patronage of every Episcopalian.

The collection of so small a sum as the yearly subscription to the *Christian Journal*, has been found to be attended with much difficulty and expense. And the putting up and directing from 60 to 70 thousand papers in a year, consumes more time than can be given to it, and otherwise subjects the Publishers to an expense which would not be remunerated if every subscription was paid up.

But in order that the members of the Protestant Episcopal Church may not be destitute of a work so interesting to those who are concerned for her welfare, the Publishers have determined to make another effort for the continuance of the *Christian Journal* upon an extended plan; and they now invite the patronage of the public to the third volume, which will issue in *monthly* numbers, agreeably to the terms annexed.

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bers, or by letter, **POST PAID**, to the publishers. Subscribers in the city will be supplied with the first number of its appearance, unless orders to the contrary should be received before that time. It is hoped the small additional price of the work will not have the effect of reducing the number of its patrons.

The Publishers, however, are fully satisfied that without the particular aid of the clergy in obtaining subscribers, in undertaking themselves, or inducing others to undertake, the agency of the work, and to remit punctually the price due, all their efforts to continue it will be fruitless.

Additional subscriptions are respectfully solicited, and will be received at the office of the Publishers, No. 160 *street*; to whom all communication of expense, must be addressed.

T. & J. SWOE

TERMS.

The *CHRISTIAN JOURNAL* will be published in monthly numbers of 32 each, on good paper, and with type, and stitched in a printed cover.

The price will be *Two Dollars* payable in advance; single numbers *cents* each—the cheapest periodical publication of an equal quantity of matter in this country.

Each number will appear as near the first of the month as circumstances will permit.

Consecration.—On Thursday, the 14th of February, 1819, in St. James' Church, the city of Philadelphia, the Rev. Luther Chase was consecrated to the Office of Bishop, to act as Bishop of the Diocese of Ohio, to which office he had been elected by the Convention of the Protestant Episcopal Church in that State.

The Right Rev. Bishop White, of Pennsylvania, presiding Bishop at the consecration, was assisted by the Right Rev. Bishop Hobart, of New-York; the Rev. Bishop Kemp, of Maryland; a Right Rev. Bishop Croes, of New-Jersey.

Ordination.—At Bristol, R. I. on the 9th inst. by the Right Rev. Alexander Griswold, Bishop of the Eastern Diocese, Messrs. Carleton Chase and Patrick Folger, were admitted to the Holy Office of Deacons.

PROPOSED PUBLICATIONS.

S. PORTER & Co. Booksellers of Philadelphia, propose to publish "A Treatise on the Pope's Supremacy, by Isaac Row, D. D. late Master of Trinity College in Cambridge, and one of his Majesty's Chaplains in ordinary." Also, "Sermons on a variety of important Subjects, by Rev. Thomas Gisborne, M. A."

THE
CHRISTIAN JOURNAL,
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]

FEBRUARY, 1819.

[Vol. III.

airs of the late Bishop Horne.

ued from page 5, and concluded.)

the sake of those who admire Horne's works, and were not nted with his person, it may be , before I conclude, to say some- of his *natural life*. When he me to the University of Oxford, quite à boy; but being at a f life when boys alter very fast, on grew up into a person so ble, that, at the opening of the ffe Library, when all were as- d, and made their best appear- heard it said of him, that there t then a handsomer young man Theatre. But he was not of a and muscular constitution; and, he disadvantage of being very ghted (quite helpless without of a glass), he did not render e more robust by the practice athletic exercise. Amusements t sort gave him more trouble ey were worth, and he never d them with any alacrity. It ted of Bishop Bull, that he was dicted to any innocent pleasure, is often necessary to unbend ind, and preserve the body in and vigour. The only diver- f it may be called a diversion) ch this great man was addicted, e enjoyment of agreeable con- ion: and the same was the fae amusement of Dr. Horne to nd of his life. I wish every man who is intended for a scho- id some good or some necessary for not being led away by any recreation. It was of service mind, that he was no fisherman, oter, no hunter, no horseman: ltivation of his understanding herefore, *carried on with less in-*

III.

5

terruption, and his improvements were rapid. While on horseback he seem- ed to be in more danger than other young men; and he had a friend, who was so much concerned for his safety, that he sometimes rode after him, to watch over him, without letting him know of it. But so it happened, not- withstanding his vigilance, that he saw him suffer one bad fall, upon a dirty road, into a deep slough, and another upon very hard ground in the middle of the summer. His horse was then upon a gallop, and the fall pitched him upon his forehead; but, by the protection of a good Provi- dence, the blow only gave him a head-ach, which soon went off with- out any other ill effect. When he came at last to be a Bishop, the friend, who had formerly been his attendant, reminded him of these accidents, and observed upon them, "My Lord, I saw you fall twice, I have seen you rise three times:" meaning, that he had first risen to be President of Mag- dalen College, then to be Dean of Canterbury, and afterwards Bishop of Norwich. The year after he came to Oxford, he fell sick of the small- pox, which proved very favourable, and he was removed to a house upon the hill at Headington, for an airing; where his recovery had raised his spi- rits to such a pitch, that his friends could not but observe the growing vi- gour of his mind, and augurate that his wits were intended for some very active part upon the stage of human life, as it afterwards proved.

In the year 1758, he was appointed junior Proctor of the University; on the 27th of April, 1759, he took the degree of B. D. and on the 28th of January, 1764, that of D. D. His health continued tolerably good, till

the time of his proctorship: and here it ought in justice to be remembered, that he made one of the best Proctors ever known in the University of Oxford. He was strict in the exercise of his office; but his strictness was accompanied by so much mildness and goodness, that he was equally beloved and feared. His duty called upon him to visit and inspect the houses of poor and disorderly people; in one of which he took the measles, and suffered much by that distemper. The time at which this accident happened was, in one respect, rather unfortunate; for he was confined at the time when he should have resigned his office by a personal attendance in the Theatre. Dr. Thurlow, the late Bishop of Durham, being at that time *Collector*, delivered the Latin speech, at the close of which he spoke to this effect: "As to the late Proctor, I shall speak of him but in few words, for the truth of which I can appeal to all that are here present. If ever virtue itself was visible and dwelt upon earth, it was in the person who this day lays down his office." Which words were followed by a universal clapping. It was fortunate in one respect that he was not present; for thus it came to pass, that full justice was done to his character.

On the 27th of January, 1768, on the death of Dr. Jenner, he was elected President of Magdalen College: in 1771, he was appointed Chaplain in ordinary to his Majesty; which appointment he held till he was preferred to the Deanry of Canterbury, on the 22d of September, 1781: and on the 7th of June, 1791, he was consecrated Bishop of Norwich, in Lambeth Chapel, on the translation of Dr. Bagot to the see of St. Asaph. After he became President of Magdalen College, he adhered to the interest of Mr. Jenkinson, (now Earl of Liverpool,) a little to the disturbance of his academical peace. Mr. Jenkinson had been one of his contemporaries at University College: a gentleman, who from his first appearance in the University, always promised to do something, and to be something, beyond other men of his time. It was not possible that two such young

men as he and Mr. Horne could be near neighbours without being fond of each other's company. The friendship once formed, was ever after preserved: and when Mr. Jenkinson, though well known to be of what was then called the court party, offered himself to represent the University in Parliament, his two friends, the President of Magdalen, and the Master of University College, voted for him without success. Their departure on this occasion from what was then thought the *old* and proper interest of the University, brought upon them some animadversions from a few of the warmest advocates on the other side; and little scurrilous witticisms flew about against them both in the newspapers; which, so far as their own persons were concerned, had little effect upon either, but that of exciting their laughter; and they have often been heard to make themselves merry with several passages of that time.

Soon after he was advanced to the Presidentship of Magdalen College, he married the only daughter of Philip Burton, Esq. a lady for whom he always preserved the most inviolate affection. By her he had three daughters; of whom the eldest is married to the Rev. Mr. Selby Hele, and the youngest to the Rev. Mr. Hole. The unmarried daughter resides with Mr. Horne, at Uxbridge. The former residence of this family near Windsor, introduced him to the acquaintance of several great and respectable characters in that neighbourhood, particularly Sir George Howard, who received, and may probably have preserved, many of his letters.*

* I recollect in this place an accident which happened to one of his letters. He corresponded formerly with Mr. Price, of Epsom, whose lady was the sister of Andrew Stone, Esq. By a mistake one of these letters fell into the hands of Mr. Stone; and it happened to contain some free remarks upon the lives and characters of courtiers. When this was lamented as an unfortunate circumstance, "No, no," said Mr. Price, "no misfortune at all—very proper those busy gentlemen in high life should see what learned men think of them and their situation."

In the year 1776, he was appointed Vice-Chancellor of the University, and continued in that office till October, 1780. His Vice-Chancellorship introduced him to the acquaintance of Lord North, then Chancellor of the University: a nobleman, who, to a fine temper and pleasant wit, had added such good principles and useful learning, that he found in Dr. Horne a person exactly suited to his own mind: and I suppose it owing to the united interest of Lord North and the present Earl of Liverpool, that he was made Dean of Canterbury. When this happened, he would willingly have quitted his cares at Oxford, and taken up his residence in Kent, his native county; but, that a friend, to whose judgment he owed respect, would not agree to the prudence of such a step. As for the Dean himself, worldly advantage was no object with him; he lived as he ought; and, if he was no loser at the year's end, he was perfectly satisfied. This I know, because I have it under his own hand, that he laid up nothing from his preferments in the Church. What he gave away was with such secrecy, that it was supposed by some persons to be little: but, after his death, when the pensioners, to whom he had been a constant benefactor, rose up, to look about them for some other support, then it began to be known who, and how many they were. He complained to one of his most intimate friends, how much it was out of his way to discover such objects as were worthy and proper, because he descended so little into commerce with the world; yet, said he, let any body show me, in any case, what ought to be done, and they will always find me ready to do it. So far as he knew, he did good; and often attempted it, when he could not know; which is more or less the case with every charitable man. The discernment of objects is the privilege of God alone; who yet doeth good unto all, where we know it not.

As often as he was at Canterbury, his time passed very pleasantly: he was in his native county: the families of the place and the neighbourhood showed him the greatest respect, and

were delighted with his company and conversation: if he could have indulged himself with prudence, as he wished to do, he would have fixed himself there for the remainder of his life; but he still submitted to the unsettled life of a pilgrim, between the two situations of his College and his Deanry: with every thing that lay between Oxford and Canterbury, he was acquainted, and with little besides. In the year 1788, his constitutional infirmities began to increase upon him: "I have been more than ever harrassed (said he) this year, for four months past, with defluxions on my head and breast: they have driven me to take the benefit of the Headington air, this charming season,* which, by God's blessing, will enable me to get clear for the summer, I believe. But, as I grow older, I shall dread the return of winter. Do you know what could be done in the way of preservative? My good friends of the Church wish me to continue here, and engage to do the business of the Midsummer Chapter without me. I am urged to get once more upon a horse—as much like an ass as possible. Long disuse hath now been added to an original awkwardness: however, by keeping to a gentle pace, I shall avoid *going off*, as you remember it was my hap once to do, like a frog from a board." The visiting of some watering-place, Brighthelmstone, or Ramsgate, for the benefit of sea-bathing, had often been of great service to him. But notwithstanding all that could be done, he grew old faster than his years would account for, being now only in his fifty-seventh year; so that when a design was formed of making him a Bishop, he felt himself by no means inclined to undertake the charge of so weighty an office; and it was not till after much reasoning with himself, that he was prevailed upon to accept it. I do not remember, that I ever took upon me, while this affair was depending, to throw in one word of advice, for it or against it; but rather that I left all things to work, as Pro-

* The letter is dated May 20, 1788.

vidence should direct.* It was a sincere affliction to me, when I attended him at Norwich, to see how his limbs began to fail him. The palace there is entered by a large flight of steps; on which he observed one day, "Alas! I am come to these steps, at a time of life, when I can neither go up them nor down them with safety." However he resisted his infirmities with a degree of resolution. He accustomed himself to walk early in the garden by my persuasion; and assented to it, in his pleasant way, with these words: "Mr. William, (for so it had been his custom to call me for many years,) "I have heard you say, that the air of the morning is a *dram to the mind*: I will rise to-morrow and *take a dram*." That the faculties of his mind did not fail, in the way it was imagined, so long as he remained at Norwich, I could show by the contents of the last letter he wrote to me, within a few weeks of his death; in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say: he could not persevere in a train of thought, as he used to do, but applied himself by short intervals, as his ability would permit; and in that way he could execute more than we should have expected from him, under his bodily infirmities. From two visits to Bath, he had received sensible benefit, and was meditating a third, when I left him in the autumn of 1791, which he had been requested

* Very soon after the nomination of Dean Horne to the See of Norwich, a clergyman of that city, calling upon a clergyman of the city of London, said to him, "Report tells us, that the Dean of Canterbury is to be our Bishop." "Yes," said the London clergyman, "so I hear, and I am glad of it, for he will make a truly Christian Bishop."—"Indeed!" replied the other: "well, I do not know him myself, being a Cambridgeman; but it is currently reported at Norwich, that he is a Methodist."—The same clergyman, when he became acquainted with his Bishop, was much delighted with him; and afterwards lamented his death as a great loss to the Christian Church in general, and to the Diocese of Norwich in particular.

not to defer too long. At my departure from Norwich, he carried me in his coach about ten miles; and we conversed by the way on the subject of his Charge, of which his mind was full, and which he was then beginning to print. When I had made him a promise to meet him during his next visit at Bath, he set me down at Lodden, and I betook myself to my horses. That moment will for ever dwell, like a black spot, upon the mind, in which we had the last sight of a beloved friend. After this parting, I never saw him more. His company I can now seek only in his writings; which are almost my daily delight. His journey to Bath, contrary to the persuasion of his friends, was deferred too long. Yet he had still such remaining vigour in his mind, that he did not intend to make his visit to Bath an idle one; but selected from his manuscript Sermons a sufficient number to compose a volume, and took them with him, intending to employ a printer at Bath upon them. To this he was partly encouraged by an observation his good and affectionate lady had made upon him, from the experience of several years, that he never seemed to be so well as when he had printers about him; of which she had even then seen a striking example at Norwich. But, alas! while he was upon the road, he suffered a paralytic stroke, and, though very ill, finished his journey. Mrs. Horne after this wrote me a letter, full of hope, that, as the Bishop could walk to the pump-room daily, he would still recover: in consequence of which, I went with some courage to London, intending to go on from thence to Bath; but was informed, as soon as I arrived in town, that he was not expected to continue many days: and the next day brought us the melancholy news of his death.

My worthy friend and pleasant companion, the Rev. Charles Millard, his chaplain, was with him at Bath, and was witness to many affecting passages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he spoke to her with his usual cheerfulness; although

a stupor commonly oppressed him, under which his mind wandered, and his speech was confused: but from what could be understood, his thoughts were always at work upon some heavenly subject. When it was proposed that the Holy Communion should be administered to him by his chaplain, "By all means," said he, "you cannot do a better thing." In this service he joined with great devotion, and when it was ended, "Now," said he, "I am blessed indeed!"*

On the Friday before his death, while his housekeeper was in waiting by his bed-side, he asked her, on what day of the week the *seventeenth* day of the month would fall? She answered, on Tuesday. "Make a note of that," said he, "in a book;" which, to satisfy him, she pretended to do. This proved to be the day on which he died—as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received some forewarning of the time of his death. To this I can say nothing; but I can think, without any danger of being mistaken, that if ever there was a man in these latter days, who was worthy to receive from above any unusual testimony due to superior piety, he was that man.

The affliction of his family was much relieved at this time by the friendly and charitable visits of the celebrated Mrs. Hannah More, who was then at Bath, and well knew how much was due to the memory of the departed Bishop.

One of his Lordship's chaplains attended him to his grave, and then returned in sorrow to Norwich: his other chaplain paid the tribute due to his memory in a plain monumental inscription. Both of them can unite in declaring, as they do with pleasure, that the loss to the diocese of Norwich, and to themselves in particular, hath been repaired far beyond their expectations, in the person of their present Diocesan, the respectable and amiable successor of Dr. Horne. May his days be as long and as happy, in his present situation, as those of his predecessor were few and evil!

The inscription is upon the tomb where he was buried, in the churchyard at Eltham, in Kent, the residence of his father-in-law, Mr. Burton; and the same is repeated upon a Tablet of Marble affixed to a pillar on the north side of the choir of the Cathedral Church, at Norwich; of which the following is a copy:

Sacred to the Memory of
The Right Reverend GEORGE HORNE, D. D.
Many Years President of Magdalen College, in Oxford,
Dean of Canterbury,
And late Bishop of this Diocese:
In whose Character
Depth of Learning, Brightness of Imagination,
Sanctity of Manners, and Sweetness of Temper
Were united beyond the usual Lot of Mortality.
With his Discourses from the Pulpit, his Hearers,
Whether of the University, the City, or the Country Parish,
Were edified and delighted.
His Commentary on the Psalms will continue to be
A Companion to the Closet,
Till the Devotion of Earth shall end in the Hallelujahs of Heaven.
His soul, having patiently suffered under such Infirmities,
As seemed not due to his Years,
Took its flight from this Vale of Misery,
To the unspeakable Loss of the Church of England,
And his surviving Friends and Admirers,
January 17, 1792, in the 62d Year of his Age.

Thus have I brought this good man to his end, through the labours and

* The letter of Mrs. Elizabeth Salmon, describing this scene, is well worth reading.

studies of his life; in all which his example may be attended with some happy effect on those who shall make themselves acquainted with his history. In writing it I have not per-

mitted myself to consider, what suppressions or alterations would have rendered it more agreeable to some people into whose hands it may fall. As truth will generally succeed best in the end, I have made the story such as I found it. I have concealed nothing out of fear; I have added nothing out of malice; and must now commit what I have written to that variety of judgment, which all my other writings have met with.

All good men are walking by the same way to the same end. If there are any individuals, who, by the shining of their light, render the path more plain and pleasant, let us agree to make the most we can of them, and be followers of them, who through faith and patience inherit the promises.

On the Corruption of Human Nature—extracted from Apostolical Preaching considered, in an Examination of St. Paul's Epistles, by the Rev. J. B. SUMNER, M. A.

It is the doctrine of St. Paul, that, through the sin of Adam, man is born with a corrupt heart, prone to sin, averse from holiness, and unable of himself to please God. This truth, however humiliating and ungrateful, the Apostle does not allow to be forgotten, even by those that are renewed; but keeps them perpetually reminded of their natural depravity, their actual transgressions, and of the unsoundness of "the little fruit they have in holiness;" so that throughout the whole of their probation they may bear in mind, that Christ's death alone placed them in a state of justification, and that their sanctification is only to be ascribed to the influence of the Holy Spirit.

To leave, therefore, out of sight the corruption of human nature, is to set aside the basis which St. Paul has laid to the whole system of the Gospel; in which our Church too has followed the example of the great Apostle, placing the declaration of man's natural corruption as the first of her doctrinal articles. To relinquish this, is to relinquish the strong-

est hold possessed by the preacher over the feelings and consciences of his hearers. It is to give up a truth which is declared by the world without, and receives a concurrent testimony from the experience of the heart within. The cause of the degeneracy is known from revelation, and could not have been otherwise explained; but the fact is familiar to all; it meets our eyes abroad, and is felt by our souls at home; and requires only to be stated, to produce practical conviction. It is this which accounts to the Christian philosopher for the anomalous appearance which the human mind presents; for the infirmity of purpose which even its loftiest designs betray; for the inconsistent mixture of low desires with noble enterprise; for the union of meanness with greatness; of much that is abject, with much that is august in the same character: bearing evidence alike to the high original, and the grievous fall which the Scriptures record, and thus give an additional proof of their authenticity, by explaining the mystery which is otherwise inexplicable.

This, too, accounts for the lamentable truth, which leaves the mere observer of past and passing events in such deep perplexity, that the human race, whilst it seems to be making continual progress towards perfection, is still kept at an immeasurable distance from it; that, in the extensive concerns of nations, "wars and fightings," notwithstanding our experience of the misery they occasion, and the unsatisfactoriness of their most fortunate results, still find perpetual fuel in the lust of ambition and restlessness of the human mind: that if we turn to the conduct of individuals, in spite of warning and example, imprudence and excess extensively prevail; and the same errors are committed as to the nature of real enjoyment, and the means by which it is pursued, which have been lamented by former generations; and that it is impossible for the rational observer, notwithstanding the improvements in science, and philosophy, and the arts, to look forward to any probable termination, or diminution of those moral

delinquencies which have blackened, in all ages, the records of the human race.

The preacher, therefore, who follows the statement of St. Paul, on the subject of natural corruption, has all history and experience on his side; and will alone be able to trace to their real source those inconsistencies which the best of his hearers will be most forward to acknowledge in their own hearts. To bring mankind to a sense of their personal guilt and humiliation, was the first step of the Apostle, in the most systematical of all his writings; so it must be the first object of every preacher, to point out the existence of the disease, in order to check its growth; to prove the necessity of the remedy, that men may be willing to receive it; to teach them the value of their Saviour, by showing that they are lost without him. "They that are whole need not a physician, but they that are sick."

St. Paul does not precisely state the extent or degree of human corruption. That it had brought all men, from Adam, under sin and condemnation, he distinctly proves; and he less clearly asserts, that an evil principle is always lurking in the flesh, which can only be successfully opposed by the influence of the Holy Spirit. This was the practical truth, enough for man to know: he has a constant propensity to sin, and, therefore, must be subject to punishment; he cannot live a holy life, and, therefore, cannot merit reward. This too, every man who will examine himself, must intimately feel, and can subscribe to without hypocrisy. It is far better to strike the mark, than to shoot beyond it; for if a man's conscience does not answer to the condemnation of the preacher, if he cannot find himself to be so deeply wicked as he is represented, there is danger of his imagining that he is better than he is expected to be. For all practical purposes it is sufficient to declare that "the condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God."*

* Art. X.

Where, therefore, the Apostle has left this subject, the modern preacher may be well contented to leave it, in his public instructions. *St. Paul is better authority than even the Homilies, excellent as they usually are: and their language on this point has no counterpart in his writings.* I do not find him declare the consequence of the fall in terms like these: "Man, instead of the image of God, was now become the image of the devil: instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a lump of sin"† "Man is of his own nature fleshly and corrupt, &c. without any spark of goodness in him, only given to evil thoughts and evil deeds."‡

I cannot think that there would be any real disagreement on this point between those who yield to Scriptural authority, if they would first examine and define the meaning they affix to the terms they employ.

That the proper motive to a virtuous life is the desire of pleasing and obeying God, and that this desire cannot become the ruling motive without the preventing and accompanying influence of the Holy Spirit, is incontrovertibly declared, and universally implied throughout the Gospel. Many persons, therefore, maintain that human nature is *totally corrupt*, because it is, without grace, not only incapable of this evangelical obedience, but averse to it. *Admit this definition of total corruption, and there can be no farther dispute.*

Others, however, maintain that the character of total corruption cannot justly be applied to a being who is confessedly capable of the benevolent affections, and of humane, compassionate feelings towards his fellow-creatures; and disposed naturally and unavoidably to approve some actions under the peculiar view of their being virtuous and of good desert; and

* Homily on the Nativity.

† Homily on Whit-Sunday.

to disapprove others, as vicious and of ill desert; and having in it some elements not indisposed for certain acts of virtue.

This opinion appears to me most consistent: and I believe that on this moral part of the rational, i. e. of the natural faculties, the free agency and responsibility of man depends.

The assertion of St. Paul, which is commonly adduced on the other side, "I know that in me (that is, in my flesh) dwelleth no good thing;" literally, good dwelleth not, καὶ οὐκ ἔστιν ἀγαθόν: cannot go so far as to deny that human nature has "a spark of goodness" in it: inasmuch as the Apostle in the same verse alludes to one, when he proceeds to say, "to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil I would not, that I do. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind." Nor does it materially affect the argument, whether St. Paul is here speaking of the renewed or unrenewed man; since the same complaint was uttered beyond the sphere of spiritual advantages, *video meliora, proboque; deteriora sequor.*

With the inward man then, i. e. with the soul or rational faculties, and with the will resulting from their proper exercise, grace co-operates, without which the will could produce no good effect, "fruitlessly warring against the law of sin which is in the members."

This opinion cannot be more clearly exemplified than by the parable of the Prodigal; who is represented, "when he came to himself," that is, when his reason led him to reflect on the consequences to which he had been reduced by guilt and folly, as exclaiming, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." The assistance which these first motions of the will arising from the sincere use of the understanding, instantly and continually receive, and

by which alone they become effectual, is beautifully described in the following verse: "And when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

The parables of the talents, and of the sower, some of whose seed fell on good ground, seem to me strongly to corroborate this doctrine, and to be quite irreconcilable with any other. Nor can I interpret, or indeed understand in any other way the Apostle's illustration, Heb. vi. 7, 8. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." In this passage, the earth, or soul, and the rain, or grace, are treated as distinct and separate.

I conclude by observing the inconsistency which inevitably entangles the supporters of the opposite principle. For example: "Man's will, since the fall, hath of itself no ability to any spiritual act; every good motion of it must come from the grace of God preventing, accompanying, following it. There is not, therefore, in the will of the natural man any active power to work his own conversion. There are yet certain outward acts, pre-required; as, to go to the church, to sit reverently, to hear: in these we have freedom of will either way."—Hall, *Via Media*, quoted from Synod. Dord. Suffrag. Theolog. Brit. ad artic. quantum.—Now, these acts, to go to church, to sit reverently, to hear, must be either good or bad, or absolutely indifferent in themselves. But it will not be argued that they are bad; neither can they be indifferent, or they would not be pre-required: they must partake of good, therefore; whence it follows that human nature cannot be entirely corrupt, even from the principles of those who assert it; and that it is, in a mode which we cannot explain, and in a degree which we do not pretend to define, an agent in its own improvement and renovation.

After all, the question as to any *practical consequence* is merely a question of words. *Both sides acknowledge that an action not performed on a right principle, if the agent has the means of knowing the right principle, is unacceptable to God.* The only question is, whether the action is therefore justly termed *bad*, and the agent *totally corrupt*; and it seems to me that those who insist on this have a hard battle to fight, when confronted with common sense.

The strong and unqualified language of the Homilies relative to the corruption of human nature, which is neither copied from Scripture, nor sanctioned by experience, is imitated by many pious persons whose scruples I greatly respect, under the notion that the mercy of Christ cannot be sufficiently extolled unless man is sunk to the lowest abyss; or the helplessness of mankind sufficiently declared, except by confounding them with the beasts that perish. But it is not necessary, or wise, or apostolical, to sacrifice one point in order to gain another. Besides, "corrupt men will be proud of a possession, how much soever it may be acknowledged a divine gift; as the Corinthians made the spiritual gifts bestowed for the use of the Church an occasion of pride and division."*

The object of all preaching should be edification. That object is best affected, when the voice of the preacher strikes home to the conscience of the hearer. Now, a congregation must consist of two classes, in whatever proportion they may be mixed: one made up of those, who, having never embraced the Gospel as the hope of their salvation, are wandering at a greater or less distance from its doctrines and precepts; the other of those, who, having personally ratified the covenant of their baptism, have advanced by different degrees of progress in the road which Christ has set before them. The latter class, it is plain, can receive little benefit from the description of a state in which they are not, and perhaps ne-

ver have been. It must be addressed to the former.

Yet it is very possible that these persons; reflecting with themselves ever so sincerely, may not recognise the strong portrait drawn by the preacher of their natural corruption. To the title of Christians, undoubtedly, they have at present only an hereditary claim: but they are conscious of amiable affections; they are not strangers to the emotions or the acts of charity; perhaps they cannot charge themselves with any gross or habitual sins: and the circumstance of their being in the Church, is, of itself, a presumptive proof that they have not renounced their allegiance to their Creator, or their hope in Christ, however unreasonably entertained. Such persons should be considered as standing at the gate, and requiring to be led onward into the temple, with firmness certainly, and with no compromise of the truth, but still with a tender hand. Of this character was the scribe who came to Jesus, and acknowledged, that to "love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." Mark xii. 33.* This man was no convert, and came with no friendly feelings towards our Lord: yet does he not deter him by repulsive language, but says, in the most conciliating tone, "*Thou art not far from the kingdom of God.*"

Again, when a certain ruler came to Jesus, "asking him, Good Master, what shall I do, that I may inherit eternal life?" and replies to our Saviour's first answer, that he had "observed all the commandments from his youth up;" Christ does not at once alarm him by declaring that all his obedience was of no value; nor justify us in thinking that his regular life, as far as it went, had not been more acceptable to God than the contrary conduct would have been; but rather, "beholding him, loved him: and said, *One thing thou lackest: go*

* Owen on the Spirit.
VOL. III.

* Compare Matthew xxii. 35.

thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: *and come, take up the cross, and follow me.*" Mark x. 21.

In imitation of this divine example, St. Paul uniformly assumes the tone and language of conciliation. "King Agrippa, believest thou the prophets? *I know* that thou believest." And then taking advantage of the concession, "Almost thou persuadest me to be a Christian," he proceeds, "I would to God that not only thou, but also all that hear me this day, were not only *almost*, but *altogether* such as I am!" Acts xxvi. 28. Neither does he employ himself in violent invectives upon nature in general; leaving it always understood, that it is corrupt, and must be renewed: but his strong language is directed against specific sins, and that open unrighteousness of the heathen world against which the wrath of God was revealed.

It is for the imitation of conduct bearing such high authority that I plead. Against actual sin, let the preacher enforce the condemnation with which the Scriptures abound, and unequivocally affirm that "they which do such things shall not inherit the kingdom of God:" but let him not confound weakness of faith with notorious profligacy; let him not condemn the social and natural affections, but lead them to a higher object; let him not reprobate charity as if it were a vice, but show that "there is one thing which it lacketh," without which it is not acceptable to God.

It is sometimes considered as a proof of the advantage to be obtained from the habit which I am here presuming to discourage, that such preaching generally proves attractive to the lower classes. This, however, may be accounted for, without furnishing any justification of the practice. For, first, the lower classes, unless they are truly religious, usually *are* gross sinners, and, therefore, are neither surprised nor shocked at being supposed so themselves, and at the same time feel a sort of pleasure

which need not be encouraged, when they hear their superiors brought down to the same level: and, secondly, it seems to furnish them with a sort of excuse for their sins, to find that they are so universal, and so much to be expected of human nature.

The considerate minister will not court such dangerous applause: there is no edification communicated by exciting feelings of disgust on one side, and of malignant exultation on the other. St. Paul was aware that it was safer to persuade than to repel; and knew that even the passions and prejudices of the mind may become powerful auxiliaries to the work of grace, when rightly touched and skillfully directed. Even at Athens, shocked as he must have been at the profanation of sacred worship and ignorance of the Almighty Creator, by which he was surrounded, he does not break out into passionate exclamations against the impurity and senselessness of heathen idolatry, but takes advantage of a circumstance in that very idolatry, to bring over the minds of the people to the truth he came to deliver. Let no minister think it a proof of success, or of faithfulness to the Gospel, that he retains one class of his congregation, and disgusts the other; but rather, if such should unhappily be the case, let him examine his conduct with scrupulous anxiety, lest some imprudence even in the declaration of truth; some want of conciliation in his performance of the commission intrusted to him, may have deprived him of that blessed reflection and highest consolation, "I take you to record this day, I am pure from the blood of all men." Acts xi.

The spirit of these remarks is applicable to other doctrines. Many preachers take to themselves the satisfaction expressed by St. Paul, that he "had not shunned to declare the whole counsel of God," whose manner of declaring it bears very little resemblance to that of the Apostle. But this subject seemed particularly to require them. There is no more common occasion of divisions in a congregation, than the indiscriminate

severity with which those are sometimes arraigned, who do not answer the preacher's idea of entire *regency*: nor any more frequent or specious error, than the notion that enough cannot be given to Christ or to grace, unless the corruption of human nature be expressed in the strongest terms.

That this notion is favoured by the language of the early reformers, can neither be denied nor wondered at. They wrote against the corruptions of a Church, in which Pelagian principles were not only tolerated, but received and acted upon. Their opponents maintained the doctrines of merit and works of supererogation. They generally, therefore, argued in the spirit of Luther, who says, in his reply to Erasmus, "If we believe that Christ has redeemed us by his blood, we are compelled to confess that man was completely in a state of perdition, otherwise we make Christ of none effect; or if we do admit his efficiency, still we allow him to be the Redeemer of only a very bad part of human nature, and maintain that there is a better part which stands in need of no redemption."

Without attempting to define the limit of human corruption, or to point out the extent of natural power, we may safely affirm it to be no just inference, that because salvation is not of works, therefore man "is only given to evil thoughts and evil deeds;" or, because he is "very far gone from original righteousness," therefore "he is become the image of Satan." Neither does it follow that "any man should boast," even if it be conceded that there is a "better part of human nature." For, after all, "what hast thou, O man, that thou hast not received?" Suppose it allowed, that man is born with any good principle, any relic of his original righteousness, he is not the author of this principle in himself, any more than of his own being: it came to him, together with "every good and perfect gift," from the "God and Father of lights:" and the real subject of inquiry is, not what man has by nature, but what God has left him,

after the fall. This reflection ought to mitigate the jealousy which is often felt, of leaving any crevice to admit human pride. Adam in Paradise was perfect; but he owed that perfection to his Creator: and the only doubt is, whether, after he had sinned, God entirely deprived him of his "own image," and of all the graces and excellencies with which he had been endowed; or whether he left some memorial of his high original still remaining, some traces of the glory in which he had been created, and from which he had fallen by transgression, still undefaced: whether any seed of virtue yet existed alive within him, after the soil had become unkindly, and the climate unfavourable to its vegetation.

There is no doubt, indeed, which is the weaker side of the human heart: it is too much inclined to trust to itself, and be proud of its own powers; and requires to be continually reminded of what Scripture and experience equally prove—its natural enmity against spiritual things. But the justest argument may lose its force, when it is carried too far, or urged without discretion. Mankind, after the fall, were still the work of God, and the object of the Redeemer's love.

It appears, upon the whole, that three rules ought to be observed, in order to treat this subject with practical advantage: first, that we should so preach the corruption of human nature, as to show our absolute dependence upon the atonement of Christ for salvation, and upon the Holy Spirit for sanctification; secondly, that we so preach it, as to vindicate the ways of God to man, by proving that he offers a remedy co-extensive with the evil: thirdly, that we so preach it, as to make the hearer understand, that sin, however congenial to the depraved mind, is alike inconsistent with the original innocence of the human race, and with their final destination; inasmuch as they have been "bought with a price," and become the "sons of God, and joint heirs with Christ," and are expected to "be holy, even as he who hath called them is holy."

A Dialogue between JOHN KNOX, the Scotch Reformer, and Queen MARY of Scotland.—Extracted from M'CRAE's Life of Knox.

"I perceive," said the Queen, "that my subjects shall obey you, and not me, and will do what they please, and not what I command; and so must I be subject to them, and not they to me." "God forbid!" answered Knox, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travel is, that both princes and subjects may obey God. And think not madam, that wrong is done you, when you are required to be subject unto God; for it is he who subjects people under princes, and causes obedience to be given unto them. He craves of kings, that they be as *foster-fathers* to his church, and commands queens to be *nurses* to his people. And this subjection, madam, unto God and his church, is the greatest dignity that flesh can get upon the face of the earth; for it shall raise them to everlasting glory."

"But you are not the church that I will nourish," said the Queen: "I will defend the church of Rome; for it is, I think, the true church of God." "Your will, madam, is no reason; neither doth your *thought* make the Roman harlot to be the true and immaculate spouse of Jesus Christ. Wonder not, madam, that I call Rome an harlot, for that church is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners." He added, that he was ready to prove that the Romish church had declined farther from the purity of religion taught by the apostles, than the Jewish church had degenerated from the ordinances which God gave them by Moses and Aaron, at the time when they denied and crucified the Son of God. "My conscience is not so," said the Queen. "Conscience, madam, requires knowledge; and I fear that right knowledge you have none." She said, she had both heard and read. "So madam, did the Jews who crucified Christ: they read the law and the prophets, and heard them in-

terpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed? and you may be assured, that such will speak nothing to offend their own estate."

"You interpret the scriptures in one way," said the Queen evasively, "and they in another: whom shall I believe, and who shall be judge?" "You shall believe God who plainly speaketh in his word," replied the Reformer, "and farther than the word teacheth you, you shall believe neither the one or the other. The word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant." As an example, he selected one of the articles in controversy, that concerning the sacrament of the supper, and proceeded to show, that the popish doctrine of the sacrifice of the mass was destitute of all foundation in scripture. But the Queen, who was determined to avoid all discussion of the articles of her creed, interrupted him, by saying, that she was unable to contend with him in argument, but if she had those present whom she had heard, they would answer him. "Madam," replied the Reformer fervently, "would to God that the learnedest papist in Europe, and he whom you would best believe, were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned, to the end! for then, I doubt not, madam, but you would hear the vanity of the papistical religion, and how little ground it hath in the word of God." "Well," said she, "you may perchance get that sooner than you believe." "Assuredly, if ever I get that in my life, I get it sooner than I believe; for the ignorant papist cannot patiently reason, and the learned and crafty papist will never come, in your audience, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point."

hour of dinner afforded an opportunity for breaking off this singular session. At taking leave of her, the Reformer said, "I pray madam, that you may be as dear within the commonwealth of England, as ever Deborah was in the commonwealth of Israel."²

York Bible and Common Prayer Book Society.

At the annual meeting of this Society, held in Trinity Church, New-York, on Tuesday, March 2, 1819; the following Report was read.

NINTH ANNUAL REPORT.

Two hundred and sixteen Bibles, and two hundred and eighty-six Prayer Books, have been gratuitously distributed within the past year. The following Report of the Treasurer, rendered to the Board of Managers, will show the state of the

and a reference to the Treasurer's accounts herewith presented, it will appear, that the receipts for the last year, on account of the disposable funds of the Bible and Common Prayer Book Society, amount to \$1310 19, and the expenditures to \$1405 30,

For the purchase of stereotype plates for the Common Prayer Book	\$ 992 00
16 Bibles, and 686 Prayer Books	411 80
Advertising	1 50
	<u>\$1405 30</u>

The balance of this account, \$122 53, (which includes the balance of the last year's account,) was borrowed from the permanent fund. This the Treasurer was enabled to do, by the receipt of the last payment on the state cent. loan, belonging to the Society.

He consequently did not avail himself of the authority given by the Board of Managers, to make a loan to supply the deficiency in the appropriation for the purchase of the stereotype

The receipts on account of the permanent fund of the Society, amount only to \$175, of which sum \$170 were the balance due on the state 7 per cent. loan. The state of that fund varies but little in amount from the last year, being composed of

32 Shares in the Eagle Fire Company, cost	\$ 3667 60
10 Shares in the Mutual Fire Insurance Company	598 60
Due from the account of disposable fund	\$122 53
Cash	126 12—248 63
	<u>\$ 4514 83</u>

The sum to be disposed of the ensuing year, may be calculated at about	\$ 285 00
Arising from dividends of stock	\$333
Annual contrib.	100—\$ 433 00
Due the permanent fund	122 53
Contingent exp.	25 00—147 53
	<u>\$285 47</u>

GULIAN LUDLOW, *Treasurer.*
New-York, Feb. 1, 1819.

The Managers have prepared a circular, addressed to the members of our Church in this city, soliciting further patronage to the Society; and another to the several clergymen and vacant parishes in the diocese, suggesting the formation of Auxiliary Societies. The encouragement held out to our members, and to Societies, by the cheapness of our *Svo.* Prayer Book, we hope will insure to these efforts considerable success. We trust it will please the Divine Head of the Church, to excite among us a spirit of pious and zealous liberality, more proportioned than what has yet appeared, to our religious privileges, and in greater conformity with the dictates of gratitude and love to God, of regard for the Redeemer's Church, and of solicitude for the temporal and eternal good of men.

We are gratified at the additional evidence the past year has afforded to the Church, of the fidelity of her members, in aiding her in the dissemination of Christian truth and practice. Instances have come to our knowledge, in the formation of "The Connecticut Protestant Episcopal So-

² Knox, *Historic*, p. 287—292.

ciety for the Promotion of Christian Knowledge;" the "Female Bible and Common Prayer Book Society of St. Andrew's Church, Orange county;" "The Johnstown Auxiliary Bible and Common Prayer Book Society;" the "Protestant Episcopal Sunday School Society of Philadelphia;" the "Common Prayer Book Society of Pennsylvania;" and the "Female Tract Society of Worthington and its vicinity."

It is, in the highest degree, gratifying to see the members of the Church thus interested in extending the inestimable benefits designed by its establishment. Let us supplicate for these efforts the Divine direction and blessing; that they may be successful in spreading the pure and undefiled religion of the Gospel; in promoting the glory of 'God the Father, who made' us, 'and all the world—God the Son, who redeemed' us, 'and all mankind—God the Holy Ghost, who sanctifieth' us, 'and all the people of God;' and in advancing the present and eternal welfare of the human race. Let us beseech him who honours men, by making them instruments in effecting the designs of his providence and grace, to infuse into the hearts of his people a spirit of willing and zealous devotion to his cause, manifested by consecrating to it the personal exertions for which circumstances may fit them; and especially by contributing—they 'that' have 'much, plentifully'—they 'that' have 'little, gladly of that little'—to the institutions of the Church designed to promote the glory of God, and the good of men.

By order of the Board,

JOHN H. HOBART, *President.*

BENJ. T. ONDERDONK, *Secretary.*
New-York, Feb. 24, 1819.

The Report having been read and accepted, the following gentlemen were elected to unite with the Bishop and Clergy of the city, as the Board of Managers for the ensuing year:—Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carrow, Richard Wiley, Henry M'Farlan, Richard Platt.

At a meeting of the Board of Managers, held on Friday, March 5, the Rev. Benj. T. Onderdonk was chosen Secretary, and Mr. Gulian Ludlow, Treasurer.

The First Annual Report of the Managers of the Common Prayer Book Society of Pennsylvania.

IN compliance with established custom, the Managers of the "Common Prayer Book Society of Pennsylvania," have thought it their duty to lay before the members an account of their proceedings during the first year of its operation. The difficulties peculiar to an institution of this kind, which required many expensive preparations, have prevented them from effecting as much as they could have wished; yet they conceive enough has been done to convince Episcopalians generally, that nothing else is wanting than their liberal and continual support, to carry the design of the Society into complete effect.

Towards the close of the year 1817, a number of persons met together to consult upon a plan best calculated to bring about two important objects. First, to supply those either at home or abroad, who were indigent and unable to furnish themselves with the Book of Common Prayer! And, secondly, to increase the number of these books in our Churches and families. The Constitution which has been laid before the public, was framed with this view. Every subscriber was to become entitled to receive each year, in return for his subscription of two dollars, two octavo Prayer Books, which, at the price such volumes are sold for in our bookstores, were worth more than double the amount of the money paid. It was thought to be a reasonable calculation, that one third of the subscribers would never call for their books; but, in the event that every one of them should so call, there would still be a profit to the Society, enabling it to distribute a number

iously. This calculation, how-
was made upon the presumption,
here would be a large number of
fibers; for, in proportion to the
er, the ability of the Society
l be increased to extend its use-
is.

ny of the best friends of the un-
ing were only afraid lest the
lity of the plan would defeat
aign. The experiment had ne-
een made of forming a society
aritable exertion, which secured
members an actual profit. Ex-
ce has satisfied the board that
dertaking is feasible; and from
etails of this report, they hope it
pear so to the other members
Society.

the month of February last, the
gers contracted with Messrs. D.
i. Bruce, of New-York, for a
stereotype plates; and in April
ing they were received, for
they paid the sum of nine hun-
dollars. In the infancy of the
ition, it was not to be expected
he Managers could realize this
rom their own resources; and
hey delayed all operation until
could have collected a sufficient
nt. to pay for these plates, it
obable the interest of the So-
would have suffered. They,
fore, made application to the
ty for the advancement of Chris-
y in Pennsylvania, for a loan of
um necessary, and readily pro-
it. The plates have been paid
n insurance effected upon them,
hey are placed, for safe keeping,
care of Mr. William Fry.

the beginning of the month of
the first edition of the Prayer
, from the new plates, was print-
The members of the Society
no doubt seen the book, and we
have not been disappointed in
pearance.

the thousand copies that were
shed, the Managers, in order to
e something from the sale of
, towards paying off the debt,
five hundred to Messrs. S. and
otter, booksellers of this city.
remaining five hundred, they
distributed as follows:

Delivered to subscribers,	275
Sent to the New Church in Leacock Township, Lancaster county, to the care of Daniel Bulkley, Esq.	24
To the order of the Rev. Mr. Boyd,	24
To the order of the Rev. Jack- son Kemper,	6
To the order of John B. Wal- lace, Esq.	20
Sent by the Missionary Society of Philadelphia, to the Rev. Mr. Searle, Ohio,	25
To the Rev. Mr. Roache, Wilkes- barre,	8
To the order of C. P. Wayne,	6
To the order of J. B. Wallace, Esq.	12
To Joseph Maison, for the pur- pose of procturing subscribers at York, Pennsylvania,	36
To the Rev. Mr. Clarkson, Lan- caster, for the same purpose,	12
To the order of the Rev. Mr. Boyd,	12
To the order of C. P. Wayne, 6 and 1	7

Total, 467

By the second article of the Con-
stitution the subscribers were to be
allowed a choice either to take two
copies of the octavo book, or three of
the 18mo. size; such as has been pub-
lished by the Common Prayer Book
Society of New-York. Few, it is be-
lieved, would have chosen the smaller
books if they had been on hand, but
as yet the Managers have not pur-
chased any, except one hundred, which
were very much wanted for the Sun-
day Schools. These have all been
distributed among the schools, except
two, which remain on hand.

In printing the edition of octavo
books, which has been published, the
Board of Managers have ascertained
that such a book can be afforded at
the rate which the Constitution has
determined that members shall be
supplied; and that there will be a
gain to the Society of about twenty
per cent. At present this will not
enable them to distribute many gra-
tuitously; but if the Society is sup-

ported as they hope it will be, and as its pious object deserves, in a short time there need be no demand for this book, within the influence of the Society, unsatisfied. It is expected that in the beginning of this year, another edition will be published, and from that the future Board may begin to supply the demand of such other Societies or Associations as may apply. In anticipation of such applications, and of the ability of the Society to supply them, it has been thought advisable to fix the price at which the Society will dispose of its books. The sooner this information is circulated, the sooner we may expect applications. The price fixed is eighty-seven cents, bound in the manner of those already distributed, or fifty cents in sheets.*

In closing their Report, the Board of Managers would beg leave to invite the attention of the members of our Church to this new and interesting Society. While in the exercise of Christian charity, we will unite with our brethren of other religious denominations in the great and pious work of distributing the Scriptures, let us also show a becoming zeal in the general circulation of the Book of Common Prayer, an object more immediately our own. The time is long since passed when our Scriptural and excellent Liturgy was regarded, by those who were unacquainted with its beauties, as tinctured with error, and defaced by unmeaning ceremonies. The lovers of truth, and friends of pure devotion, now confess that there is nothing in it to condemn, and much to approve. For this change in its favour, the Prayer Book is indebted to itself: it was abused before it was

known; and it only needs to be known to be more universally admired. It is a subject of congratulation, that wherever our Church has spread herself, and her institutions are understood, prejudice has fled at her approach, and the strong and mighty bands with which she once had to contend, have now laid aside their weapons of offence, and contributed to swell the list of her advocates and friends. In the enlargement of our Zion, the Prayer Book is essentially necessary. Let those who value her institutions, who wish to pursue and perpetuate her order, and who pray for her prosperity, in this, and in every other way, "seek to do her good."

WILLIAM TILGHMAN, *President*,
GEORGE BOYD, *Corresponding Sec'y*.

The following gentlemen were elected officers for the present year, viz.

Chief Justice Tilghman, *President*.
Right Rev. Bishop White, *Patron*.
Daniel Smith, Charles N. Bancker,
Dr. P. F. Glentworth, *Vice-Presidents*.

Rev. George Boyd, *Corresponding Secretary*.

Charles Wheeler, *Recording Secretary*.

Richard S. Smith, *Treasurer*.

Honorary Managers—Rev. Robert Blackwell, D. D. Rev. James Abercrombie, D. D. Rev. Joseph Pilmore, D. D. Rev. Frederick Beasley, D. D. Rev. Joseph Turner, Rev. Joseph Clarkson, Rev. James Wiltbank, Rev. Jackson Kemper, Rev. Samuel H. Turner, Rev. Richard D. Hall, Rev. Jacob M. Douglass, Rev. William A. Muhlenburg, Rev. Charles M. Dupuy, Rev. ——— Spencer.

Managers for life—John B. Wallace, William J. Bell.

Elected Managers—Samuel Bonnel, Benjamin Clarke, Joseph Cooper, Dr. John R. Cox, George L. Eyre, James Y. Humphreys, Israel Kinsman, Hartmann Kuhn, Thomas F. Leaming, Daniel H. Miller, James Nixon, Stephen North, Edward Pennington, Samuel J. Robbins, Henry Simpson, Francis G. Smith, William H. Todd, Caleb P. Wayne.

* The New-York Bible and Common Prayer Book Society give their stereotype 8vo. Prayer Book, bound, to members and Societies at \$1 per copy. The metre Psalms and Hymns in this, are of the same sized type with the rest of the Book. In the Philadelphia edition, they are in a much smaller type, and are comprised in less than one third of the number of pages. This occasions the difference of the price. *Ed. Christian Journal.*

THE DEATH OF LUTHER,

18th February, 1546, aged 63.

From Alexander Bower's Life of Luther.

THOUGH Luther continued in his original poverty, and had little ambition to interfere in affairs of business, his integrity and high character for judgment induced many persons to apply to him for advice. A dispute had for some time existed between the counts of Mansfeld respecting the brass and silver mines at Eisleben, his native place. He had been prevailed on to undertake the difficult task of attempting to compose these differences, and had actually made a journey thither, but without success. The parties now appearing more disposed to reconciliation, he was again induced, notwithstanding his infirmity, to undertake a repetition of the journey. In doing this he complied with the wish both of the counts of Mansfeld and of the elector of Saxony, who had interested himself in the business. That Luther was in a very feeble state will appear from the following extract of a letter to a friend, written on 17th January, 1546, only six days before he set out. "I write to you though old, decrepid, inactive, languid, and now possessed of only one eye. When drawing to the brink of the grave, I had hopes of obtaining a reasonable share of rest, but I continue to be overpowered with writing, preaching, and business, in the same manner as if I had not discharged my part in these duties in the early period of life." Razenberg had some time before prescribed the opening of an issue in his left leg. This was found to afford him considerable relief, and to enable him to walk to Church and to the University to lecture. On going to Eisleben, however, he neglected to take proper dressings with him, and, from the pressure of business, unfortunately paid it little or no attention, a neglect which was evidently a cause of accelerating his death.

Nothing could be more indicative of Luther's ardour than the undertaking of a journey in the month of January, under such a pressure of bodily infirmities. The river Issel having overflowed its banks, he was five days on the road. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. The counts of Mansfeld rode out, attended by a hundred horsemen, and followed by a crowd of adherents, to the reformed doctrine, to meet the illustrious stranger. Soon after entering Eisleben, Luther suffered an access of extreme debility, a circumstance not unusual with him on engaging in a matter of deep interest. But this attack was more serious than on former occasions. He recovered, however, and seemed to enjoy the hospitality which his friends were anxious to show him. *His time was past in an attention*

to his customary hours of daily prayer, in the transaction of the business which had called him to Eisleben, and in cheerful and good humoured conversation. He partook twice of the Lord's Supper, and preached three or four times before the progressive advance of his malady led to the exhaustion of his frame. After passing nearly three weeks at Eisleben, his illness was productive of a fatal termination. He expired, surrounded by friends, and under a full sense of the nature of his situation. A letter, written by Jonas, to the elector of Saxony, a few hours after the occurrence of this melancholy event, gives a clear and faithful account of the circumstances attending it.

"It is with a sorrowful heart that I communicate the following information to your Highness. Although our venerable father in Christ, Doctor Martin Luther, felt himself unwell before leaving Wittenberg, as also during his journey to this place, and complained of weakness on his arrival; he was, nevertheless, present at dinner and supper every day in which we were engaged in the business of the counts. His appetite was pretty good, and he used humourously to observe, that in his native country they well knew what he ought to eat and drink. His rest at night also was such as could not be complained of. His two youngest sons, Martin and Paul, were accustomed, along with me and one or two men servants, to sleep in his bed-room, accompanied sometimes by M. Michael Colius, a clergyman of Eisleben. As he had for some time been accustomed to have his bed warmed, we made it a rule to do this regularly before he retired to rest. Every night on taking leave of us, he was accustomed to say, "Pray to God that the cause of his Church may prosper, for the Council of Trent is vehemently enraged against it." The physician who attended caused the medicines to which he had been accustomed to be brought from Wittenberg; and his wife, of her own accord, sent some others. The affairs of the counts of Mansfeld continued to require his attention every other day, or sometimes at an interval of two days. He was accustomed to transact business for one or two hours, along with Wolfgang, prince of Anhalt, and John Henry, count Schwarzburg. But yesterday, Wednesday, the 17th of February, prince Anhalt, count Schwarzburg, and the rest of us prevailed on him to remain in his study till midday, and to do no business. He walked through the room in his undress, looked at times out of the window, and prayed earnestly. He was all along pleasant and cheerful, but took occasion to say to Colius and me, "I was born and baptised at Eisleben, what if I should remain and die here." In the early part of the evening he began to complain of an

oppression at his breast, and had it rubbed with a linen cloth. This afforded him some ease. A little after he said, "It is not pleasant to me to be alone," and repaired to supper in the parlour. He ate with appetite, was cheerful, and even jocular. He expounded several remarkable passages in Scripture, and said, once or twice in the course of conversation, "If I succeed in effecting concord between the proprietors of my native country, I shall return home and rest in my grave."

"After supper he again complained of the oppression at his breast, and asked for a warm linen cloth. He would not allow us to send for medical assistance, and slept on a couch during two hours and a half. Cælius, Drachsted, the master of the house, whom we called in along with his wife, the town clerk, the two sons, and myself, sat by him watching till half past eleven. He then desired that his bed might be warmed, which was done with great care. I, his two sons, his servant Ambrose, whom he had brought from Wittenberg, and other servants, lay down in the same room; Cælius was in the adjoining room. At one in the morning he awoke Ambrose and me, and desired that one of the adjoining rooms might be warmed, which was done. He then said to me, "O Jonas, how ill I am; I feel an oppressive weight at my breast, and shall certainly die at Eisleben." I answered, "God, our heavenly Father, will assist you by Christ, whom you have preached." Meantime, Ambrose had made haste and led him, after he got up, into the adjoining room. He got thither without any other assistance, and in passing the threshold he said aloud, "Into thy hands I commit my spirit." He then began to walk about, but in a short time asked for warm linen cloths. Meantime we had sent into the town for two physicians, who came immediately. Count Albert likewise being called, he came along with the countess, the latter bringing some cordials and other medicines. Luther now prayed, saying, "O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached him, I have confessed him, I love him, and I worship him as my dearest Saviour and Redeemer, him whom the wicked persecute, accuse, and blaspheme." He then repeated three times the words of the psalm, "Into thy hands I commit my spirit—God of truth, thou hast redeemed me." Whilst the physicians and we applied medicines, he began to lose his voice, and to become faint; nor did he answer us, though we called aloud to him, and moved him. On the countess again giving him a little cordial, and the physician requesting that he would attempt to give an answer, he said, in a feeble tone

of voice, to Cælius and me, "Yes" or "No," according as the question seemed to require. When we said to him, "Dearest father, do you verily confess Jesus Christ, the Son of God, our Saviour and Redeemer," he replied, "Yes," so as to be distinctly heard. Afterward his forehead and face began to get cold, and although we moved him, and called him by name, he gave no answer, but, with his hands clasped, continued to breathe slowly until he expired, between two and three o'clock. John Henry, count Schwartzburg, arrived early, and was present at his death. Though much affected by the loss of him who has been our teacher during twenty-five years, we have thought it proper to give your highness the earliest intimation of his death, that you may be pleased to give us directions concerning the funeral. We shall remain here until we receive them. We pray also that you may write to the count how to proceed. He would like to retain the body in Luther's native country, but he will obey the orders of your highness. We also beg your highness to write to his wife, to Melancthon, Pomeranus, and Cruciger, because you know better how to do it than we. May God, our omnipotent Father, comfort you and us in our affliction.

"Eisleben, Thursday, 18th Feb. 1546."

This affecting letter reached the elector of Saxony on the day on which it was written. He immediately intimated to the counts of Mansfeld how much he was affected by Luther's death, and requested them to permit the body to be brought away, that it might be buried in the church of All Saints at Wittenberg. Jonas has given a minute account of the removal of the body and of the interment.

The day after his death, 19th February, at two o'clock in the afternoon, the body was brought, with great solemnity, into the church of St. Andrew, the largest at Eisleben. It was attended by the prince of Anhalt, the prince's brothers, and many other noblemen, along with a number of ladies of rank, and an immense concourse of the lower orders. Jonas preached the funeral sermon from the fourth chapter of 1 Thessalonians, verse 14th, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." When he had concluded, the congregation separated, having left the body in the church under the care of ten citizens, who were to guard it during the night. On hearing that the body was to be carried to Wittenberg, Michael Cælius gave a discourse next morning, taking his text from Isaiah lvii. verse 1st. "The righteous perisheth, and no man layeth it to heart—none considering that the righteous is taken away from

nil to come. He shall enter into
 " After mid-day, all the persons
 we have mentioned, accompanied
 by from the church through the
 and beyond the gate. The country-
 assembled by the ringing of bells,
 with their wives and children, with
 n their eyes, to meet the melan-
 procession. The body was brought
 le about five in the afternoon, and
 et at the gate by the senators and
 . The streets of the city were so
 ed by the multitude, that the pro-
 a moved on with difficulty. The
 was too late for the delivery of a
 rse, but a psalm (the 130th) was
 out, and sung in solemn harmony
 numerous assemblage. Early next
 ing, the senate, clergy, and scholars
 ed the departure of the body. On
 y, 22d, the funeral reached Wit-
 g, and was received at the gate by
 nate, the members of the Univer-
 and a numerous body of citizens.
 the gate the procession moved, in
 order, to the church, the prefect of
 nberg, with the counts of Mansfeld,
 sir horsemen, leading the way. The
 allowed in a carriage, and Luther's
 ul family, accompanied by his bro-
 ares, from Mansfeld, were imme-
 behind. Next came the Rector of
 iversity, and several sons of counts,
 s, and barons, who were students at
 nberg. Pontanus, Melancthon, Jo-
 meranus, Cruciger, and other ec-
 clesiastics, now appeared, and were
 ded by the professors, the senators,
 idents, and the citizens. An im-
 crowd of the lower orders followed
 ear. The body was deposited in
 urch, on the right of the pulpit.
 he singing of hymns, Pomeranus
 ed the pulpit, and delivered an ex-
 discourse. When he had conclud-
 lancthon pronounced a funeral ora-
 hich, while it bore affecting marks
 ersonal sorrow, was intended to af-
 nsolation to others, and to alleviate
 ief of the Church. These melan-
 offices being performed, the body
 mitted to the grave by several
 rs of the University. A stone was
 over the grave, with a plain in-
 on, expressive merely of the name
 . A picture of Luther, and an epi-
 ere afterward affixed to the wall by
 of the University.

EPITAPH.

et hic tumulus Martini membra
 utheri:
 sat hoc fuerat : sed tamen ista lege,

OR THE CHRISTIAN JOURNAL.

McCRIE's life of KNOX is the fol-
 ; interesting statement :—" On

a day fixed for the purpose, Rough
 preached a sermon on the election of
 ministers, in which he declared the
 power which a congregation, however
 small, had over any one in whom they
 perceived gifts suited to the office,
 and how dangerous it was for such a
 person to reject the call of those who
 desired instruction. Sermon being
 ended, the preacher turned to Knox,
 who was present, and addressed him
 in these words : ' Brother, you shall
 not be offended, although I speak unto
 you that which I have in charge, even
 from all those that are here present,
 which is this: In the name of God,
 and of his Son Jesus Christ, and in
 the name of all that presently call you
 by my mouth, I charge you that you
 refuse not this holy vocation, but as you
 tender the glory of God, the increase
 of Christ's kingdom, the edification of
 your brethren, and the comfort of me,
 whom you understand well enough to
 be oppressed by the multitude of la-
 bours, that you take upon you the
 public office and charge of preaching,
 even as you look to avoid God's heavy
 displeasure, and desire that he shall
 multiply his graces unto you.' Then
 addressing himself to the congrega-
 tion, he said, ' Was not this your
 charge unto me? and do ye not ap-
 prove this vocation?' They all an-
 swered, ' It was; and we approve it.'
 Abashed and overwhelmed by this un-
 expected and solemn charge, Knox
 was unable to speak, but bursting into
 tears, retired from the assembly, and
 shut himself up in his chamber. His
 countenance and behaviour from that
 day, till the day that he was compelled
 to present himself in the public place
 of preaching, did sufficiently declare
 the grief and trouble of his heart;
 for no man saw any sign of mirth
 from him, neither had he pleasure to
 accompany any man for many days
 together."

Shortly after the author remarks :
 " We are not, however, to imagine,
 that his distress of mind, and the re-
 luctance which he discovered in com-
 plying with the call which he had
 now received, proceeded from consci-
 ousness of its invalidity, by the de-
 fect of certain external formalities

which had been usual in the Church, or which, in ordinary cases, might be observed with propriety, in the installation of persons into sacred offices. These, as far as warranted by Scripture, or conducive to the preservation of decent order, he did not condemn: his judgment respecting them may be learned from the early practice of the Scottish reformed Church, in the organization of which he had so active a share. In common with all the original reformers, he rejected the necessity of Episcopal ordination, as totally unauthorized by the laws of Christ; nor did he regard the imposition of the hands of Presbyters as a rite essential to the validity of orders, or of necessary observance in all circumstances of the Church."

Again, "I will not say that Knox paid no respect whatever to his early ordination in the Popish Church, (although, if we credit the testimony of his adversaries, this was his opinion;) but I have little doubt that he looked upon the charge which he had received at St. Andrews, as principally constituting his call to the ministry."

Hence it appears, that the founder of the Reformed Church of Scotland did not regard imposition of hands, even those of Presbyters, "essential to the validity of orders." He "looked upon the charge which he received at St. Andrews," (which is detailed in the first of the above extracts,) "as principally constituting his call to the ministry," although he had received the imposition of hands in the Roman Church, the source of the ministry of all the original reformers. The "external formalities" in which his ordination at St. Andrews was deficient, must have included, principally, the laying on of hands; for, it is added, that these formalities "might, in ordinary cases, be observed with propriety." This would not have been conceded of any of the superstitious rites added by the Church of Rome to that simple act. The want of these formalities was not deemed by the reformer to affect the validity of his orders. We are referred to "the early practice of the Scottish Reformed Church," for an illustration of the sentiments of Knox. Here is

something more than an intimation that early ordinations in that Church were administered *without* "the laying on of hands."

Let me now trouble the reader with one or two extracts from other sources.

"A person who is not ordained to office by a Presbytery, has no right to be received as a minister of Christ."*

"It is only so far as any succession flows through the line of Presbyters, that it is either regular or valid. It is the laying on of the hands of the Presbytery, that constitutes a Scriptural ordination."†

Now, either Knox knew the principles "of the Scottish Reformed Church, in the organization of which he had so active a share," better than the last mentioned respectable writers, or he did not. If he did, then they are narrowing the entrance to the ministry which she has left so broad, as to admit all, who, with "gifts suited to the office," receive the call of a congregation to become their pastor. If the converse be true, then, upon the principles of the two last quotations, it is uncertain whether the Church of Scotland has a valid ministry; or, at least, whether such a ministry is not mingled with a spurious one. For the founder of that Church evidently denied the necessity of imposition of hands; and it is more than probable that its "early practice," as well as his own, was more or less affected by his sentiments on this subject.

To the Publishers of the Christian Journal.

GENTLEMEN,

In the abstract of the proceedings of the Convention of this Diocese, published in your second number for December last, (p. 378,) notice is taken of the Bishop's presenting to the Convention the Missionaries' Report, as "from the Committee of the Protestant Episcopal Society for Propagating the Gospel."

* Dr. McLeod's Ecclesiastical Catechism, p. 29.

† Dr. Miller's Letters, p. 347.

an error of the press. It be, the Committee of the Pro-Episcopal Church. I am the anxious this error should be ed, from my knowledge of the at Missionary concerns in this s are, with very evident pro- under the entire management ntrol of the ecclesiastical au- For this purpose the above ned Committee is appointed by nvention, to co-operate with hop, who is *ex officio* its Presi- We have, indeed, Missionary es in the Diocess; and they en, and continue to be, emi- usef. But it is upon the true an principle of *aiding the* . They raise funds to be at posal. The Missionaries, thus are designated as such. Their to the ecclesiastical authority nmitted by that authority to cieties; whose members thus the rich satisfaction of knowing od to which they are instrumen-

A SUBSCRIBER.

York, March 11, 1819.

Considerations on the Life and Death of St. John the Baptist.

(continued from vol. ii. p. 374.)

SECTION IV.

Considerations on the Prophecies relative to St. John in the Old Testament.

BEFORE we proceed to view the in the exercise of his ministry, be proper to look back to the ions in the Scriptures of the estament, concerning his office aracter. We shall begin with markable one, "Behold, I will ou Elijah the prophet, before ning of the great and dreadful the Lord. And he shall turn urt of the fathers to the children, e heart of the children to their ;, lest I come and smite the with a curse."* there was amongst the Jews a l expectation of Messiah's ap- ce, at the time when he did ap-

pear, so an opinion likewise prevailed, that the world should be first prepar- ed for his reception, in some extraor- dinary manner. But wrong ideas of his appearance and kingdom introduced mistakes with regard to the person who should precede and proclaim him. According to the notions then current, occasioned by applying to his first ad- vent the prophecies which belonged to his second, Messiah was to come in power and majesty, to confer on the sons of Jacob dominion over the Gen- tiles, and make Jerusalem the metro- polis of the world. And by misunder- standing this prediction of Malachi, they had imagined, that Elijah the Tishbite, should return from heaven, as his precursor. For this reason it was, that when the sanhedrim sent a message to St. John, desiring to know whether he were Elias? he answered, "I am not: not the Elias by them in- tended and expected. But that St. John was the person foretold by Mala- chi, under the name of Elias, we have the declarations of our Lord himself to his own disciples, "Elias is indeed come;"* and to the Jews, "If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."† By these expressions it was evidently Christ's intention to put his hearers upon the search after something more than the words, in the bare letter of them, might seem to contain. He directed them to go deeper into things, to study with atten- tion the mission of the Baptist, his of- fice and character; to compare toge- ther persons, times, and events; and so to discover, in what sense John was Elias, and why Malachi had given him that appellation. But if they did this, and were once brought, in the person of John, to acknowledge Elias, who was to precede the Messiah, they must necessarily, in the person of Jesus, ac- knowledge the Messiah, whom Elias was to precede. And therefore, as they were obstinately resolved not to own the Master, Christ knew they would not recognize the servant, or receive this saying concerning him. Thus when the chief priests and elders

* Mal. iv. 5, 6.

* Mark ix. 13.

† Matt. xi. 14.

interrogated our Lord in the temple, "By what authority dost thou these things, or who gave thee this authority? I will also," said he, "ask you one question, The baptism of John, was it from heaven, or of men?" They perceived the dilemma, and having considered consequences, made the only *safe* answer, "We cannot tell;"* an answer which did honour to their prudence and their caution, but certainly at the expense either of their wisdom or their honesty. As sitting in the chair of Moses, they ought to have known whence the baptism of John was; and if they did know, they ought not to have been shy of declaring it.

That St. John was the Elias predicted by Malachi, we have also the testimony of an angel at the annunciation of his birth, who cites the very words of the prophet; "He shall go before him in the spirit and power of Elias; *to turn the hearts of the fathers to the children,*" &c. And if this be the case, it follows by necessary inference, that by "the great and dreadful day of the Lord," before the coming of which Elijah is promised, Malachi intends primarily and immediately, the day, not of the world's, but of Jerusalem's destruction. For want of advertent to this, an opinion hath prevailed among Christian interpreters, that the whole prophecy relateth principally to the day of judgment, and to the appearance of an Elias, who shall then precede Christ. Whether there will be such an Elias at that time, and so the second advent will symbolize with the first in the circumstance of being previously proclaimed by a harbinger, like St. John, sent for that purpose, is a speculation with which we shall not at present concern ourselves, resting satisfied with the application of the prophecy, upon infallible grounds, to the person of the Baptist, the undoubted forerunner of our Lord, when he came to visit us in great humility.

God punisheth not sinners, till he hath first invited them to repentance. He giveth fair warning before he

strikerh; and a day of grace, in which mercy may be sought, and pardon found, always goeth before a day of vengeance and extermination. Elias was sent "before the coming of the great and dreadful day of the Lord;" John called his countrymen to turn from their sins, and believe in their Messiah, ere yet the desolations of Jerusalem exhibited to the wondering nations a specimen of that Almighty power and inflexible justice, which shall one day lay the world itself in ruins.

The third chapter of Malachi containeth a most evident and clear prediction of Messiah's advent, with that of his precursor St. John, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts." The prophet goes on to foretell the effects of Christ's advent in the selection of a peculiar people, and the purification of a new priesthood, to offer new and acceptable offerings. "But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years;" pleasant as in the days when their fathers offered in faith, and the desire of Messiah's appearance was the ruling passion of their souls. The rest of the chapter is employed in reproofing the rebellion, sacrilege, and infidelity of the Jews; and the fourth chapter opens with a description of the day fatal to Jerusalem—"Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." For the consolation

* Matt. xxi. 23.

† Luke i. 7.

e faithful, God, by his prophet, foretelleth Messiah's advent, the increase, victory, and triumph of the church—"But unto you that my name, shall the Son of Righteousness arise, with healing in his wings; and ye shall go forth, and be set up as the firstling of bullocks: ye shall tread down the wicked, and they shall be ashes under the soles of your feet, in the day that I shall do with the Lord of hosts." In the same time, "Remember ye the law which I commanded my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." And then, when the law had done its office, and prophesied the appointed time, "Behold, I send you Elijah the prophet; not the personal Elijah, but, as the angel saith, one to preach and live the model of his example, in his spirit and power." Thus, in the prophecy of Ezekiel, where God foretells the union of Israel and Judah in the days of Messiah, he saith, "I will be their God, and David, my servant, shall be their prince for ever."* That Christ was to be David risen from the dead, or when he came, was not his name; but he was to be, in all respects, like David, conqueror of enemies, and sitting upon the throne of Israel. So the forerunner of Messiah was not to be Elijah descended from heaven, nor was he, at his manifestation, to be called by that name; but was to be like him in his spirit and character. Such a messenger saith God, "I will send, before the coming of the great and dreadful day of the Lord," that is, the day that shall be "burn like an oven," the day of Jerusalem's destruction, mentioned in the next verse. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the land," or the land, "with a curse." The citation of this passage by the evangelist, one part of it is paraphrased—turn the hearts of the fathers to the children, and the disobedient to the

wisdom of the just."* The meaning of the whole seems to be, either that men of every age and every disposition should be united in truth and charity; or, as some learned expositors understand the passage, that St. John should bring many of the Jews to have the same heart and mind which their fathers and progenitors had, who feared God, and believed his promises; that so their fathers might, as it were, rejoice in them, and own them again for their children; in other words, that he should convert them to the faith of that Christ whom their fathers hoped in, and looked for; as it was said by the angel, "Many of the children of Israel shall he turn to the Lord their God;"† lest, all continuing obstinate in their unbelief, till the day when a rejected Saviour should visit an apostate people, the curse should be universal.

Beside these notices afforded us by Malachi, there is a prophecy on the same subject in the fortieth chapter of Isaiah, to which St. John referred the priests and Levites, when they pressed him, saying, "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias."‡ But let us take a view of the whole context, as far as it concerns our present purpose.

Isa. xl. 1. *Comfort ye, comfort ye, my people, saith your God.*

The future manifestation of Christ's kingdom is represented to the prophet in spirit, with the concomitant signs and circumstances of it. He hears the voice of God directing his servants to comfort his people, by proclaiming certain glad tidings which had been communicated to them. These glad tidings were the tidings of the Gospel. The persons to whom they first came were Zacharias, the blessed Virgin, Simeon, and Anne, who composed sacred songs upon the occasion, and spoke of Messiah's advent "to all

* Ezek. xxxvii. 23.

* Luke i. 17.

† Luke i. 16.

‡ John i. 23.

such as looked for redemption in "Jerusalem."* The same tidings were afterwards published by the Baptist, then by Christ himself and his apostles, and have been ever since preached by their successors, whose commission still runs—"Comfort ye, comfort ye, my people."

2. *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*

Good news should be related with a suitable aspect and accent. The manner should correspond with the matter. "Speak ye comfortably," or, as it is in the Hebrew phraseology, "to the heart of Jerusalem;" let your words be as cordials, to revive and cheer her in the midst of her sorrows and sufferings. The topics of consolation to be insisted on are three. First, "Her warfare," or "appointed service, is accomplished;" the days of her continuance under the yoke of bondage are expired; the fulness of time is come, for her passing from that state into the glorious liberty of the sons of God; she will now be relieved from duty, and dismissed from the station on which she hath so long watched, in expectation of the promised redemption; she will be "delivered out of the hands of her enemies, to serve God without fear." Secondly, "Her iniquity is pardoned;" the expiation is about to be made, which all her sacrifices and lustrations prefigured, which all her prophets foretold; the blessed person is born, in whom God is well pleased, both granting and accepting repentance unto "salvation by the remission of sins," that men may be "justified from all things from which they could not be justified by the law of Moses," although men were justified *under* that dispensation, through faith in him that was then to come, according to the Gospel preached before unto Abraham. Thirdly, "She hath received of the Lord's hand double for all her sins;" she

hath received greater benefits than she had deserved punishments; mercy hath rejoiced against judgment; where sin abounded, grace hath superabounded.

3. *The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.*

Isaiah, while reciting the divine injunctions to those whose office it should be to "comfort Jerusalem," seemeth to break off suddenly, as one interrupted in his discourse by the sound of a voice.* And as if he had listened, and perceived it to be the sound of that voice which so many prophets and kings had desired to hear, and had not heard it, namely, the voice proclaiming the actual incarnation of Messiah, he breaks forth in transport, "The voice of him that crieth in the wilderness!"

Hark! a glad voice the lonely desert cheers;

Prepare the way! a God, a God appears.

The voice which thus sounded in the prophet's ears, so long before it was really heard upon the earth, was that of the Baptist, who, at the proper season, was sent to dispose the hearts and affections of men for the reception of their Saviour, when he should make his appearance.

4. *Every valley shall be exalted, and every mountain and hill made low: and the crooked shall be made straight, and the rough place plain.*

These are the words of the prophet himself, unfolding the counsels of God concerning the manner in which Messiah's kingdom should be established in the world, and the alterations which must necessarily take place in order to that end. "Every valley shall be exalted;" to the poor in spirit, the lowly and contrite souls, the Gospel shall be preached, and they shall be exalted in faith and hope—"and every

* "Far from being the Messiah, or Elias, or one of the old Prophets, I am nothing but a voice; a sound, that, as soon as it has expressed the thought of which it is the sign, dies into air, and is known no more." Fenelon.

ain and hill made low;" on the
ry, pride of every kind, and in
shape, exalting itself, whether
sical pharisaism or in Gentile
phy, against the knowledge of
hall be made low, and subdued
obedience of Christ: "and the
d shall be made straight;" truth
ctitude shall succeed to error
pravity—"and the rough places
" every thing that offendeth
e removed, and all difficulties
equalities smoothed, till unani-
and uniformity prevail. Thus
he way be prepared for the
f Righteousness to visit his peo-
dwell in them, and to walk
; them.

*d the glory of the Lord shall be
aled, and all flesh shall see it
ther; for the mouth of the
d hath spoken it.*

mediately after the proclamation
eparation made by the Baptist,
vinity was revealed in human
; God was manifested in the
een and conversed with by all
and degrees of men, high and
ch and poor, Jews and Gentiles,
ees and Sadducees, publicans
ners. The accomplishment of
at of Isaiah's prophecy is exactly
d by St. John the Evangelist, in
llowing terms; "The word was
flesh, and dwelt among us, and
eld his glory, the glory as of the
begotten of the Father, full of
and truth."*

as we have seen under what
ter the Baptist is held forth to
he predictions of the prophets
ning him, as one who should
fore Messiah in the spirit and
of Elias, to proclaim and pre-
he way for the advent of God in-
e. How perfectly, during the
of his ministry, he filled up
aracter, will appear in the sub-
at sections.

TRUSTING IN GOD.

w pleasant is it to live by faith;
weet to be enabled to cast every
upon a wise and gracious Sa-

* John i. 14.

viour, who is ever willing to succour
the afflicted, and strengthen the weak,
Lord, I come as a poor unworthy
worm into thy presence, to beg for
more faith to rely on thy sacred pro-
mises. Inspire me with a holy confi-
dence in thy word, so that in all my
trials I may look to thee, and under eve-
ry distress depend upon thy unbound-
ed goodness; thou art an unlimited
God, and in thee dwells an everlast-
ing fulness of grace, for the comfort
of thy unworthy children; why then
should I be for limiting thee; yea,
why are my thoughts so narrow, my
conceptions so small, of thy glorious
self? Lord, enlarge my scanty ideas,
give me greater views of thy compas-
sion, love, and kindness to thy people.
O, thou faithful Jesus, in mercy re-
member my unfaithful heart; wean
me from trusting in myself, and teach
me to trust in thee, and thee alone.
May every care, circumstance, and
trouble, be referred to thy hands.
Bless me with that sweet grace of
faith, let it attend all my steps, ac-
company me wherever I go, be with
me in whatever I undertake; let it
be my companion in every situation
through life. I ask it of thee; O de-
ny me not if it be thy gracious will.
Then shall even the thorny path be
made easy, and mountains become
plains, while with this glass I look be-
yond the transitory scenes below, to
the wide fields of everlasting glory,
and comfort myself with the thought,
that every step brings me nearer to
this long wished for rest. PECK.

FOR THE CHRISTIAN JOURNAL.

*An Essay, concerning a pretended im-
itation of "The Kiss of Charity,"
spoken of in Rom. xvi. 16. and
four other places of Scripture: de-
signed especially for the perusal of
Students in Theology.*

To prepare for what is to follow, it
will be proper to ascertain the circum-
stances attendant on so respectable a
precedent.

If no explanation could be drawn
from primitive antiquity, it would be
modest to suppose, that such an ex-
pression of Christian charity was not

between the sexes, but among the persons of each sex separate from the other. There is positive evidence of it, however, in "the Apostolical Constitutions:" which are falsely so called, but held to be descriptive of practices of very early times. They say (lib. ii. cap. 57) "Let the men apart, and the women apart, salute one another with a kiss in the Lord:" and, again, (lib. viii. cap. 11) "Let the Clergy salute the Bishop, the laymen the laymen, and the women the women."

Independently on this testimony, there is the circumstance, that the sexes were placed on the opposite sides of the Church. This custom is referred to, by many of the fathers. Now it appears from the constitutions, that the ceremony in question took place, at a very interesting period of the administration of the Eucharist—immediately before the general prayer. It would be too absurd to imagine, that the order of the assembly was disarranged, with a view to the transaction.*

It would be easy to show, that the Scriptures refer to existing customs, without intending to render them perpetually binding on the Church—as in the instance of its being disreputable in a man to wear long hair, while it was the dictate of decency in a woman. Sarah is commended for calling Abraham "Lord:" but what would be thought of a woman of the present day, of no extraordinary standing in society, who should accost her husband with the title of—My Lord! when it denotes either hereditary rank, or dignity of office? The practice in question was taken into the Christian Church, from the Jewish

Synagogue; and was thus the continuing of an expression of brotherly love, to which the people had accustomed. There can be no reason in this for its restoration, ages of discontinuance.

If any Church should adopt the long discontinued practice, a Church is here spoken of, and single congregation, in whom it be not only absurd, but, in the copal Church at least, disorderly; they should adhere to the spirit of the institution, as above described. more absurd, beyond comparison the pretended imitation here de to be reprobated—the taking of instruction in private circles, and in private interviews, to season spiritual instruction with what is pretended to be the Kiss of Charity spoken in the aforesaid passages of Scripture concerning which pretended imitation the opinion is here avowed, that the sole act of it ought to be suit with a husband or a father, to the access of the liquorish-manner instructor to his wife or to his daughter.

The objections occurring to this practice are as follow.

1st. A minister of the Gospel bring himself into a state of temptation, without being aware of his danger. Opportunities may often occur of religious conversation with interesting female: and such conversations may become more and more attractive, apparently from a desire to convey instruction, but in reality the sensual seasoning of it. Priests are accustomed to lay stress on the dangers attached to auricular confession of the Church of Rome. We do not deny, that it is occasionally of benefit to society in the return of plundered property; but we say, that besides there is no scriptural authority for the practice, the benefit of it is more counterbalanced by the resulting evils; the most conspicuous of which are criminal connexions of the clergy. The matter here in question posits the same evil, without the alleged attendant benefit. However untenable the ground of auricular

* It is here believed, that the only passage of ecclesiastical antiquity countenancing what is denied, is one cited from Tertullian, which supposes the interchange of Christian civility to pass between the sexes. The constitutions are so much better a test of general practice, that there is no accounting for what Tertullian may have known it to be in Carthage, except on the supposition, that the latter might have been a mistaken imitation of the original precedent, especially, as it had its origin in the East.

1. it is held to be authoritative by a sincere man. In the event of fall, there is not the aggravation of his having gone out of his quest of temptation; it having been in his official character. In her case, there is more to answer in this respect.

7. The former objection consisted a clergyman's exposing of himself to sin, unwarily. But if he sinful propensity along with his intercourses with the other nothing can be a more convenient, than the familiarities here. He is enabled to make his aches, while there is a concealment of his design. If he should proceed, there is a sacrifice of female; which might not have happened, if the first step towards it had been understood. On the other hand, an assailed female should be innocent at the earliest appearances of attack on her honour, the sanctioned deceiver finds an easy refuge in the pretence of her having misunderstood his spiritual affection or a carnal one.

y. Under a systematic allowance of the practice, a modest woman may find herself much at a loss; the reception of familiarities, thus mix ghostly counsel with gratification of the flesh. The freedoms of the man of the world, may be repelled by her with indignation; while she may hesitate, the manifesting of resentment against them in the other form; lest she should be making an injurious charge against a holy man, who is striving for the salvation of her

Not only so, even when his sanctity is unquestionable, she may be obliged to expose him to the world; lest his character should be torn to pieces, those who have so far committed themselves in the belief of his saintship that their own consistency is implicated in its support. She may depend on her being considered as an impostor; and it will be well, if her case should come off without a

hly. One of the most essential requisites for the parochial usefulness

of a clergyman, is his being received with confidence by the families within his cure. It is therefore not sufficient to abstain from evil, but the appearance of it is to be avoided. A husband, or a father, may be over-jealous of his rights. If so, what good object can there be, to counterbalance the estrangement which may be the result of his apprehensions? But it is here held, that there would be no weakness on his part, in not being indifferent to opportunities sought and seized, of holding religious conversation with his wife or with his daughter in his absence. It would be a misapprehending of this to suppose, that a clergyman, happening to engage in conversation on a religious subject, is to suspend it, until he can call in witnesses to the dialogue. What is here explicitly condemned, is, designed secrecy. Especially as the subject respects man and wife, it is difficult to conceive of a case, in which the former may not be present, at any counsel to be given to the latter. Or at most, if she should imagine such a necessity, the retired intercourse should continue no longer, than to give an opportunity of her being convinced of her error. And she should be required to submit to instruction to this effect.

5thly. In every line of life, there is a certain decorum established by habit, perhaps not essential to virtue, yet designed to be an outwork for its defence; the disregard of which gives an opening for suspicions, which might otherwise be uncharitable. This especially applies to suspicions of a crime, which, when committed, is seldom capable of direct proof. When a woman, in a respectable grade of life, has been inattentive to established decorum, and has consequently fallen under an accusation, which her conscience testifies to be erroneous, let her be satisfied with its testimony; and having improperly shown her disregard of what the world may think or say, let her be consistent, and not complain of its censoriousness or of its malice. The case is the same with a clergyman. When accused of what cannot be proved either by direct evi-

dence, or by circumstances affording strong presumption, he may show the face of innocence to the charge, and deny it with the expectation of being believed. But when he has broken through any barrier of female reserve, and has taken liberties which would reasonably be offensive in other men, expecting to cover them by the sanctity of his profession; even if no licentious design have been entertained by him, he has no cause to complain of its being apprehended. That even the disregard of appearances must be criminal, is undeniable; unless on the principle, that the success of his ministry, and the performance of his ordination vows, have no dependence on the respectability of his character.

6thly. The weight of the preceding considerations, is immensely increased by the prevalence of a species of devotion, consisting rather in the temporary excitement of animal sensibility, than in the habitual possession of holy and virtuous dispositions; the result of which is, that what has been mistaken for divine love, renders the mind the easier accessible to that which is sensual.

The distinction between those two species of devotion, would be interpreted by some as evidence of the possession of no more of godliness, than the formality of it. The only resource, is an appeal to Scripture and to observation. There can be no religion in the conduct, without corresponding piety in the heart. But it should be such a piety, as that which shines in the devotions of the lively oracles of God—especially in the prayer appointed for daily use; and not such as inspires the rhapsodies, resolvable into what is here known by the name of animal sensibility.

The distinction might be traced in various ways, indifferent to religious exercises or affections; for instance, in subjects of joy and in those of grief, exciting very lively sensibilities, when we have no interest in them, and even when we know the causes of what we feel to be the creatures of fiction. Not only so, the late experiments in chemistry have

brought into action gazes, which duce the same effects on the bodgans, without the presentment of images to the mind.

Now it is contended, that what here considered as a counterfeits of devotion, is not merely able into passion, but prepares for excitement of it in another form instance; if we were to know a man, that his devotions in his house are so vehement, as to call bellowings to be heard through neighbourhood; it is here maintained not merely that he might fall into indulgences, but that he would be the more in danger of them, in consequence of the preceding noise of devotion.

There is a well known Poem by Dryden, in which he has shown knowledge of the human character. It is where the powers of music are displayed, in its exciting of Alexander of Macedon, to reduce to ashes the fine city of Persepolis. The Persian is described, as agitating the mind of the hero by passions very different from that which was the object of his passion of revenge. When brought to a state of sufficient sensibility; then it is, that there are introduced the ghosts of Grecian warriors, pointing to the hostile towers. The event is, that he who, just before had wept for the fate of the good Darius, becomes an infuriated madman; and the city is made a sacrifice to his vengeance.

In analogy with this, are the sensibilities of the natural man, when become mixed with those of religion. But it may be asked—Can such effects originate in such a cause necessary or by a legitimate action? By no means. The effects do not take place, so long as a man continues in the fear of God, and exercise of prayer and watchfulness. But when he has opened his heart to the illusions of spiritual pride; or when he has become ambitious to be as the leader of a religious party, when he has seated himself in the pastor's chair, and begun to establish character for himself, by the undervaluing of the characters of others

or, above all, when he has brought himself to the accomplishing of any of these things, by misrepresentation and malicious charges; in every thing of the sort, there is the danger of its being to him what the sop was to Judas. He may still be liable to the animal sensibilities alluded to: which may be matter of habit; like the artificial agitations which, in some countries, are the hired accompaniments of funerals. But as for a frame of mind, which may be laid open in an act of adoration before the Father of Spirits, and brought within the sphere of the merciful disclosures of the Gospel; all this will have been eaten up by the canker-worm of self-righteousness: a vice of the mind, against which he will continue his railing, with an application of it to better men than himself; who, while they know that they are but unprofitable servants, are yet aware, that they will reap according to what they shall have sown.

An elderly lay gentleman of high standing in society, of good moral character, and, as was supposed, not a stranger to the influence of religion, remarked to the writer of this in his youth, that enthusiasm was a predisposing cause of illicit commerce between the sexes. Subsequent observation verified the opinion. Every misdirection of the religious principle, is unfavourable to morals. Superstition has always shown its ingenuity, in commuting for the sins of the soul by the mortifications of the body. No less of enthusiasm than of superstition, we well know, that it has often directed the hand of the assassin. But among the foul deeds of the former, is that imputed to it by the respectable gentleman alluded to.

Why should the writer hesitate to record an incident, which came under his notice in his boyhood? When he was about the age of twelve years, he happened to be present at a conversation, induced by the visit of a female from a place of residence somewhat distant, to the family in which the conversation occurred. The ground of her visit, was a distant relationship; and the professed object,

was discourse on religious subjects. She was treated with respect by the family; and to the writer of this, she seemed to be an angel dropped from heaven. A few years afterwards, it became known, that not finding devotion sufficiently ardent in the Church of England, in which she had been born and educated, she had joined another religious communion, thought by her to be of a more sublimated cast of character. It was not long afterwards, that there arose a vehement dispute in the congregation to which she had attached herself; and among the disclosures which took place, it appeared against her, that she had been detected with one of the brotherhood, in a species of familiarity, reprobated by all people of a respectable standing in society. It seemed to the present writer, at the time, like the fall of Lucifer. But succeeding observation of the world, removed the error. On recollection of the discourse, there were retraced passages of it, afterwards perceived to be indicative of the affecting of the reputation of extraordinary sanctity, and the assuming of pretensions like those of an apostleship. These are very different from the profession exacted by the spirit of Christianity.

It would be easy to enforce the purpose of the foregoing details, by the relation of more recent incidents. And as those have been brought to light by accidental circumstances—very often rivalry or resentment; the inference would be fair—how many similar incidents will be concealed, until the day which shall make all things manifest!

To prevent the misunderstanding of the object of the preceding remarks, it is here declared, that they have no bearing on any customary civilities in society, taking place before witnesses, not liable to the interpretation of especial attachment, and not blended with the concerns of religion. It is impossible fairly to confound such civilities, with any practice which may recommend sensual gratification by the cover of apparent spirituality; thus illustrating

the scriptural saying, of "the transforming of Satan into an angel of light."
W. W.

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POSTSCRIPT.

Very soon after the committing of the preceding sentiments to paper, there came to hand a pamphlet, recently published, entitled—"God's Revenge against Adultery." It recites two awful cases of that crime; and its unhappy consequences, as well to the innocent relatives of the guilty parties, as to themselves. From the unreserved mention of names, and thus the implied appeals to the testimony of living persons, it is probable that the outlines of the narratives are true, although evidently filled up by the imagination of the publisher. There are many exceptionable passages; and especially, there is an important error in the title, as applied to the temporal dispensations of God. But the latter of the narratives records circumstances, which are a striking illustration of a principle sustained in the essay. An accomplished young man, in violation of his marriage vow, practices various arts to render himself agreeable to a beautiful and amiable young lady. The modesty of her mind either does not permit her to understand his advances, or disposes her to repel them. At a subsequent period, under the preaching of a minister who dwelt much on the terrors of the law, she became a subject of religious distress, so as almost to despair of her salvation. But under the preaching of another minister, who delighted in the display of the consolations of the Gospel, she received comfort; and in the ecstasy of her joy, embraced various members of the family, exclaiming—"I am converted, I am happy." Antecedently to this, the gentleman referred to had become a convert: probably, under similar apprehensions of the work of grace. The young lady, after disclosing her feelings to her family, was impatient to do the same to the said gentleman, now a professor of religion, and a frequent and unsuspected visitant in her father's house. *What was the consequence? It was*

that in a very short time, the family were rendered miserable, by the evidences of the pressure of some extraordinary grief on her mind; the cause of which became at last visible, in the increase of her person, indicating it to have been the victim of seduction.

How deplorable is a delusion, which prepares for such an issue; when there would otherwise be a defence against it in maiden modesty, even without the profession of religion.

It would be easy to detail similar anecdotes, resting on credible testimony within the sphere of personal intercourse: but tenderness to the persons concerned, and to those connected with them, imposes reserve.

Not only animal love, but strong liquor may combine with religious conviction, to produce what the agent imagines to be the fervour of devotion.

An instance of this occurred not many years ago—as other instances have at different times—to the present writer. There came to him a man, professing to bewail his sinfulness; and especially apprehensive, that he had committed the sin against the Holy Ghost. From his appearance and gestures, there arose the suspicion—not the certainty—that he was intoxicated. At any rate, his sensibilities were so excessive, as rendered much conversation with him unprofitable. He was therefore requested to retire for the present; and to call again, when he could better command his feelings: and this was done, with the intention of ascertaining his character from a religious man; to whom he was supposed, from his place of residence, to be known. Information was obtained from the contemplated source: by which it appeared, that the man in question was in habits of intemperance; and that when under the effects of it, he was apt to apply to the informant, in precisely the same form as that above described.

W. W.

NATURE.

THE manner in which man resembles his Maker, is thus described by an ancient Bramin: "Figure to your-

self a million of large vessels quite filled with water, on which the sun darts his luminous rays. This beautiful planet, though single in its kind, multiplies itself in some measure, and paints itself totally, in a moment, on each of these vessels, so that a very perfect resemblance of it is seen in them all. Now, our bodies are these vessels filled with water; the sun is the image of the Supreme Being; and the figure of the sun, painted on each of these vessels, is a natural representation enough of the human soul, created after the image of God himself."

New-York Bible and Common Prayer Book Society.

THE New-York Bible and Common Prayer Book Society offer to Subscribers, Auxiliary Societies, and other Institutions embracing within their objects the gratuitous distribution of the Book of Common Prayer, one Bible, or one octavo Prayer Book, neatly bound, for every dollar which they contribute.

The New-York Bible and Common Prayer Book Society has recently procured a set of stereotype plates of the Book of Common Prayer, of the octavo size. There has long been felt the want of a Prayer Book printed with a large letter, sufficiently cheap to promote its gratuitous circulation among the aged, and others whose sight is affected. The Society hopes to accomplish this object with the present edition, through the medium of its own members, and of Auxiliary and other Institutions. The terms of membership, are the annual payment of a sum not less than one dollar, or the immediate payment of a sum not less than fifteen dollars. For every dollar annually paid, a member is entitled to a Bible or an octavo Prayer Book. A member for life is entitled to the same, annually, for every fifteen dollars he contributes. Thus, while the octavo Prayer Book is afforded to members at a very reduced price, a small profit, which the Society derives from each, will be a means of increasing its usefulness. Members will be hereby enabled, not

only gradually to supply their own families at a very moderate cost, with large Prayer Books, but also, with the least possible inconvenience, to exercise their pious benevolence, by bestowing them on the poor, to whom the small book, usually circulated, may be useless, in consequence of the difficulty of reading its diminutive print.

The hope is confidently cherished, that a plan thus combining the interests of both the Society and its members, with the gratification of the charitable dispositions of the latter, will secure success to this renewed effort for obtaining the liberal support of the Church.

The present application is made, and the success of it rendered peculiarly necessary, on account of the insufficiency of the collections made to meet the expense of these plates.

The gratuitous distribution, throughout the Diocese, of the Bible and the small Prayer Book, will be continued as heretofore.

By order of the Board.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church in the State of New-York, President.

B. T. ONDERDONK, Sec'y.

New-York, Feb. 12, 1819.

Bible and Common Prayer Book Society of Albany and its vicinity.

THE annual meeting of this society was held in St. Peter's Church, Albany, on Tuesday evening, the 2d of March, 1819, when divine service was celebrated by the Rev. Mr. Thorn, of Schenectady, and an appropriate discourse was delivered by the Rev. Mr. Upfold, of Lansingburgh, from 1 Peter iv. 10, and a collection taken up in aid of the funds of the Society. The following are the names of the gentlemen elected officers for the ensuing year.

Hon. P. S. Van Rensselaer, of Albany, President; George Tibbits, Esq. of Troy, first Vice-President; James Duane, Esq. of Schenectady, 2d Vice-President; Richard Davis, Esq. of Waterford, 3d Vice-President; George Upfold, of Albany, Treasurer; Rev. William B. Lacey, Correspondent.

ing Secretary; T. J. Gibbons, Recording Secretary; James Gibbons, Henry Trowbridge, George Merchant, and Henry Guest, jun. of Albany; Nathan Warren, Josiah Kellogg, and William S. Parker, of Troy; Guert Van Schoonhoven, and John Knickerbacker, of Waterford; Daniel Martin, and David Tomlinson, of Schenectady; and G. W. Featherstonehaugh, of Duaneburgh, Managers.

The following Poem, by the late Rev. WILLIAM JONES, of Nayland, was composed in Latin, and translated by himself.

Written at a Seat, under some sequestered Oaks, in a natural Wilderness, near Gestingthorpe.

HAIL, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
And hear celestial voices sing
The praise of their IMMORTAL King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,
Till Angels waft me hence to rest
In Paradise among the blest;
With hermits there to taste of bliss,
Who walk'd with God in shades like this.

The foregoing verses having been sent to a friend, then at Brighthelmstone, the following reply to them, in the same Latin and English measure, was received by the return of post.

(BY GEORGE HENRY GLASSE.)

ALAS, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And, still unconquer'd, quit the field?
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?
Is it a time to seek repose,
When, all around, insulting foes,
A furious, rash, impetuous throng,
Eager for combat, rush along,
Their banners raise with hideous cry,
And truth, and God himself, defy?

Not through the silence of the groves,
Which pensive meditation loves,
But through fierce conflicts and alarms,
The din of war, the clang of arms,
And all the terrors of the fight,
The Christian seeks the realms of light.
Foremost amidst th' ensanguin'd flood,
(His sacred vestments dipt in blood*)
On thee thy Saviour casts his eyes;
"My fellow-soldier, hail!" he cries.

Consign'd to thee by his command,
The sword of truth* adorns thy hand;
He bids thee wield it on the plain,
Bids thee his own great cause maintain,
And, after one laborious day,
To endless glory points the way.

ON DAVID GARRICK'S FUNERAL PROCESSION.

(BY BISHOP HORNE.)

THROUGH weeping London's crowded streets,

As Garrick's fun'ral pass'd,
Contending wits and nobles strove,
Who should forsake him last.

Not so the world behav'd to him,
Who came that world to save,
By solitary Joseph borne,
Unheeded to his grave.

If what is done by mortals here
Departed spirits know,
Confus'd and blushing, Garrick views
This grand parade of woe.

Though much to be admir'd by man,
He had—yet, gracious Heav'n!
Much, very much he had, indeed,
By thee to be forgiv'n.

But thou art good!—And since he died
Compos'd, without a groan,
Repentant David, let us hope,
May live through *David's* Son.

INSCRIPTION FOR AN HOUR GLASS.

MARK the golden grains that pass,
Brightly through this channell'd glass,
Measuring by their ceaseless fall,
Heaven's most gracious gift to all!
Busy till its sands be done,
See the shining current run;
But, the allotted numbers sped,
Another hour of life hath fled!
Its task perform'd, its travels past,
Like mortal man, it rests at last.

Yet, let some hand invert its frame,
And all its powers return the same,
Whilst any golden grains remain,
'Twill work its little hour again.

But who shall turn the glass for you
When all the golden grains are through?
Who shall collect your scatter'd sand,
Dispers'd by Time's unsparing hand?
Never can one grain be found
Howe'er we anxious search around!

Then, daughter, since this truth is plain,
That time once gone, ne'er comes again,
Improv'd, bid every moment pass—
See how the sand rolls down your glass.

Consecration.—On the 18th of February, 1819, the Right Rev. Bishop Griswold consecrated a new and elegant Church; at Guildford, Vermont, to the service of Almighty God, by the name of Christ Church.

* Rev. xix. 13. Isa. lxiii. 1, 2, 3.

* Ephes. vi. 17.

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[Vol. III.]

Memoirs of the late Rev. WILLIAM JONES, of Nayland: extracted from his Life by WILLIAM STEVENS, Esq.

THE Rev. William Jones, Rector of Paston, in Northamptonshire, and Curate of Nayland, in Suffolk, was born at Lowick, in Northamptonshire, on the 30th of July, in the year 1726. His father was Morgan Jones, a Welsh gentleman, a descendant of Colonel Jones (but of principles very different from those of his ancestor), who married a sister of the usurper, and is mentioned in Noble's History of the House of Cromwell. Morgan Jones married Sarah, the daughter of Mr. George Lettin, of Lowick, by whom he had this son. As the angel said to Zacharias concerning the Baptist, "thou shalt have joy and gladness, and many shall rejoice at his birth;" so might it have been said to these happy parents concerning their son. "He was indeed a burning and a shining light, and we rejoiced for a season in his light."

He was remarkable from his childhood for unwearied industry and *ingenium versatile*. Like the judicious Hooker, "when a school boy, he was an early questionist, Why this was, and that was not, to be remembered; why this was granted, and that was denied." As soon as he was of the proper age, he was admitted, on the nomination of the Duke of Dorset, a scholar at the Charterhouse, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge, which has since been such a blessing to the Christian world. It is reported, that even while a lad, he so abhorred the sin of rebellion, and so dreaded the judgment of God upon it, that he used to say his family, he

feared, would never prosper in the world for the iniquity of his ancestor, who had been a principal in the murder of the royal martyr; but God visiteth the sins of the fathers upon the children unto the third and fourth generation of them (only) that hate him, not of them that love him and keep his commandments; and he had learned betimes to "fear God and honour the King." His turn for philosophical studies soon began to show itself; for meeting, when at the Charterhouse, with Zachary Williams (the father of Dr. Johnson's Mrs. Williams), author of a *Magnetical Theory*, which is now lost, he copied some of his tables and calculations, was shown the internal construction of his instrument for finding the variation of the compass in all parts of the world, and saw all the diagrams whereby his whole theory was demonstrated and explained. Here he commenced an acquaintance with Mr. Jenkinson, now Earl of Liverpool, who was his *chum*, which acquaintance was farther cultivated at the University, where they were of the same College, and it continued to the last. Their different pursuits leading them different ways in their journey through life, they did not often meet, but they ever retained a great regard for each other, and the humble country parson occasionally experienced marks of friendship from the elevated statesman.

At about eighteen years of age, he left the school and went to University College, Oxford, on a Charterhouse exhibition. There he pursued the usual course of study with unremitting diligence, till falling in with some gentlemen, who, having read Mr. Hutchinson's writings, were inclined to favour his opinions in theology and

philosophy, he was induced to examine them himself, and found no reason to repent his labour. Among the several companions of his new studies, whom he loved and respected, there was no one dearer to him than the author of *An Apology for certain Gentlemen in the University of Oxford*.^{*} Between them "there was a sacred friendship; a friendship made up of religious principles, which increased daily by a similitude of inclinations to the same recreations and studies; a friendship elemented in youth, and in an University, free from self ends, which the friendships of age usually are not. In this sweet, this blessed, this spiritual amity they went on for many years. And as the holy prophet saith, so they took sweet counsel together, and walked in the house of God as friends. By which means they improved it to such a degree of amity as bordered upon heaven; a friendship so sacred, that when it ended in this world it began in the next, where it shall have no end.

Having taken the degree of Bachelor of Arts, in 1749, he was ordained a Deacon by the Bishop of Peterborough, and, in 1751, he was ordained a Priest by the Bishop of Lincoln, at Buckden. On leaving the University, his first situation was that of Curate, at Finedon, in Northamptonshire.

In 1754, he married Elizabeth, daughter of the Reverend Nathaniel Bridges, and went to reside at Wadenho, in Northamptonshire, as Curate to his brother-in-law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners. She was an *help meet* for him, and might have sat for the picture drawn by Bishop Horne, as extracted from the 31st chapter of Proverbs, in his sermon on the female character; the very reverse of Mrs. Churchman's daughter, who fell to the lot of Richard Hooker, whose conditions, as honest Izaak Walton observes in the life, were similar to that wife's, which is by Solomon compared

to a dripping-house. Like Zacharias and Elizabeth, this happy couple "were righteous before God, walking in all the commandments and ordinances of the Lord blameless," he, in the care of the parish, writing as nearly as the difference of the times would admit, after the copy given by the divine Herbert in the country parson, and she, co-operating with him in all his designs for the good of the people committed to his charge.

Here he drew up *The Catholic Doctrine of the Trinity*, which he had kept in his thoughts for some years, and to which he had paid a particular attention as often as the Scriptures of the Old or New Testament were before him. It is an invaluable work, and admirably calculated to stop the mouths of gainsayers; "which compareth spiritual things with spiritual," and maketh the Scripture its own interpreter. To the third edition, in 1767, was added, *A Letter to the Common People, in Answer to some popular Arguments against the Trinity*. The Society for promoting Christian Knowledge have since laudably admitted it into their list of books, and from the general distribution of it, there can be no doubt of its producing great and good effects.

And here it was he engaged in a work he had much at heart, for which he was eminently qualified, as the event proved; and which some of his friends had at heart likewise, who subscribed among them 300*l.* per annum for three years (in which number was the present worthy Dean of Hereford, now Master, but then only Fellow of University College, who most generously put his name down for 50*l.* per ann.) to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a Treatise on Philosophy. In 1762, he published *An Essay on the First Principles of Natural Philosophy*, in quarto, the design of which was to demonstrate the use of *natural means* or *second causes* in the economy of the material world, from reason, experiments, and the testimony of antiquity; and, in 1781, he pub-

^{*} Mr. Horne, afterwards President of Magdalen College, Oxford, and Bishop of Norwich.

lished a larger work in quarto, under the title of *Physiological Disquisitions, or Discourses on the Natural Philosophy of the Elements*. As it was ever his study to make philosophy the handmaid of religion, he has in this work embraced every opportunity of turning natural knowledge to the illustration of Divine truth, and the advancement of virtue. When the first volume was published, the late Earl of Bute, whom one may now, without offence, it is presumed, style the patron of learning and of learned men, was so satisfied with it, that he desired the author not to be intimidated, through fear of expense, from pursuing his philosophical studies, but to direct Mr. Adams, the mathematical instrument maker, to supply him with such instruments as he might want for making experiments, and put them to his account; and he also handsomely offered him the use of any books for which he might have occasion.

One thing that made a great impression on Mr. Jones at the time was, that it being agreed between them, that there was no pleasure like that of a studious life, his lordship observed, there was a time when he made himself a teacher to his children, and followed his studies in the retirement of a remote situation in the north. The day was then too short; but since he came forward into public life and public business, he had scarcely known one hour of enjoyment. If his lordship, who was at the top of the world, found so much dissatisfaction, what reason have I (thought Mr. Jones) who am at the bottom of it, to complain that life is troublesome and favour uncertain?

It is said, that "no one remembered the poor wise man who saved the city;" but the author of the *Catholic Doctrine of the Trinity*, who did such eminent service to the Church and city of God, was not forgotten; he was remembered by Archbishop Secker, who presented him, first to the Vicarage of Bethersden, in Kent, in the year 1764, and soon after to the more valuable Rectory of Pluckley in the same county, as some reward for his able defence of *Christian Orthodoxy*.

Accordingly he took his wife and his two children, and all his substance, which was not much, (my Master Jones, said an old servant of his, minds money no more than the dirt in the street) and went to the place which the providence of God had allotted for him. The income he derived from his living not being equal to what he expected, it was thought expedient by his friends that he should eke out his slender pittance by taking a few pupils. And a happy thought it was for those who were to have the benefit of his instruction; for of no man could it be more truly said, "By a constant unwearied diligence he attained unto a perfection in all the learned languages; by the help of which, and his unremitting studies, he had made the subtilty of all the arts easy and familiar to himself. So that by these, added to his great reason, and his industry added to both, he did not only know more of causes and effects, but what he knew, he knew better than other men. And with this knowledge he had a most blessed and clear method of demonstrating what he knew, to the great advantage of all his pupils."

Usus et impigre simul experientia mentis
Paullatim docuit pedetentim progredientes.

Lucr. l. v. 1451.

Of the same sentiment is Bishop Horsley, who making mention of Mr. Jones in the seasonable Charge to his Clergy in the year 1800, says, "Of that faithful servant of God, I can speak both from personal knowledge and from his writings. He was a man of quick penetration, of extensive learning, and the soundest piety. And he had beyond any other man I ever knew, the talent of writing upon the deepest subjects to the plainest understanding." As he had undertaken the tuition of two young gentlemen when he was at Bethersden, he continued the practice after he removed to Pluckley.

In 1766, he preached the Visitation Sermon before Archbishop Secker, at Ashford, greatly to the satisfaction of his grace and the whole audience. It was not printed at the time; but in the year 1769, the substance of it was published in the form of A Letter to a

young Gentleman at Oxford, intended for Holy Orders, containing some reasonable Cautions against Errors in Doctrine; and it may be read to great advantage by every candidate for the sacred profession.

On the publication of a work, entitled *The Confessional*, an artful libel on Creeds, Confessions, Articles of Faith, &c. the Archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks on it; but he had then neither health nor leisure to fit them for the press. This he was the less uneasy about, as the argument was undertaken by others, of whose learning and experience he had a better opinion than of his own; and a full confutation of the work was published in three letters addressed to its author, written by the judicious hand of Dr. Gloucester Ridley. But a new edition being called for of the *Answer to an Essay on Spirit*, Mr. Jones thought it advisable to add, by way of sequel, the Remarks he had originally drawn up on the principles and spirit of the *Confessional*; not as supposing they had not been fairly and fully refuted in the three letters, but as they were in smaller compass, thinking that they might better suit the taste of some readers; and in 1770 they were published.

In 1773, Mr. Jones collected together into a volume, *Disquisitions on some select subjects of Scripture*, which had been before printed in separate tracts, all in the highest degree instructive and edifying.

In 1776, under the character of a PRESBYTER of the CHURCH of ENGLAND, he published, in a *Letter to a Friend at Oxford*, which was printed in the *Scholar Armed*, *Reflections on the Growth of Heathenism among modern Christians*.

During his residence at Pluckley, which was upwards of twelve years, he carried on his philosophical work with his usual ardour; he taught his pupils learning by instruction, and virtue by example: and in his attention to the flock, of which he was *overseer*, pursuing the plan he had adopted at Wadenho, he was a watch-

ful shepherd; "in the day the drought consumed him, and the frost by night, and sleep departed from his eyes."

But "man continueth not in one stay." The good Rector was induced to remove from Pluckley, and, accepting the perpetual Curacy of Nayland, in Suffolk, he went thither to reside with his family. Soon after he effected an exchange of Pluckley for Paston, in Northamptonshire, which he visited annually; but he set up his staff at Nayland for the remainder of his days, not being "led into temptation" ever to quit that post by any future offer of preferment.

The figurative language of the Holy Scripture having been always his favourite study; after revolving the subject in his mind for many years, he drew up a course of Lectures, which were delivered at the parish Church of Nayland, in Suffolk, in the year 1786; and, that they might not be confined to a corner, but that "other cities also" might have the benefit of them, in the year following they were published for the edification of the Christian Church at large. The mode of interpretation here pursued, is what Christians knew and taught above a thousand years ago; yet apprehensive that it might seem to be "bringing many strange things to the ears of some people" in these days, he has been particularly careful to have the sanction of Scripture itself for every explanation he has adopted, that he might be able to say, "thus it is written." To complete his plan, he had a supplemental discourse in reserve; which, knowing how "unskilful some are in the word of righteousness, having need of milk and not of strong meat," he did not print till several years after, and then with a desire that it should fall into the hands of those only who were prepared, by what they had already seen in the other Lectures, to give it due consideration. The reflection naturally suggested to the mind on reading this volume, is, that as the author was diligent in all "other branches of learning, so he seemed restless in searching the scope and intention of God's Spirit revealed to mankind in the Scriptures. For

the understanding of which, he seemed to be assisted by the same Spirit with which they were written; he that regardeth truth in the inward parts, making him to understand wisdom secretly."

Music was the delight of his soul, and he was a master of it. He understood both theory and practice. His treatise on the art of music is reckoned to display a profound knowledge of the subject, and his Compositions, a morning and evening Cathedral service, ten Church pieces for the organ, with four anthems in score for the use of the Church of Nayland, are greatly admired, as of the old school, in the true classical style.* His instruments were all tuned to the glory of God, "to sing praises to his name, to tell of his loving kindness early in the morning, and of his truth in the night season." And herein he was gratified at Nayland to the desire of his heart. The Church, which is an elegant Gothic building, wanted nothing, he thought, but an organ, to make it complete for worshipping God in the beauty of holiness. By the concurrent assistance of some good friends, who were ever ready to promote his laudable designs, it was accomplished; he was indulged in his pious wish; and in the holy services of the Church, he "rejoiced at the sound of the organ." In a Sermon on the nature and excellence of music, preached at the opening of the new organ, in 1787, he observes, "When we consider the performance of sacred music as a duty, much is to be learned from it. If music is a gift of God to us for our good, it ought to be used as such for the improvement of the understanding, and the advancement of devotion. All our Church music tends to keep up our acquaintance with the Psalms, those divine

compositions, of which none can feel the sense, as music makes them feel it, without being edified. The sacred harp of David will still have the effect it once had upon Saul; it will quiet the disorders of the mind, and drive away the enemies of our peace."

"Suffer little children to come unto me (says the compassionate Saviour of mankind) and forbid them not." After the example of his blessed Master, the minister of Nayland was ever anxious to receive little children under his care, and "train them up in the way wherein they should go." He well knew how to adapt his instructions to the understanding of his young disciples, and took peculiar pleasure in the exercise of this branch of his pastoral office,—"Feed my lambs."—He taught them privately at his own house, and publicly in the Church; and his catechetical lectures, which were plain, and adapted to the capacities of the children, were admirably calculated for the edification of those of riper years. And whereas didactic discourses are for the most part dry and tedious, he had the successful art of engaging attention by making them animated and interesting. Having been long persuaded of the great importance of uniformity in worship amongst Christians, and having observed the many evil consequences of nonconformity, he was particularly careful to instruct his young pupils in the nature of the Church, and convince them betimes of the heinousness of the sin of schism. In the preface to his Essay on the Church, printed in 1787, and since admitted, on the motion of Bishop Horsley, (than whom no man could better estimate its merits and its usefulness) at a meeting of the Society for promoting Christian Knowledge, into their list of books, he says, he was led to the subject by the accident of his being at that time the only Sunday schoolmaster in the place. A fortunate accident for the parish and the public, that gave rise to so excellent a treatise! and though there is no reason that the minister of the parish should himself be the Sunday

* It is the opinion of many eminent persons, well qualified to decide on the subject, that in the whole history of English Psalmody nothing has been produced superior to Mr. Jones's Composition, in four parts, which he adapted to the second metre of the 23d psalm (old version) and which, after the name of his favourite Saint, he called *St. Stephen's tune*.

schoolmaster; it were to be wished that all such schools were under his inspection and management. For as it pleases God, in the course of his dispensations, to bring good out of evil, so it is the province of the adversary of mankind to bring evil out of good, and there is much cause to apprehend, that without great circumspection on the part of our governors in church and state, the institution of Sunday schools, considered at first with satisfaction as a step to national reformation, will be made subservient to the purposes of schism and sedition—"and what was intended for our welfare be an occasion of falling." In his little volume, called the *Book of Nature*, this diligent "instructor of babes" teaches them in the most pleasing and convincing manner, in a new language, as it were, by things instead of words, to "know the Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus;" and in the *Churchman's Catechism*, he prepares them to keep "the unity of the Spirit in the bond of peace," by giving them just notions of the Christian Church, and instilling into their tender minds the necessity of continuing in its communion for the preservation of that charity, which is the end of the commandment. A doctrine the more earnestly to be insisted on in these days of wild disorder and confusion, when schism is accounted no sin, and to "hear the church," no duty. However *spiritual* some may think themselves, in separating from the church, or in causing divisions in it, the apostle declares they are *carnal*: "For whereas there is among you envying, and strife, and divisions, are ye not *carnal*, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not *carnal*?" And let it be remembered, that Satan is no less Satan, when "transformed into an angel of light," than when he appears in his own proper character. On the question being asked by one who had heard of the zeal and diligence of this good man, what "profit he had of all his labour," the Curate, his worthy successor at Nayland, who

blest the day that first introduced him to the acquaintance of Mr. Jones, replied, "much every way," for besides knowing that "his labour was not in vain in the Lord," he had the comfort to find, it was not in vain among his parishioners, the good effects of his ministry being visible in their lives and conversations. At his first coming among them, the communicants were few, which was matter of grief to him; but by exerting himself, both in the pulpit and out of it, "by precept upon precept, line upon line, here a little and there a little," he gradually effected a reformation, and the Communion was afterwards well attended. Happy shepherd, who can say, at the head of his flock, in the great day of account, Behold, I and the sheep, whom thou hast given me, and not one of them is lost through my neglect!

By the advice of his learned and judicious friend, Bishop Horne, then become his Diocesan, to whose opinion he always paid the greatest deference, he put forth, in the year 1790, two volumes of Sermons on Moral and Religious Subjects, in which were included some capital discourses on Natural History, delivered on Mr. Fairchild's foundation (the Royal Society appointing the preacher) at the Church of St. Leonard, Shoreditch, several successive years, on Tuesday in Whitsun week.

(To be continued.)

Martyrdom of the Rev. John Huss.

THE celebrated Mr. JOHN HUSS, martyred at Constance, in Germany, July 6, 1415. When he heard the sentence of degradation, he kneeled down with his eyes lifted towards heaven, and said, with all the spirit of primitive martyrdom, "May thy infinite mercy, O my God, pardon this injustice of my enemies. Thou knowest the injustice of this accusation; how deformed with crimes I have been represented; how I have been oppressed by worthless witnesses, and an unjust condemnation; yet, O my God, let that mercy of thine which no tongue can express, prevail with thee not to avenge my wrongs. When he

came to the place of execution, he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words, "Into thy hands, O Lord, do I commit my spirit; thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and patient mind, by thy most powerful grace, I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy Gospel." When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake; and why should I be ashamed of this old rusty one?" When the faggots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency, and what I taught with my lips, I now seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century you will have a swan you can neither roast nor boil." If he was a prophet, he must have meant Luther, who had a swan for his arms. The flames were then applied to the faggots, when the martyr sang a hymn with so loud and cheerful a voice, that he was heard through the cracklings of the combustibles, and the noise of the multitude. At last his voice was cut short, after he had uttered, "Jesus Christ, thou Son of God, have mercy upon me;" and he was consumed in a most miserable manner. The Duke of Bavaria ordered the executioner to throw the martyr's clothes into the flames; after which his ashes were carefully collected and cast into the Rhine.

Considerations on the Life and Death of St. John the Baptist.

(Continued from p. 57.)

SECTION V.

Considerations on the Appearance, Doctrine, and Baptism of St. John.

THE days of St. John's retirement were now ended, and he was to exchange the pleasures of contempla-

tion for the far different scenes of an active life; to behold, with grief and indignation, the sins and follies of mankind, the sight of which must needs be more grating and afflicting to his righteous soul, than a garment of camel's hair could be to his body; to encounter the opposition of a world that would be sure to take arms against him, from the moment in which he stood forth a preacher of repentance and reformation. But no good could be done to others in solitude, no converts could be made in the deserts; and he must therefore quit even the most refined and exalted of intellectual enjoyments, as every minister of Christ should be ready to do, when charity dictates an attendance on the necessities of his fellow-creatures.

Yet let it be observed, that St. John was thirty years of age, when "the word of God came to him in the wilderness,"* and commissioned him to enter upon his ministry; and the holy Jesus likewise was of the same age, when inaugurated to his office by the visible descent of the Spirit upon him at his baptism: to intimate, perhaps, that neither the exigencies of mankind, nor a consciousness of abilities for the work, can be pleaded as a sufficient warrant for a man to run before he is sent, and take the sacred office upon himself, without a regular and lawful call. The institutions of God are not without a reason; and he will not be served by the breach of his commandments.

The place to which the Baptist first repaired, is styled "the wilderness of Judea,"† a country not like the vast and uninhabited deserts in which he was educated, but one thinly peopled, a comparative wilderness, chosen by him on account of its bordering on the river. Hither the inhabitants of the neighbouring cities and villages presently flocked in great numbers, attracted by the uncommon sanctity of the new preacher, who thus came forth, on a sudden, from the deserts, like one from another world, without

* Luke iii. 2. † Matt. iii. 1. Luke iii. 3.

any connexions in this, that no attachment might take him off from the duties of his high calling, or any way impede him in the exercise of it; since a man's worst foes have often been those of his own household, and the ties of flesh and blood have been known to prevail, where tyrants have threatened and inflicted tortures without effect. And as there is nothing so directly opposite to the profession of a prophet, nothing which so soon or so effectually sullies his reputation, as a tendency to indulgence and sensuality; in him, who was "more than a prophet,"* we must expect to find a perfect crucifixion of the flesh, with its affections and lusts. "What went ye out in the wilderness to see? A man clothed in soft raiment?"† No, the very reverse; a man, like his predecessor Elijah, coarsely attired; "his raiment of camel's hair, with a leathern girdle about his loins;" and content with the plainest food that nature could provide for him; "his meat locusts and wild honey;"‡ a man, whose person, habit, and manner of life, were themselves a sermon, and the best illustration of the doctrine he was about to teach; a proper person to prepare the way for Christ, and introduce the law to the Gospel; to show men what effect the one ought to have upon them, in order to dispose them for the blessings of the other; that mercy might save from the wrath which justice had denounced, and Jesus comfort those whom Moses had caused to mourn.

The actions of a prophet, who appears, like the Baptist, with an extraordinary mission, though they are not to be imitated by us according to the letter, may yet convey a moral of general use. There is no obligation upon us to be clothed with *camel's hair*, and to eat *locusts and wild honey*, nor are we commanded to abstain wholly from *wine*, as St. John did, according to the prediction of the angel concerning him, delivered at the annunciation of his birth, "He shall drink neither wine nor strong drink, and shall be filled with the Holy

Ghost even from his mother's womb."* But who doth not here perceive, evidently marked out, the opposition between sensuality and the spirit of holiness, and the impossibility of their dwelling together under the same roof? "Into a malicious soul wisdom shall not enter, nor dwell in a body that is subject to sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in."† As, therefore, "no man can say that Jesus is the Lord, but by the Holy Ghost,"‡ who speaks in the Scriptures, who enlightens our understandings to interpret them, and who gives authority as well as ability to preach that great truth revealed in them, every minister of Christ, who succeeds the Baptist in the blessed work of calling men to salvation, should mortify the lusts of the flesh, that the graces of the Spirit may live and grow in him.

By a thorough mortification of the flesh, St. John had gained a complete victory over the world, which had nothing in it that he wanted. And herein consisted that *greatness* of his character foretold by the angel; "He shall be *great* in the sight of the Lord."§ Earthly pageantry engages not the attention of the spirits above, unless it be to pity such as set their hearts upon it. They discerned something more truly great in the person of the Baptist, when he came forth from the deserts, than in that of a triumphant monarch at the head of his victorious army. "Behold," saith our Lord, "they that wear soft clothing are in kings' houses;"|| look for them among the attendants upon the princes of this world, and not among my servants. They who thirst after temporal honours and advantages, must go where such things are to be had. And let them go any where, rather than come into the church with these dispositions. For he who would persuade others to despise the world, while the love of it

* Matt. xi. 9. † Ibid. xi. 8. ‡ Ibid. iii. 4.

* Luke i. 15. † Wisd. i. 4. ‡ 1 Cor. xii. 3. § Luke i. 15. || Matt. xi. 8.

appears to direct and govern all his own actions, can expect no better success than it may be supposed St. Peter would have met with, had he invited those who stood with him round the fire in the high priest's hall, into the service of that Master whom they had just before heard him deny. "When thou art converted, strengthen thy brethren:"* attempt not to do it until then, lest thou not only fall into condemnation thyself, but lay a stumbling block in the way of the weak, and cause the name of God and his Gospel to be thus blasphemed through thy double-mindedness, while thy life is at variance with thy doctrine. He who undertakes to reprove the world, must be one whom the world cannot reprove. All eyes will be upon him; his actions, his words, his very gestures and looks will be observed and canvassed by his sharp-sighted enemies. It will therefore behove one, so exposed on all sides, to abstain from the least appearance of evil, to stand at the utmost distance from temptation, and to prevent even the possibility of a suspicion. The axe must be laid to the root, and the passions mortified, till the man become, in the emphatical language of Scripture, "dead to sin,"† as a corpse is to the delights and concerns of life. "The dead know not any thing, neither have they any more a portion in any thing that is done under the sun."‡

Strange, therefore, as St. John's appearance and manner of life might at first seem, they were presently explained, when he began to preach a doctrine harsh and distasteful to flesh and blood, as the garment he wore and the food on which he subsisted. "Repent ye;" that is, Be converted, or changed, in heart and mind, in principle and practice, from error to truth, from sin to righteousness, from the flesh to the Spirit, from the world to God; "for the kingdom of heaven is at hand;"§ a new and heavenly kingdom is about to be set up amongst you, with new and heavenly laws, un-

der a new and heavenly King, the promised Messiah; and none but men of new and heavenly tempers and dispositions can possibly become the subjects of it. I am the person commissioned to prepare you for your happy change, by calling you to repentance, and to my baptism, which is "the baptism of repentance, for the remission of sins,"* through faith in him "who cometh after me," to confer pardon and forgiveness. I am the messenger foretold by Malachi and Isaiah, sent in this manner to prepare the way for him who is your King, your Lord, and your God, now ready to be revealed as the Saviour of men. "Repent ye, for the kingdom of heaven is at hand." Thus did St. John lay the foundations of the evangelical edifice in mortification and self-denial; nor did his blessed Master afterward propose the glories of a crown to any but those who should be ready to take up their cross in the way to them.

The appearance of sanctity, put on by every impostor, is a proof of the influence which it hath, when genuine and unaffected, over the minds of men. The preacher will always be attended, who conforms to his own doctrine, and exemplifies it in his life, be that doctrine ever so rigid. No sooner was it known that John, the son of Zacharias, was come forth from the deserts, and had begun to preach, but "there went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."† The discourses of the Baptist were sharp and piercing as lancets. He applied them home to the human heart, swollen with pride, and full of iniquity. And, indeed, much anxiety and wretchedness might be relieved, much despair and suicide might be prevented among us of this land, if the members of our church would but follow her direction, and as often as their minds were oppressed, and they could not quiet their own consciences, go "to some discreet and learned minister of God's word, and open their grief, that

* Luke xxii. 32.

† Rom. vi. 2.

‡ Eccles. ix. 5, 6.

§ Luke iii. 2.

* Luke iii. 3.

† Matt. iii. 5, 6.

they might receive the benefit of absolution, together with ghostly counsel and advice."

The wisdom and goodness of God are seen in his manner of proportioning his aids to the exigencies of his people, and raising up reformers, when religion most needs their help, to revive the true spirit of it among men. If we view the state of things in Judea at two different periods, we shall soon perceive how seasonably Elijah was sent at one time, and John the Baptist, that second Elijah, at another. Each was an æra of distinguished corruption, but corruption of a different species. During the former, idolatry was the fashionable error, which had found its way into the court, and overspread the face of the church. The characteristics of the latter were, on the one hand, a pharisaical hypocrisy, a boast of moral rectitude, which existed only in theory, and a vain confidence in a law which nobody observed; on the other, a Sadducean infidelity, opposed to the national faith and hope, denying a resurrection and future state of retribution. Elijah reclaimed the people from the worship of Baal to that of the true God; John called his hearers from unbelief, hypocrisy, and vice, to faith and holiness.

An ambassador of heaven, sent to preach truth to those who are captivated by error, and righteousness to those who are enamoured of sin, will never proceed far in the discharge of his trust, unless he be endued with a fervent zeal for the cause and the honour of him that sent him. Every holy person is not blessed with a spirit, any more than he is invested with a commission, to appear in a public capacity, to reprove rulers and kings, to look an angry world in the face, and overcome all the opposition it can raise against him. Zeal, without holiness to support it, like a meteor, will blaze and expire. Zeal, without knowledge to limit and direct it, will waste and destroy, like the element from the effect of which it takes its name, when that has burst its bounds, and rules where it ought to be in subjection. *But when knowledge and holiness are*

first obtained, it is zeal which must quicken and diffuse them, as the sun doth light and heat; for the benefit of the universe. "Then stood up Elias the prophet as fire," saith the son of Sirach, "and his word burnt like a lamp."* And our Lord, speaking of the Baptist, gives this account of him, "He was a burning and a shining light."† His zeal was tempered with knowledge, for it gave light; and his knowledge was actuated by zeal, for it was burning as well as shining. His sermons came warm from the heart of the speaker, and, therefore, found their way to that of the hearer, which was inflamed by them with the love, as his understanding was enlightened with the knowledge, of heavenly things.

Let us view and compare together the zeal of Elijah, exerted before idolatrous Israel assembled at mount Carmel, and that displayed by St. John, when he saw the Pharisees and Sadducees come to his baptism.

For the sins of the people, and the iniquities of the prince, in the days of Elijah,‡ heaven was closed over their heads, the blessings of rain and dew were withheld, till the divine Author of them should be again acknowledged, and famine stalked through the land, preaching repentance as she went. Israel felt the wound, but owned not the hand that inflicted it. The Almighty had constituted the Prophet his vicegerent, and enjoined the elements to second him, in the work of reformation. Ahab and his subjects, instead of consulting Elijah about the removal of their calamities, regarded him as the occasion of them, and the sole "troubler of Israel." At the command of God, he presents himself before the king, and tells him plainly, "Thou art the man." Israel is convened at mount Carmel, and reproved: "Why halt ye between two opinions? If Jehovah be God, follow him: but if Baal, then follow him." The false prophets appear on the side of Baal and his kindred idols, to the number of nine hundred and fifty: on the side

* Eccles. xlviii. 1. † John v. 35.

‡ See 1 Kings xvii. and xviii.

of the true God, Elijah stands single. The trial is made, and the grand question determined by a visible token of the divine presence. The nation returns to its duty, idolatry is punished in its votaries, the heaven gives rain, and the earth brings forth her increase.

On the banks of Jordan we behold, in the person of St. John,* another Elijah, reproving the people of Israel, again departed from the Lord their God, while some, as the Pharisees, were hypocrites, and others, as the Sadducees, were unbelievers. Equally a stranger to fear and partiality, and endued with a prophetic power of discerning that serpentine subtlety and malignity which lurked under a specious outside, he rebukes them sharply, if by any means he might convince them of sin, and lead them to true repentance: "O generation of vipers, who hath warned you to flee from the wrath to come?" You, who seem to have taken possession of the inheritance, as if Messiah would never appear to claim it; you, who trust in yourselves that you are righteous, and despise others; come you to me, to be baptized with publicans and sinners? What can be the reason of all this? What can be your motive? The business in hand is not one to be trifled with. Hypocrisy has no place here; nor will the external show, without the internal work, in this case, avail to any thing but condemnation. "Bring forth therefore fruits meet for repentance;" be not barren, but "bring forth;" bring forth not leaves only, or fair professions, promises, and designs, but "fruits," or good deeds; and such as may be "worthy" of the tree on which they grow; such as may advance to maturity, and ripen into holiness. And think not to say within yourselves, We have "Abraham to our father:" many will hereafter say that to little purpose. A descent from the loins of Abraham will profit none but those who are like Abraham. His true children are reckoned by faith, not consanguinity. Imagine not that the

favour of heaven is hereditary and indefeasible in the line of Abraham according to the flesh, or that the divine promises must fail, if not made good to you; "for I say unto you, that God is able of these stones to raise up children unto Abraham;" by the power of his grace he can make converts of nations at present utterly barren, unfruitful, obdurate, who shall inherit the blessing which you reject. Nor let the consideration, that Messiah has so long delayed his coming, induce you to be careless and negligent: "for now is the axe laid to the root of the tree:" believe me, he is at hand; your trial will soon be over, and your fate determined; the decisive and irremediable stroke will be struck, if not prevented by a timely repentance, a speedy and real change of heart and manners; "every tree which bringeth not forth good fruit shall be cut down and cast into the fire." Hitherto God hath borne with your errors and iniquities, but he will do so no longer. The law hath been given, and the prophets have been sent; but they are not regarded; and, therefore, he is coming, after whom no other messenger is to be expected from above. He will be the Saviour of all who, from a sense of their sins, shall be ready to embrace him as such. I am not that person, but the least and lowest of his servants, sent before to give notice of his approach, and prepare you to receive him. "I, indeed, baptize you with water unto repentance;" but it is he who must grant remission of sins repented of; "he that cometh after me is mightier than I, whose shoes I am not worthy to bear;" he brings with him almighty power from on high, to pardon sins, and confer grace; "he shall baptize you with the Holy Ghost and with fire," to sanctify your natures, to purify, enlighten, and inflame your hearts with the desire and love of celestial objects. At his appearance, he will try and make manifest the tempers and dispositions of men. Deceit and hypocrisy shall not stand before him. "His fan is in his hand, and he will thoroughly purge his floor," sifting and winnowing that

* See Matt. iii. 7, &c.

which is good from that which seems to be so; "and he will gather his wheat into his garner," translate to heaven all that is pure, substantial, and fruitful; but he will "burn up the chaff," whatsoever is fallacious, light, empty, and barren, "with unquenchable fire," in hell.

Such a discourse, from such a person, occasioned great searchings in the hearts of the people. They found all the vain opinions and presumptions, on which they had been accustomed to rely, suddenly taken from them, and nothing left but to put themselves forthwith under the direction of so holy and heavenly a preacher. With fear and trembling they applied to him, as the affrighted gaoler afterwards did to Paul and Silas, saying, "What shall we do then?"* And when a penitent will ask advice of his spiritual guide, with a determined resolution to follow it, he is not far from the kingdom of God. He is sensible of his disease; and that, in the maladies of the mind, is half the cure. St. John, in his answer, enjoins not legal, but evangelical sacrifices, exhorting his converts to show the sincerity of their conversion by loving their neighbours and relieving their necessities, as God had loved and relieved them. "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." These works of feeding and clothing the poor, including all other acts of mercy under them, are mentioned, as being the most necessary and indispensable; "and he," says a pious writer upon this passage, "who is not moved with his brother's misery, deserves to find God unmoved with his own."

Among others that came to be baptized, were some publicans, or tax-gatherers; a set of men, whose employment rendered them odious, as it often tempted them to court the favour of those who employed them, or to gratify their own avarice, by fleecing the people. These also were importunate with St. John, saying, "And what shall we do? And he said unto

them, Exact no more than that which is appointed you." The reflections of the writer above cited, upon this case of the publicans and the following one of the soldiers, are so extremely sensible, judicious, and pertinent, that the reader will have an obligation to me, for presenting him with them, nearly as I find them. A wise preacher, like St. John, should distinguish the abuses of any state or condition of life from the condition itself; he should be so far from disturbing either the peace of private consciences, or the public repose, by condemning necessary employments, that he ought carefully to promote both, by contenting himself with only retrenching the disorders and injustice of those who exercise them. To be exact in not permitting any abuses in employments of this nature, is to serve the state: and those loose casuists, who allow and authorize them, are pernicious to governments, by rendering these employments odious to the people, by favouring their murmurings, by encouraging acts of injustice, and thereby giving occasion to rebellion and revolt.

"And the soldiers demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." St. John here, in the last place, regulates the duties of military persons, and shows, that no condition is excluded from salvation. The business of war is not in itself at all opposite thereto; since there have been not only *Christian soldiers*, but even great saints, and generous martyrs of that profession. If all war was contrary to the Gospel, St. John would not have allowed those who presented themselves before him, to continue in that state. However, it is certainly full of obstacles to salvation, which are with difficulty surmounted. A state, which is generally embraced either out of passion, or libertinism, or through a blind destination of birth, the exercises whereof are so violent and tumultuous, agrees but little with the exercises of Christianity, or the spirit of the Gospel, which is all peace,

* Luke iii. 10, &c.

charity, and meekness. It is, notwithstanding, just and necessary that there should be men to defend the state; but it is still more just and necessary that this should not be done at the expense of salvation. The grace of God can do every thing: this is what ought to comfort those who intend to serve *him*, in serving their king and country.*

One cannot but observe the general agreement and harmony which seem to have prevailed, at this time, among men, otherwise of tempers and dispositions very different from, and opposite to, each other. Jews and Gentiles, Pharisees and Publicans, Sadducees and Soldiers, all confess their sins, and participate of the same baptism; all struck with apprehensions of some impending evil, all flying from the wrath to come; forgetting their avowed hostilities and antipathies, and, like the creatures in the days of Noah, taking refuge together in the ARK. As if the prophecy of Isaiah had now begun to receive its accomplishment, the publicans, who, before the preaching of John, were ravenous as evening "wolves," became innocent as the "lamb." The soldiers, who had been formerly fierce and cruel as the "lion," became tame and tractable as the "ox," and submitted their necks to the yoke of the Gospel. Such of the Pharisees likewise, who, before their baptism, had been venomous as the "asp," or "cockatrice," did, by the worthy receiving of this baptism, and the grace which God gave them, become mild and gentle as the "sucking infant," or "weaned child."†

The concord thus produced in Judea by the sermons of St. John, and the tranquillity which the whole earth then enjoyed, sitting quiet, as it were, in expectation of her Lord, betokened the manifestation of the Prince of Peace. "Then cometh Jesus from Galilee to Jordan, to John, to be baptized of him."‡ After thirty years passed in retirement at Nazareth, the blessed Jesus was now to break forth,

like the sun from a cloud, or a stream from the bowels of the earth, to enlighten mankind by his doctrine, and refresh them with the influences of his grace. The mighty concourse of all ranks and degrees of people attending St. John at the river Jordan, rendered that the fittest place where he might first show himself to the world. He who knew no sin, but was to take away the sins of all other men, presented himself in the crowd of sinners, as one of them, and solicited "the baptism of repentance," not that water might sanctify him, but that he might "sanctify water to the mystical washing away of sin."

Confounded at the thought of the Master being baptized by the servant, St. John at first "forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him." Jesus Christ, as condescending to stand charged with our sins, and, to that end, being "made under the law,"* was to fulfil the "righteousness" of the law, as it consisted in an obedience to ceremonial rites, as well as moral precepts. In the character and capacity of our substitute, he underwent circumcision, although he had no sin of his own to be cut off; and received baptism, although he had no pollution of his own to be washed away. What Christian can slight the ordinances of the Church, when he sees the Redeemer, for his sake, submitting to observe them all?

No sooner was Jesus baptized, but he "came up straightway" out of the river, like another Joshua, leading his people, through the waters of Jordan, to the land of promise. And as he was "praying," doubtless for success in the great work he had undertaken. "Lo, the heavens were opened, and the Spirit of God," encompassed, we may presume, with a blaze of glory, "descended in a bodily shape like a dove," speaking better things than that of Noah. In this form, emblem-

* Quesnel.

† See the Works of Dr. Thomas Jackson, ii. 522.

‡ Matt. iii. 13, &c.

* Gal. iv. 4.

atical of innocence and purity, it "lighted," settled, and abode upon him; the Father thus consecrating him to his office, by "anointing him with the Holy Ghost and with power,"* as the legal ministers were anointed with oil. And that no doubt might remain, the appearance was farther explained by "a voice from heaven," saying, "This is my beloved Son, in whom I am well pleased." Such are the blessings which, in effect, do always attend the divine sacraments, when duly administered, with prayer. For then the heavens are opened, and the Spirit is given, to conform us to the image of a meek and holy Saviour, and, through him, to make us acceptable in the sight of God.

(*To be continued.*)

FOR THE CHRISTIAN JOURNAL.

On the Religious Observance of Good-Friday.

It is one of the characteristics of the Church of England, that she did not, at the reformation, cast off every thing she found in the Church of Rome, because it existed there. Her reformers knew, that upon this principle, many of the fundamental properties of the Church of Christ would have been sacrificed. They, therefore, proceeded to compare every thing with Scripture, and primitive Christianity; rejected what they did not sanction; and retained what they approved. Among the latter, was the observance of festivals and fasts, purified from the idolatries, superstitions, and absurdities with which it had been connected. In retaining this, they were not singular among Protestants. The established Church of Scotland, and some of the dissenters in that country and England, with their descendants and associates in this Republic, form the only material exceptions to an union in this particular, among all the reformed Churches. It is pleasing, however, to record, that on the leading festival of the Nativity, fast of the Crucifixion, the sound of bells attached to the

places of worship of some who are included in the above exceptions, evince an abandonment of former prejudices on this subject, very favourable to the progress of enlightened piety.

It is not the object of the present writer to illustrate the accordance of the celebration of festivals and fasts with Scripture and primitive Christianity. He refers his readers to a small work on the subject, which should be the companion of every Christian, and every Christian family, by the present Bishop of New-York.* To the members of the Protestant Episcopal Church, whom he supposes to admit the propriety of such celebration, he would respectfully offer a few remarks on the religious observance of GOOD-FRIDAY.

It is consecrated, as they all knew, to the memory of the crucifixion of our Lord. As on that day, he, who, though in the form of God, and thinking it not robbery to be equal with God, made himself of no reputation, took upon him the form of a servant, and was made in the likeness of man; he who stooped so low in mercy, for us men and for our salvation; who was the Representative of our race, that he might redeem and save us—might stand between us and our angry God, to avert from us his wrath, and recommend us to his favour;—He consummates this labour of inexpressible love. He has passed through a scene of suffering, unparalleled and inconceivable. The hour of the power of darkness had been improved by the great adversary, to the exertion of all his malignity against him who freely became his victim, to save the human race. Exceeding sorrowful, even unto death—sore amazed, and very heavy with the awful extent of agony, he prays that if man's redemption can be otherwise effected, the heavy wrath that lies upon him, as his Representative, may be removed. But though he sweats great drops of blood, under its intolerable burden, he is still content to do the will of God in effecting that redemption, and

* A Companion for the Festivals and Fasts of the Protestant Episcopal Church, published by T. & J. Swords.

* Acts x. 38.

y and mercifully adds—"Nevertheless, not what I will, but what wilt." He, therefore, submits to the very dregs of the cup of ming, and wring them out; though surge, the crown of thorns, the and mockery of the populace, et to be added to its bitter intments. Under this accumulated t of wo, he proceeds up Calvafill insulted, still mocked, still d with unmitigated cruelty—ngs on the cross. Alas! only aginnings of sorrows have yet experienced. Man, for whom mediates, incurred banishment the presence of the Lord. See uivalent to this, in that most trial, which draws from him itter lamentation—"My God, od, why hast thou forsaken me!" istians! this is all for us, and r salvation. This is the price ch were purchased the pardon sins—the favour of our God—nly hope of everlasting life. the effort of divine love, to save m the bitter pains of eternal

The Church hallow to its emoration the sacred fast whose would lead us gratefully to reer the inexpressible GOOD urchased for our race. Shall a day lightly regarded? When ropriate services, she would n in our souls every feeling of on, of gratitude, and love— fix their contemplations on the sacrifice of the Lamb of God— so occupy them with this *one* , as to leave an indelible imon, favourable to the strength of our faith, and the increase of ety;—shall we repay her soli-, and avert from us the spiritual she would promote—shall we e her appointments to derision, ourselves, as her members, to the harge of inconsistency or insin-, by neglecting, or but coldly artially observing this holy day? uch conduct be entirely removed indifference to the GREAT EVENT ay commemorates? Does it not ainly speak a most dangerous ion to the world, that we cannot then resign its pursuits and plea-

tures, for exercises of gratitude and devotion to him whose love for us supported him through such unutterable sufferings—such an ignominious death? Does it not warrant the inference, that although constrained by divine command, by human law, or by general custom, from pursuing ordinary business and pleasure on the weekly festival, it is an unwilling sacrifice, to which we can; at no other time, submit?

Let Churchmen answer, each to his conscience, these inquiries; and then say, whether they will think it a hard matter, conformably with the evident design of the Church, and with the pattern of primitive piety, to make this holy day, a day of rest from worldly business, and retrenchment of worldly enjoyments; whether they will not devote it to the services of the Church, and to those private meditations, and religious exercises, which they are calculated to inspire.

O how it grieves me, on the day when the pious heart should feel reluctant to any interruption of this observance, to hear the noise, and witness the bustle of business, under the direction or sanction of those who profess membership with a Church which has made it a day holy unto the Lord! Poor is the compensation of their own attendance at the house of God; miserable the apology, that it is only during the earlier hours of the day, it is thus desecrated. These, indeed, show that they have some sense of duty and propriety; but they evince, also, the lamentable fact, that the world is still uppermost; and that they deem the whole day too much to be devoted to their God and Saviour.

There is a great inconsistency among Christians, in a particular, which, I am sorry to say, is further sinful by its abuse and profanation of one of the chief festivals of the Church. It is comparatively seldom that we see the prosecution of ordinary worldly business on *Christmas-day*. Does this arise from the greater influence of religious motive then, than on *Good-Friday*? Would I could think so.

I fear the real cause is to be more frequently found in the facts, that *custom* then sanctions the intermission of business—that there is, therefore, less danger of a neighbour's profiting by our conscientiousness in this particular—and that, by a strange inconsistency, a religious festival is degraded into an occasion of mere worldly mirth.

From such reflections, how delightful to turn to the view of a suspension of business and pleasure, of faithful and devout attendance on the services of the sanctuary, of private meditations and devotions, suggested by the love of a dying Saviour, of domestic exercises, and social conversation, adapted to a day sacred to the memory of the GREAT ATONEMENT which, by bitterest sufferings and most cruel death, the Son of God made for our guilty race! Must not the day, thus hallowed, be a sacrifice acceptable and well pleasing to our divine Redeemer? Must it not be calculated to confirm that faith, and animate that obedience, which, through his grace, will unite us to him, and be the means of our advancement to the glorious inheritance, that by his sufferings and death, he purchased for his people? O for that spirit of true primitive piety, which, setting upon this world no more than its proper value, renders cheerful and devout compliance with the venerable appointments of the Church! These, through the blessing of God, which we ought not to doubt, will attend humility and sincerity in their observance; would strengthen our faith, animate our obedience, and conduct us in the path which martyrs have consecrated, to the blessed assembly and Church of the First-born, whose names are written in heaven.

N.

*Comparison between Bishop PORTEUS,
and Bishop HORSLEY.*

(From the Quarterly Review.)

AMONG those ornaments of literature, and of the Church of England, which have lately been removed by death, from the stations to which un-

assisted merit had advanced them, are to be deplored the names of Porteus and Horsley; men of talents and dispositions more different, perhaps, than ever actively and harmoniously co-operated in the same cause. The one was elegant in deportment, gentle in manners, popular in the choice and treatment of his theological subjects; never profound, but always impressive; and though often familiar, yet, by matchless dexterity, never inattentive to his own dignity. The other was rough, haughty, and imperious; of an understanding vast and comprehensive; addicted, in his discourses, to the choice of novel and difficult subjects; and mingling, involuntarily, with those which were intended to be popular, disquisitions at once entertaining and profound. Both having been educated in the University of Cambridge, the one abandoned, as soon as academical restraints were removed, the pursuit of abstract mathematics, for more elegant studies: while the other, after having graduated in another faculty, spontaneously, and through life, pursued them to a considerable extent. Both were admitted into the families of great prelates, eminent for their attainments in Hebrew literature; a pursuit which was too rugged for the one, and a mere relaxation to the other: and, while both were equally orthodox in their religious principles, the one maintained the essential doctrines of Christianity by clear and perspicuous statements; the other by irrefragable argument. Porteus had more taste than eloquence; Horsley, more eloquence than taste. The first was unquestionably the *most amiable*; the second, the *ablest* man of their latter days. In their character as legislators, the same original diversity of temper marked their conduct. Ever attentive to the interests of religion and the establishment, the Bishop of London maintained on questions merely temporal, a delicate reserve, which enabled him to interpose, with tenfold effect, in his own peculiar province; while the Bishop of St. Asaph, with a strong tendency to law and business, together with a constitu-

tional absence of all timidity, added to his other qualifications, never scrupled to interpose, and to dictate on secular subjects.

Ceremonies in burning a Hindoo Corpse.

THE Rev. James Hough, Chaplain at Palamcotta, in writing to a friend, under date of Sept. 22, 1817, has given an account of some superstitious ceremonies, of which he was a witness.

"Word was brought me, on Saturday, that my Moonshree's mother was dead; with a request that I would supply the family with some coconuts, &c. 'to make ceremony over her.' The Hindoos burn their dead. I expressed an inclination to witness the ceremony. Accordingly, a person was despatched to tell me when the procession was moving; and I set out, by a shorter road, to the destined spot. It was an elevated station, on the banks of the river.

"As soon as I heard the distant music, I got out to view the sable group. The music consisted of kettledrums and tomtoms (a kind of long drum,) an immense long horn, and two shells, called shanks, which were perforated at the thick end, at which a man blew, and they produced a most dismal sound. These were followed by the relations and friends of the deceased, with the barber and the Brahmin, or his substitute. Having stripped off their jackets and white clothes, they mourned in their black skins; if mourning it could be called; for the grief of most of them seemed no deeper. Next came the body, which was laid on a frame covered with cloths, and placed under a canopy decorated with scarlet cloth and a variety of garlands.

"On reaching the spot, the body was laid on a pile of stones covered with casks of dried cow-dung. The head was then uncovered, and the face exhibited, which was much disfigured by age, and still more by its distortions from things placed on it. The mouth was kept open with a bandage tied round the chin, and the eyes were

closed with mud. As soon as the body was disposed, the son of the deceased went to the river, washed his head, and returned, carrying a small vessel of water in his hand, and preceded by the man blowing in the shells. The relations and friends now put a small quantity of rice in the mouth of the corpse, placing first a piece of money on her chin, which was afterwards removed and given to the barber. The son came last; and, after touching the body, washed his hands in the water which he had brought from the river. I suppose there was some mystery in the manner of putting the rice in the mouth. Some ignorant fellows were for letting it drop in, in the easiest manner; but they were soon taught better, and made to lay the back of the hand on the chin, with the thumb toward the mouth, and then to toss the rice in by turning over the hand; by this means she lost as much as she got. The son next took a large chatty of water on his shoulder, and walked three times round the body; a person each time knocking a hole in the chatty, at which the water ran out, and made three circles. It was then broken at her head, and the son proceeded to prostrate his body at her feet. After this he kissed her feet and hands, and she was covered with cakes of dried cow-dung, straw, and mud, which enclosed the whole; the son having first set fire to the cow-dung with a small piece of sandal-wood, and the attendants having stripped the body of its ornaments, and placed a lighted cake at her head and feet.

"I missed the son; and, on asking for him, was told that he was gone to be shaved. I followed him, and found that the poor fellow had lost all the hair from his head and body. His friends were seated in groups smoking cheeroots, which they had made of some tobacco-leaves that I saw distributed among them; and to give some idea of their feelings on the mournful occasion, one of them snatched at a better leaf than had been given him, and the donor laughed at the joke. All this passed close to the body.

"I left the pile smoking; and was told that it would be consumed in five

hours, when they would cast the ashes on the river.

"You will ask the reason of this; and so did I, but could get none. 'Custom, custom,' was the reply to all my questions of this nature. O, what *blind leaders of the blind* are the Hindoo Brahmins! When will the light of the glorious Gospel of Christ shine into their hearts, and guide them into all truth?"

Probability of the Toleration of Christianity in Persia.

THE Prince Royal of Persia, with a design to protect the Christians in that country, has lately assembled a Divan at the populous city of Tauris, and proposed to them the following questions:—1. Was Jesus Christ a true prophet sent from God?—2. Are the laws contained in the Gospel just?—3. Is it lawful to blaspheme those laws? The first two questions were answered in the affirmative; the last in the negative. These decisions have received a legal form; in consequence of which, the Prince punished one of his domestics for insulting a Christian. We may, therefore, hope that Christianity will be fully tolerated in Persia.

An Englishman turning Mahomedan.
(From the Journal of the Rev. Mr. Jewitt.)

Friday, June 5th, 1817—at Smyrna. I had heard, late yesterday evening, that an Englishman is going to turn Turk. I thought, yet not without trembling, that I should like to be present at the scene, and that it might be turned to some good purpose. I obtained, therefore, what information I could on the subject; and noted down some questions which I should like to ask the man.

This morning I inquired whether I might witness the ceremony; and, happily, found no objection.

Mr. John Werry and myself, therefore, preceded by the English *Dragoman*, or Interpreter, and by

the Head Janissary, or Turkish Guard in the service of the English Consul, went to witness a scene of this nature. As we were going, I asked whether the man—a sailor—was as yet under British protection, and a British subject. Mr. Werry said, that till, in the presence of the Consul and other witnesses, the man had been asked three times whether he would be a Turk, they could not make him one: yet he expressed a fear that they had made him one already.

The only case of one refusing, within memory, was about twenty-five years ago. A boy, of seventeen or eighteen, when thus challenged, as they call it, exclaimed—"They brought me here, I did not know what for; and I don't want to turn Turk." But, since that time, many have turned Turk; and only one refused to do so!

Of all men, sailors are most exposed: for they are very whimsical and obstinate—whimsical, because they have so limited a knowledge of society on land; and obstinate, because their understanding is full grown, without having been properly exercised.

We entered the apartments of the Mayor: his Deputy received us, in a very shabby room. Pipes and coffee were served—very little conversation. The Deputy had a pair of long scissors in his hand, with which he was cutting little square pieces of paper, called Tesserass; on which he had written Orders or Patents, and which he signed with a small signet.

While we sat, we heard a man in the yard suffering the bastinado. At every stroke he sent forth a terrible howl: but, as the punishment was short, probably he soon confessed what they wanted to get out of him. I could see a dozen Turks and Greeks cross the adjoining hall, and stand at the door, out of curi-

osity, to see the punishment inflicted.

Presently a stout man came in, attended by servants bearing a present in a basket. The man was a Tunisian, and was come to raise troops for Algiers. Never did I see so stout a body; he seemed built like a tower.

The talk, after a little while, was about the expedition which the British are preparing to explore the North Pole; and, after having remained a full half hour, the Chief Magistrate crossed the hall, and went into an adjoining room, more splendid than the one we were in. We rose, and followed him. He was a very handsome, lively, keen man. Near him sat one who acted as a Priest; an equally handsome man, with a very expressive countenance. Pipes and coffee were served, which occupied us about ten minutes.

The man was soon brought in, and stood at the far end of the room, in the midst of a group of Turks. There were sixteen Turks in the room; and the Russian Dragoman was also present.

Mr. Werry began by asking, Why he wished to turn Turk? He said, For a very plain reason—that he could not live by his own religion!—He had been on board many years, and suffered ill treatment. This he said in a faint and skulking manner; standing so that Mr. Werry could only just see him, and entirely avoiding my view. Mr. Werry said, that he was there on the part of the English Consul, whose son he was, to offer him safe passage to England; and, if he had been bribed, that he would see to his being set in a fair way of business, or something to that effect. The man answered, “No: I shall remain where I am. I have made up my mind.” Mr. Werry said, “Remember, that what you are go-

ing to do now cannot be undone, and that it is a disgrace to a man to change his religion.” The man made no reply, except to mutter something, that he saw no importance in the question of religion. Then turning to me, Mr. Werry said, “You see he is resolved: what more can we do?”

I then asked the man how long he had taken to think about it. He said he had been now two days thinking of it. “And don’t you know, that, in changing your religion, you are denying your only Saviour—the Lord that bought you?” He just looked at me, but gave me no answer. “You said that you change in order that you may live better; but what will you do in the Day of Judgment?” He said something which seemed to me to imply that he did not take my meaning; probably not having looked for such kind of questions. I, therefore, said, “When Jesus Christ, the Redeemer, comes to judge the world, what will you do, who have denied him?” He hung back behind the Turks, without answering.

“You see,” said Mr. Werry, “that he is lost.”

It seemed to me, from the manner of the company, that they were now going to bring him forward, to go through the form; and Mr. Werry, by his manner, gave him up as a lost man. He was himself, indeed, as he afterward said to me, inwardly depressed, at the sight of such a victim. I said, however, to the man—“My friend,”—for he would hardly face me, but slunk back, so that I was obliged to lean forward a little—“since you seem bent on this bad act, yet remember, hereafter, that Peter denied his Master three times; yet afterward he repented, and Christ forgave him: and it would be better for you thus to repent.” I had no time to say more, for they put him forward,

and he willingly stepped up on the raised floor where we sat, and stood before the Moolah; though, I am persuaded, not without some uncomfortable sensations, for he was very much indisposed to speak to us—very white in the face—and, once or twice, his legs trembled, as I perceived from his loose trowsers; whether from a troubled conscience, or only from the impressiveness of the scene, I cannot divine. Thus he stood before the Priest, who went over a form of words in Arabic, two words at a time, so that the man might repeat them after him. They might be about five sentences. I did not understand them; but they ended with the usual declaration, That there is but one God, and Mahomed is the Prophet of God. The man was then immediately taken out of the room. The Governor then called the English Dragoman up to him, and was engaged five minutes in close conversation. Mr. Werry, who understands Turkish, says it was only some Consular business. After compliments, we left the room.

From the man's being brought in to his being taken out, was about five minutes. To-day, being Friday, he will probably be taken to the bath, and circumcised.

In the evening I called on the Bishop, and mentioned what I had in the morning witnessed with so much pain. I asked whether the Greeks ever turn Turk, in this way? The Assistant Bishop was sitting with him. They confessed, that sometimes they do; generally in consequence of intrigues with women; when they are obliged to turn Turk and marry them. The Greek children, when in a violent passion, will often threaten their parents that they will turn Turk.

I afterward called on a very intelligent and philanthropic Englishman, to whom I related what had taken

place. He said, that some few had succeeded in afterward running away; and, he added—"You have no idea how bad the character of some of the lower Europeans is here. It seems almost necessary to let them suffer their deserts."

The last Hours of MELANCTHON, who died 19th April, 1560, aged 63.—From the Life of Melancthon, by Francis Augustus Cox, A. M.

His mind was in a very cheerful state, and he often betrayed his characteristic humour. He spoke of death with composure, and of his friend Pomeranus, who had died about two years before. He said, that he dreaded nothing so much as becoming a useless cumberer of the ground, and prayed that if his life were protracted, he might be serviceable to the youth under his care, and to the Church of Jesus Christ.

On the *fifteenth* he conversed much with Camerarius on the language of Paul, which he appropriated; "I have a desire to depart, and to be with Christ." He criticised upon the Greek terms, which, he said, ought to be rendered, "Having a desire to remove, pass on, or set about proceeding in the journey;" that is, to go from this life of toil and wretchedness to the blessed rest of heaven.

When Camerarius thought of taking a final leave of him on the *sixteenth*, he said, "My dear Doctor Joachim, we have been joined in the bond of friendship forty years, a friendship mutually sincere and affectionate. We have been helpers of each other with disinterested kindness in our respective stations and employments as teachers of youth, and I trust our labours have been useful; and though it be the will of God that I die, our friendship shall be perpetuated and cultivated in another world."

Camerarius, however, determined to remain a little longer with his departing friend, and accordingly disregarded, during this interesting interval, the claims both of his public and

the affairs. Melancthon continued to manifest great cheerfulness, as if it were at any time disturbed, and distress appeared to arise rather from the sympathy he felt with the suffering Church, whenever its trials were reported to him, than from even the acute paroxysms of his disease. Friends had conversed with him as a subject during the evening, but he afterwards enjoyed a quiet night. In his sleep he said he dreamt of the words of Paul, which were forcibly impressed upon his mind, and afforded him much consolation, "If God be for us, who can be against us?"

Early in the morning of the seventh, Camerarius took his final leave. Melancthon had finished some letters

to the Duke of Prussia and to several others, which he had been preparing during the whole of his illness, and expressed his intention of writing a letter, but for the interdiction of his physician. When Camerarius bid him farewell—with a last and affectionate benediction, he replied, "Jesus Christ, the Son of God, who sits at the right hand of the Father, giveth gifts to men, preserve you and all of us!"

Soon afterwards having received information that the Roman Pontiff was meditating a general council, he would rather die than attend it, as it was easy to foresee both the vexations it would occasion, and the utility of its meeting. Feeling the pressure of increasing pain, and infirmity, he said, "O Lord make an end."

On the eighteenth his bed was removed, by his own desire, into the library, which he had continually frequented during his illness, upon which occasion he said with great cheerfulness, "This may be my bed, I think, my travelling couch—should remove it." While several friends were standing about him, he said, "By the blessing of God I have now no particular domestic anxieties, for with respect to my children, whom I tenderly love, who are now before my eyes, I am comforted to think they are in the hands of pious and beloved pa-

rents, who will be solicitous for their welfare, as much as I could ever be; but I feel for the state of public affairs, especially for the Church of Christ in this cavilling and wicked age. Through the goodness of God, however, our doctrine is made public." A little afterwards he addressed some present, "God bestows talents on our youth; do you see that they use them aright." In the course of the same day, seeing one of his grand-children near him, "Dear child," said he, "I have loved you most affectionately: see that you reverence your parents, and always endeavour to please them, and fear God, who will never forsake you. I pray you may share his constant regard and benediction." He spoke in similar terms of tenderness and piety to all the younger branches of his family, who were deeply sensible of his approaching departure.

On the same day, after discoursing with his son-in-law upon all his private affairs, and having in vain searched for the will he had formerly written, containing an explanation of some of the principal articles of his faith, which he was desirous of transmitting to posterity, he attempted to compose another, which increasing weakness would not allow him to finish. It began thus: "In the year 1560, on the eighteenth day of April, I write this will briefly, according to the best of those remaining abilities which God vouchsafes me in my present illness. I have twice before written the confession of my faith, and gratitude to God and our Lord Jesus Christ, but these papers are missing; nevertheless, I wish my confession to be considered an answer to whatever relates to the Bavarian articles, in opposition to the errors of the Papists, the Anabaptists, the followers of Flacius and others."

After this he conferred with his son-in-law upon a diversity of subjects relative to the interests of the University, and expressed his wish that Peuceer might be his successor in that institution.

Letters having been transmitted to him from Frankfort, relative to the

persecutions which at this period raged in France, he declared, "that his bodily disease was not comparable to the grief of his mind, on account of the miseries which the Church of Christ suffered."

The *nineteenth of April* was the last day of his mortal existence. After the usual medical inquiries of the morning, he adverted again to the calamitous state of the Church of Christ, but intimated his hope that the genuine doctrine of the Gospel would ultimately prevail, exclaiming, "If God be for us, who can be against us?" After this he presented fervent supplications to heaven, mingled with groanings, for the welfare of the Church. In the intervals of sleep, he conversed principally upon this subject with several of his visiting friends, amongst whom were the pastor and other officers of the Church, and the professors of the University.

Soon after eight in the morning, awaking from a tranquil sleep, he distinctly, though with a feeble voice, repeated a form of prayer which he had written for his own daily use, and which was as follows:

"Almighty, omnipotent, everliving and true God, Creator of heaven, and earth, and men, together with thy co-eternal Son our Lord Jesus Christ, who was crucified for us, and rose again, and thy holy, true, living, and pure Spirit; who art wise, good, faithful, merciful, just, the dispenser of life and of truth, independent, holy—and our Redeemer; who hast said thou willest not the death of a sinner, but rather that he should return unto thee and live—and hast promised, "Call upon me in the day of trouble, and I will hear thee." I confess myself before thy footstool a most miserable sinner, and offender against thee in a great variety of respects, on which account I mourn with my very heart, and implore thy mercy for the sake of Jesus Christ our Lord, who was crucified, and rose again, seeking the remission of all my sins, and justification before thee, by, and through thy Son Jesus Christ, thy eternal word, and image, wonderful and inexpressible in counsel, infinite in wisdom and

goodness; and that thou wouldst sanctify me by thy true, living, pure, and Holy Spirit. May I truly acknowledge and firmly believe in thee, obey thee, give thanks to thee, fear thee, invoke thee, serve thee, and through grace be admitted to thy presence in eternity, the almighty and only true God, Creator of heaven, and earth, and men, the everlasting Father of our Lord Jesus Christ, and to the presence of Jesus Christ thy Son, thy eternal word and image, and the holy, true, living, and pure Spirit, the Comforter. In thee have I hoped, O Lord: let me never be confounded: in thy righteousness deliver me. Make me righteous, and bring me unto life eternal: thou hast redeemed me, O Lord God of truth. Keep and overrule our churches, our government, and this academy, and bestow upon us a salutary peace and government. Rule and protect our princes. Cherish thy Church, gather and preserve it in these provinces, sanctify and unite thy people by thy Holy Spirit, that we may be one in thee, in the true knowledge and worship of thy Son Jesus Christ, who was crucified for us, and raised again. Amen.

"Almighty and eternal Lord Jesus Christ, the Son of God, who art the eternal word and image of the eternal Father, our Mediator and Intercessor, crucified for us, and raised again, I give thee most hearty thanks that thou didst assume humanity, and art become my Redeemer, and having suffered and risen again in human nature, dost intercede on my behalf. I beseech thee regard and have mercy on me, for I am poor and defenceless. By thy Holy Spirit increase the light of faith in me, and, weak as I am, sustain, rule, protect, and save me. In thee, O Lord, have I hoped, let me never be confounded.

"Almighty and Holy Spirit, the Comforter, pure, living, true—illuminate, govern, sanctify me, and confirm my heart and mind, in the faith, and in all genuine consolation; preserve and rule over me, that dwelling in the house of the Lord all the days of my life to behold the beauty of the Lord, I may be and remain for

the temple of God, and praise in a joyful spirit, and in union with the heavenly Church. Amen." Interval of repose having elapsed, repeating this prayer, he put his eyes to heaven, and turned his son-in-law, said, "I have the power of death, but thou art as graciously delivered me." as supposed to refer to some afflictions of mind, as he repeated confession to others. When some bystanders said, "There is now remission to them that are in Jesus," he soon added, "Christ bestows wisdom, righteousness, justification, and redemption." "Let us glorify in the Lord;" he repeated, "Lord have mercy on me." After this he took a refreshment for the last time, though he attempted to proceed with his testamentary paper he had the preceding day, he soon found it impossible to support such an exertion signified his acquiescence in his disposal.

The coldness of death was now laid over him, but his mental faculties continued unimpaired to the last breath of mortal existence. He expressed a wish to hear some passages from the Old and New Testament, his ministerial attendants read twenty-fourth, twenty-fifth, twenty-sixth Psalms, the fifty-third chapter of Isaiah, the seventh of John, the fifth of the Romans, and many other passages. The prediction of John respecting the Son of God, he said was perpetually in his mind, "the world knew him not, but as many as received him, to them he gave power to become the sons of God, even to them that believe on his name."

In addition to the passages of Scripture already mentioned, he frequently comforted himself with the following, "so loved the world that he sent his only begotten Son into the world, that whosoever believeth on him might not perish, but have everlasting life;" "so seeth the Son, and believeth on him, hath eternal life;" "Being justified by faith we have peace with God through our Lord Jesus Christ;"

and expressed the great consolation they afforded his mind. He earnestly exhorted his son-in-law to the study of peace, and whenever the prevailing religious contentions were mentioned, he would continually reply in the language of the son of Jesse, "Let them curse, but bless thou," and "my soul hath dwelt with them that hateth peace. I am for peace, but when I speak they are for war."

In the afternoon another paper was written to the students by the professors, excusing their non-attendance to the usual duties of the day on account of Melancthon's dangerous situation, with which they deeply sympathized, and entreating their united prayers during the usual hours of study on his behalf; for he considered it impossible he should be able long to struggle with his disease, unless nature were divinely assisted and supported. It may easily be believed that this intimation made a powerful impression throughout the University, and that all the passages leading to the house of this beloved tutor became crowded with anxious inquirers.

Upon being asked by his son-in-law if he would have any thing else, he replied in these emphatic words, "ALIUD NIHIL—NISI CÆLUM." i. e., NOTHING ELSE—BUT HEAVEN! and desired that he might not be any further interrupted. Soon afterwards he made a similar request, entreating those around him who were endeavouring, with officious kindness, to adjust his clothes, "not to disturb his delightful repose." After some time his friends united with the minister present in solemn prayer; and several passages of Scripture, in which he was known always to have expressed peculiar pleasure, were read, such as, "Let not your heart be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions." "My sheep hear my voice, and I know them, and they follow me;" particularly the fifth of the Romans, and the triumphant close of the eighth chapter, commencing, "If God be for us, who can be against us?" Many other parts of Scripture were recited, and the last word he uttered, was the Ger-

man particle of affirmation *Ia*, in reply to Vitus Winshemius, who had inquired if he understood him while reading. The last motion which his friends, who surrounded him to the number of at least twenty, could discern, was a slight motion of the countenance, which was peculiar to him when deeply affected with religious joy!—"Mark the perfect man, and behold the upright, for the end of that man is peace."

At length, "in the midst of solemn vows and supplications," at a quarter of an hour before seven o'clock in the evening of the *nineteenth of April, one thousand five hundred and sixty*, at the age of *sixty-three years, two months and three days*, he gently breathed his last. No distractions of mind, no foreboding terrors of conscience agitated this attractive scene. His chamber was "privileged beyond the common walks of virtuous life—quite in the verge of heaven"—and he expired like a wave scarcely curling to the evening zephyr of an unclouded summer sky, and gently rippling to the shore. It was a "DEPARTURE"—a "SLEEP"—"the earthly house of this tabernacle was DISSOLVED!"

Surely then, "such a pious and tranquil removal from a toilsome and afflictive life ought to be a subject of joy rather than of lamentation, and each of us should entreat God, that in the possession of a similar peace of conscience, firm faith, acknowledgment of the truth, and ardent devotion of mind, he would conduct us from our present imprisonment to his eternal presence."

Information of this event was immediately transmitted to the Elector, and means were adopted to bury him with suitable circumstances of respect. To gratify the anxious crowds who were desirous of seeing the body of this venerable person, the public were permitted for a day and a half after his decease to inspect his mortal remains; and of the hundreds who availed themselves of the opportunity, none could resist bestowing an abundant tribute of tears upon his beloved memory. Strangers who had never seen

him while living, pressed to take view of the yet undeparted symbol of his amiable countenance, and who came were desirous of obtaining a pen, a piece of paper, however small, on which he had written, short, any thing he had used, however insignificant in itself, which was tattered on the floor of the library.

His remains were placed in an iron coffin, and deposited close to the body of Martin Luther—"lovely pleasant in their lives, and in death they were not divided." A Latin inscription was written on the coffin, containing a chronologic notice of the principal circumstances of his life. Some of the professors of the University attended in robes to convey the body to the cathedral Church, where it was placed before the altar, and after the ceremonies and psalms, Doctor Eberus, pastor of the Church at Temberg, delivered a funeral discourse, after which, the body being removed into the centre of the Church, Dr. Vitus Winshemius pronounced an oration in Latin. The crowd of students, citizens, strangers, and people of every class attracted together to witness these solemnities, was exceeded on any occasion with the memory of the spectators. At the rest were several of the professors from the University of Leipsic and many of the nobility, pastors of churches and others, from a large vicinity.

FOR THE CHRISTIAN JOURNAL

WHEN Cyrus, the Persian monarch, previously, however, to his advancement to the Imperial throne, and yet the commander of the united armies of Media and Persia, was engaged in a war with Cræsus, king of Lydia, at length took the king, after besieging Sardis, where he was shut up, resolved on putting him to death by burning. For this purpose he prepared a large pile of wood, and placed Cræsus on its top. Just as fire about to be put to the pile, Cræsus cried out, *Solon, Solon, Solon*, three times. Cyrus demanded the re-

earnest call upon Solon. The facts were related in reply. Solon, a wise Athenian philosopher at Sardis, on some occasion obtained a social interview with Cræsus:—the king, with an extort from the philosopher's comment on his felicity, made a boast of his riches and vast possessions. But instead of applause, the philosopher observed, *that he could call himself happy in this life, because he did not foresee what was to befall him after his death.* The recollection of these words, at this serious meeting with Cræsus, caused him thrice upon the name of Solon. In this story, Cyrus was touched with such compassion for the unfortunateman, that he stopped the execution and ordered him to be taken home—and for ever after Cræsus became a confident and chief counsellor in all Cyrus's affairs.

Why would it be, if Christians, according to christian principles, could view their possessions like this heathen philosopher, and act as if they were to be depended on for happiness, security against the ills of life. They might look for greater air-seeking the only true and substantial happiness, beyond the limits of this life; and more liberal improvement of the means which worldly possessions afford of promoting the spiritual and eternal blessings of religion. The true spirit of Christianity is directed to raise the mind above the world, so as to view its pursuits and enjoyments as vanity, and lighter than nothing, when compared with eternal happiness above. It is, however, a lamentable fact, that many Christians, instead of placing their affections on things above, they ought to be placed, show their chief concern is here below. The heathen teaches them that this is so. He could call no man happy if he did not know what was awaiting him. The wretched Cræsus felt this truth, when his possessions and honours, and all the appendages of royalty, so far from soothing, had added to his misery. The Christian has promise of an

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inheritance that fadeth not away. How, then, must remorse be added to disappointment, if he forfeit this by criminal neglect! But how delightful will be his reflections, if, when about to lose all earthly good, he enjoys the sure anticipation of that which is eternal and unchangeable! How strongly is he urged, not only to seek himself the true and living faith, which is essential to this; but also to consecrate a liberal portion of his wealth to extending to his fellow-men the knowledge and means of this glorious privilege.

The time is coming, when Solomon's words, *all is vanity*, will be realized by every individual; when golden barriers will be insufficient to keep off the agitations of a guilty soul, about to quit its earthly tabernacle, and appear in the presence of its Judge. Let then Christians have at least as much reflection as a heathen philosopher, who judged that *man ought not to felicitate himself on his possessions, as long as he knew not what were to be his misfortunes here.* Let them think more of future happiness, and devote more of their earthly treasures to the interests of religion, and to extend the borders of that holy and apostolic Church, which the Redeemer, at the expense of his atoning blood, established to lead them to heaven, where is happiness without alloy. In this way, riches may procure for them crowns of rejoicing,—bliss that shall never fade away, but be durable as eternity.

LONG-ISLAND.

LIGHT AND LOVE.

LIGHT is the great source of blessing in the natural world, *love* in the moral. The excellencies of both are united in the Divine nature: *God is light*, and *God is love*. A slavish and superstitious fear of God proceeds, therefore, from a misapprehension of him; as when the disciples saw Jesus walking upon the sea, and knew not who it was, they were scared with the appearance; and, therefore, our Lord, to take off their fear, only made himself better known to them: *It is I*, says he, *be not afraid.*

Baring Botany-Bay Ship.

(From the Christian Guardian for Jan. 1819.)

IN the Supplement to the December number we mentioned the sailing of this ship, with upwards of 300 convicts, from the river, having on board also the Rev. John Cross, an assistant Chaplain for New South Wales, with his wife and children; the Rev. Mr. Butler, a Clergyman belonging to the Church Missionary Society, and his wife and children; Mr. and Mrs. Kemp; Mr. Hall, and two New Zealanders, for New Zealand, via Sydney: we congratulated our readers on the probable accession to the cause of religion in our distant settlement, and among the Zealanders, by the services of such men as we believe them to be, and we heartily wished them a prosperous voyage, and great success in their ministry. And now we have to communicate, with a sorrow chastised with submission, and with thankfulness unmingled with any alloy, the result of a most narrow escape of the ship and people from destruction. Shortly after their sailing from Sheerness, on the bank, near the North Foreland, the vessel grounded! The shock occasioned by her position was so violent as to move the people off their feet; and the groans of the vessel, in her laborious conflict between the ground and the under-swell, were described to us by an ear-witness as most tremendous; and the tremulous motion of the mainmast was indescribably affecting to the women and children, and brought paleness into the countenance of one of those most accustomed to the sea. In this jeopardy they did not continue long, for, by the good providence of God, the ship touched at the time the flowing of the tide had commenced, so that by setting sails, and moving the people forward in the ship, the tide greatly helping, she launched forth into deep water. Till this period

the Rev. Gentlemen felt no confounding alarm; but a quiet and tranquil presence of mind, answerable to the promise, "As thy day is, so shall thy strength be," kept them from sinking while the ship was in danger; but when she floated on the bosom of the but now threatening ocean, they felt a sinking, perhaps in part from sensations of gratitude, and in part from the unbending of the nerves, which had been too highly stretched before with apprehension, mingled with hope and trust in God. The wind continued strong, but in their favour, till they reached the Downs, off Deal; and the moment they came into ten fathoms water, the wind of the Lord blew strongly in their teeth, and they were forced to anchor: this gave opportunity for more minute inquiry into the state of the hold, and they found that the ship was making three feet water in twenty-four hours. This induced the Captain to land and set off post for London, to lay the state of the vessel before the proper authorities, whose decision was to return into Sheerness to refit. So then the voyage is postponed, but the precious lives are saved most probably from destruction, for, had the wind not prevented, they would have proceeded down Channel; and, as the ship is deemed not sea-worthy, they might have looked in vain for any haven but that to which the Christians among them would have come suddenly and certainly, but the unbelievers never. But now, who can tell but that many of these lives may, through grace, be reserved for salvation work here, and the enjoyment of glory hereafter! The hand of God has been made manifest in the outset, and we trust it will be always viewed and owned in the sequel by many on board. The account given of the care and attention of the Captain, the good conduct and promising

ers of the convicts, which we received from the best authority afford us a hope that, with this ling of the suddenness with h they may sink into eternity membrance, and the kind and us instruction and prayers of the

Gentlemen on board, those go forth as convicts before a an-bar, may, by a higher con- om, be brought to a throne of s, for mercy and pardon, through Redeemer's blood and righte- ss. It is supposed that the occasioned by this incident ot be very long. The reasons he incident itself are in the s of a higher Power, where we to leave it, knowing that he all things well.

Establishment of an Archdeaconry at Ceylon.

(the Missionary Register for Dec. 1818.)

Following Official Notice, from Colonial Government, has given us pleasure.

His Royal Highness the Prince nt, acting in the name of his ty, having been pleased, by Let- Patent under the Great Seal of United Kingdom of Great-Britain reland, dated at Westminster, on 17th of September, in the 57th of his Majesty's reign, and receiv- this Colony, to constitute with-

Majesty's territories in the Is- of Ceylon, an Archdeaconry, to lled the Archdeaconry of Colom- rd to be subject, during his Ma- s pleasure, to the Spiritual and siastical Jurisdiction of the Bi- of Calcutta; and to appoint the urable and Rev. Thomas James leton, Clerk, Master of Arts, to chdeacon of the Archdeaconry of nbo—the said constitution by his l Highness, and appointment of onourable and Reverend Thomas s Twisleton to the Achdeaconry, otified by his Excellency to take from the first of April current. s also announced, that the Go- r has appointed the Rev. George

Bisset, the second Chaplain to suc- ceed the Archdeacon as Senior Colo- nial Chaplain, and Principal of Schools in Ceylon.

Natural History of the Boabab.

On the Isle of Sor, to the east, cotton and indigo grow naturally, and, together with mangoes mimosas, the magnificent boabab, or adausoia, the elephant of the vegetable kingdom, is found. This tree often serves the Ne- groes for a dwelling, the construction of which costs no further trouble than cutting an opening in the side to serve as a door, and taking out the very soft pith which fills the inside of the trunk. The tree, far from being in- jured by this operation, seems even to derive more vigour from the fire which is lighted in it, for the purpose of drying the sap by carbonizing it. In this state it almost always happens that the bark, instead of forming a ridge at the edge of the wound, as happens in some trees in Europe, con- tinues to grow, and at length covers the whole inside of the tree, generally without any wrinkles, and thus pre- sents the astonishing spectacle of an immense tree recompleted in its orga- nization, but having the form of an enormous hollow cylinder; or rather a vast arborescent wall, bent into a circular form, and having its sides suf- ficiently wide asunder to let you enter into the space which it encloses. If casting your eyes on the immense dome of verdure which forms the sum- mit of this rural palace, we see a swarm of birds, adorned with the rich- est colours, sporting on its foliage, such as roilers with a sky blue plu- mage, senegallis of a crimson colour, and souimanga, shining with gold and azure; if advancing under the vault, we find flowers of dazzling whiteness, hanging on every side; and if in the centre of the retreat, an old man and his family, a young mother and her child meet the eye; what a crowd of delicious ideas is aroused at this mo- ment!—The leaves, when dried, are converted into the powder lalo; with which the natives season almost all their food. They employ the roots

Which morning bids to cease :
O come that day-spring from on high,
When discord shall with darkness fly,
And all be light and peace !

'Twas this that drew repentant tears
From Peter, led by worldly fears
His master to disown ;

Warn'd by the monitor of day,
He cast the works of night away,
And sought th' abjured sun.

Whene'er the bird of dawning crows,
He tells us all how Peter rose,
And mark'd us out the road ;
That each disciple might begin,
Awake, like him, from sleep and sin,
To think betimes on God.

Smote by the eye that looks on all,
Let us, obedient to the call,
Arise to weep and pray ;
Till mournful, as on sin we muse,
Faith, like an angel, tells the news,
" The Lord is ris'n to-day ! "

THE WIDOW OF NAIN.

— ' since he is gone
' I ask no earthly hope—be thou,
' Oh Israel's God ! my portion now :
' And, when the pangs of memory prey
' On my cold heart, be Thou my stay,
' And teach my sinking soul to say,
' It is the Lord—His will be done.'

She ceased—upon the green hill's brow
A cloud of dust was gathering now:
Hark ! through the light air echoing loud
The murmurs of a mingled crowd.
Onward the tumult rolls—'tis near—
They listen, mute with breathless fear:
Is it the lordly Roman's car ?
The pomp and pageantry of war :
Where Zion's sons must swell the train,
Of foes their inmost souls disdain ?
Or those bold warriors—wild, yet free—
The rebel bands of Galilee ?
No—they are brethren—and that cry
Is the glad shout of victory :
'Tis high Hosanna's loud acclaim,
'Tis royal David's honoured name.
And now they wind the steep descent—
The glance, in swift inquiry bent,
Wandered o'er all, but fixed on one—
Circled by numbers, yet alone.
Robed in the garb of poverty,
Nor king, nor priest, nor warrior he ;
Yet—why they know not—in his mien
A latent loftiness was seen :
A more than mortal majesty,
That daunted while it fixed the eye.
The countless throng that round him pressed,
To him their songs of praise addressed ;
Not thus had Abram's seed adored,
A heathen chief—an earthly lord.
They come—they meet—but, ere they part
One gracious, pitying look he cast
On that pale mourner—marked her tear,
And bade her ' weep not ? '—to the bier
He turned—but, ere he spoke his will,
Each trembled with a sudden thrill
Of conscious awe—the train stood still !

The mourner—speechless and amazed,
On that mysterious stranger gazed.

If young he were, 'twas only seen
From lines that told what once had been ;—
As if the withering hand of Time
Had smote him ere he reached his prime.
The bright rose on his cheek was faded ;
His pale fair brow with sadness shaded—
Yet through the settled sorrow there

A conscious grandeur flashed—which told
Unswayed by man, and uncontrolled,
Himself had deigned their lot to share,
And borne—because he willed to bear.

Whate'er his being, or his birth,
His soul had never stooped to earth ;
Nor mingled with the meaner race,
Who shared or swayed his dwelling place :
But high—mysterious—and unknown,
Held converse with itself alone :

And yet the look that could depress
Pride to its native nothingness ;
And bid the specious boaster shun
The eye he dared not gaze upon,
Superior love did still reveal—

Not such as man for man may feel—
No—all was passionless and pure—
That godlike majesty and woe,
Which counts its glory to endure—

And knows, nor hope, nor fear below ;
Nor aught that still to earth can bind,
But love and pity for mankind.

And in his eye a radiance shone—

Oh ! how shall mortal dare essay,
On whom no prophet's vest is thrown,
To paint that pure celestial ray ?

Merely, and tenderness, and love,
And all that finite sense can deem
Of him who reigns enthroned above ;—

Light—such as blest Isaiah's dream,
When to the awe-struck Prophet's eyes,
God bade the star of Judah rise—

There heaven in living lustre glowed—

There shone the Saviour—there the God.

Oh ye—to whom the dying Lord

Your sorrows—not his own—deplored :

Thou, on whose guilt the Saviour cast

A look of mercy—'twas his last :

Ye—who beheld when Jesus died,

Say ye—for none can tell beside,

How matchless grace, and love divine,

In that immortal glance would shine.

And she too felt and owned its power

To soothe in that despairing hour :

Her pulse beat quick and to her heart

A ray of rapture seemed to dart :—

The cloud that hung upon her brow

Wore off—and all was comfort now ;

And why ? she thought not on the dead—

Her sight on Him was riveted,

Whose look such peace and glory shed :—

So the wan captive, o'er whose cell

No solitary sunbeam fell ;

When years and years have lingered by,

Restored to light and liberty,

Fixes his first enraptured gaze

Upon the bright sun's living rays.

' Short space he stood'—his lifted eyes

To heaven a moment raised—he spoke—

These words the solemn silence broke :

' Young man, I say to thee, arise !'

Where is thy victory, oh Death ?

A nobler, mightier arm than thine

Has shook the dark abodes beneath,

And bade the grave her prey resign.

Jesus, thy victor and thy Lord,

Has rent thy once resistless sword :

Fell tyrant of the fatal brow,

Where are thy vaunted triumphs now ?

He moves—he breathes—he lives—he wakes—
 Swift as the vivid lightning breaks
 Through the black tempest's murky night,
 His eye unclosed to life and light;
 The crimson to his pale cheek rushed—
 To his cold heart the life-blood gushed,
 And circled quick through every vein,
 And waked the fluttering pulse again.
 Round his closed lips—still unexpressed
 Had fixed the smile with which he died;
 Death's marble look so well it graced,
 One only charm seemed still denied—
 'Twas life—and what are all beside?
 Where is that mortal paleness fled?
 Is that the cold smile of the dead?
 Away! thou 'busy fiend' Despair,
 'Tis life itself that kindles there.
 'Tis life! by that almighty word
 His mortal being is restored,
 And reason flashes to his brain,
 And mind and memory wake again.
 What'er in other worlds he saw,
 Man knows not—none can ever know—
 But peace—and joy—and holy awe
 Still lightened lingering on his brow,
 And o'er his face a lustre shed—
 Not of the living, or the dead.
 'Where am I? whither are ye fled
 'Fair visions of celestial light,
 'That seem'd to hover o'er my head,
 'Oh! bear me with you in your flight.
 'Can this be earth—and must I deem
 'Twas all an unsubstantial dream?
 'Tis strange—light faded from mine eye,
 'And on my brow such darkness fell
 'As none have ever lived to tell.
 'That last mysterious agony
 'Which throbs—and man has ceased to be:
 'The frame is clay—the soul is free.
 'I deemed this change had passed on me,
 'And my light spirit soared on high,
 'I know not where—from memory
 'All passed with life's returning breath;—
 'Yet still I feel if such be death,
 'Tis blessedness to die.
 'But speak—what means this sable bier,
 'This funeral train—whence came I here?
 'Ha! thou too, mother—thou so near
 'And I beheld thee not—

Did Nature's last convulsive thrill
 Press heavy on her beating brow,
 That gentle voice had soothed her still—
 And yet she hears not—heeds not now—
 She heard in hope, and holy dread,
 The awful words that raised the dead:
 She saw the spirit kindle o'er
 His pale cold cheek—she saw no more—
 Rushed she not forth to clasp her son?
 No! to that high and holy One,
 Urged with resistless zeal she turned,
 Her breast with strong emotions burned—
 As lowly at his feet she knelt,
 Well might her throbbing bosom melt
 With faith and love, till now unfelt:
 'Twas God himself she gazed upon.
 Her favoured soul was given to see,
 The pure incarnate Deity,
 And speech, and sight, and spirit failed
 Before the Godhead, though 'twas veiled.
 Burning with gratitude and love,
 For utterance long in vain she strove:
 At length she spoke—'My God! my Lord!
 'Oh! for that mercy all divine
 'Which deigned to visit guilt like mine,

'For ever be thy name adored.
 'To thee let ransomed Zion bow,
 'Her King, her promised Saviour, Thou!"

LORD LYTTON.

LORD LYTTON died 1773, a firm believer in the Christian religion. Genuine faith in Christ is essential to our happiness in the present state, and in that which is to come. To give credit to his testimony, imbibe his spirit, rely on his righteousness, and obey his commands; these form the Christian character. How many, however, call themselves Christians, and yet are strangers to these principles; and alas! how many are disposed to reject the whole system of Christianity, although they have never closely examined its evidences. Let not, however, the humble inquirer despond; the enemies to Christianity may endeavour to throw objections in the way; but light shall increase; and truth shall be found by all who sincerely seek her. "When I first set out in the world (said Lord Lytton to his physician in his last illness) I had friends who endeavoured to stagger my belief in the Christian religion, but I kept my mind open to conviction. The evidences and doctrines of Christianity studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hope." His Lordship's Treatise on the Conversion of the Apostle Paul is unanswerable.

CONFESSION OF LORD ROCHESTER.

ANTHENAGORAS, a famous Athenian philosopher, had entertained so unfavourable an opinion of the Christian religion, that he was determined to write against it; but upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of evidence in its favour, and turned his designed invective into an elaborate apology, which is still in being. Even the most profligate infidels have been brought at last to own the truth

of Christianity. What a confession is that of Lord Rochester: "If God," says he, "should spare me a little longer time here, I hope to bring glory to his name, proportionably to the dishonour I have done to him in my whole past life, and particularly by my endeavours to convince others, and to assure them of the danger of their condition, if they continued impenitent, and to tell how graciously God hath dealt with me."

Ordination.—At an ordination held on Sunday, March 14, at Christ Church, Philadelphia, by the Right Rev. Bishop White, Bird Wilson, A. M. of Pennsylvania, and William Wilson, A. B. of South-Carolina, were admitted to the holy order of Deacons.

OBITUARY.

COMMUNICATED.

"We talk of heaven, we talk of hell,
But what we mean, no tongue can tell;
Heaven is a place where angels are,
And hell the chaos of despair;
Yet what those awful words imply,
None of us know until we die."

DIED, at Charleston, on a journey for his health, the Rev. WILLIAM H. NORTROP, a Deacon of this Diocese. He was ordained by the Right Rev. Bishop HOBART, on Trinity Sunday, June 1st, 1817, in St. Paul's Chapel, New-York. Immediately after, by the recommendation of the Bishop, he took charge of the parish of St. Peter's Church, in Auburn. Here, by an intense application to study, and diligent discharge of parochial duties, he induced a consumptive disease, which terminated in dissolution. A young man, dear to his parents and friends, dear to the congregation who had been blessed with his ministerial labours, and dear to the Church in general, he will long be remembered and lamented. Seldom have we been called to notice so promising a flower in the Church, blighted before it was full blown—possessing genius, education, and talents, which fitted him for usefulness, he adorned them by a piety and virtue, surpassed by that of few of the same age. Well instructed in the principles of the Church, and under the most thorough conviction

of their accordance with the Gospel, he was scrupulously exact in the observance of her requisitions; and in the respect and reverence due to her constituted authorities. He had a solidity and firmness of character, highly becoming the sacred office. As a man, he was respected and beloved, because amiable and sincere; and as a Christian minister, faithful, circum-spect, and exemplary. He is gone. Thus doth the providence of God, in wisdom which we cannot comprehend, see fit to take from us the young as well as the aged. And thus, "in the midst of life we are in death." Blessed are those who, in "the communion of the Catholic Church," are met by death "in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with the world." In such a state, we trust, the subject of these remarks, departed the present for a better life.

DIED, in Maryland, the Rev. WILLIAM DUNCAN, Rector of Allhallows, Anne-Arundel, in that Diocese.

DIED, on the 5th March, at the Island of St. Thomas (where he went for the benefit of his health) Dr. JOHN C. OSBORN, late of this city. He was a native of Middletown, in the state of Connecticut, where his father, an eminent physician, still lives. Early in life, after having received his education under his father's care and direction, he settled at Newbern, N. Carolina, where, for many years, he practised physic very extensively, and with distinguished reputation. From Newbern he removed to this city, where he soon became equally eminent, and was universally considered as among the most learned and skilful member of the profession. In addition to a very thorough acquaintance with medical science, he possessed an extensive knowledge of general science and literature; and he may be considered as ranking high among the respectable scholars in our country. Few men have been more esteemed by their friends, or respected for their talents and learning. *Daily Adv.*

TO CORRESPONDENTS.

An anonymous piece, occasioned by the Essay on "The Kiss of Charity," in our last number, is received, and under consideration.

The piece which we are requested to reprint from a Philadelphia newspaper, shall appear in our next.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

1.]

APRIL, 1819.

[Vol. III.]

*oirs of the late Rev. WILLIAM
 ves, of Nayland: extracted from
 Life by WILLIAM STEVENS, Esq.*

inued from page 70, and concluded.)

the preaching of the first of
 sermons, the audience was not
 , but it increased annually, as
 me of the preacher "was nois-
 road," whose manner was no
 nimated and engaging than the
 t matter was profound and im-
 nt, "bringing out of his treasure
 new and old;" and, at the last
 on, the Church was full. Satis-
 n was visible in every counte-
 while he was preaching, and
 jointment when he shut the
 as "sorrowing they were to
 no more."

is faithful Seer, lamenting the
 ption of the times, and the pre-
 ce of error, through the arti-
 and assiduity of sectaries, so-
 a, and infidels, had long medi-
 the establishment of a society
 e *Reformation of Principles*,
 a view to take such measures,
 itary way only, as should be
 conducive to the preservation
 r *Religion, Government*, and
 ; and, at last, in the year 1792,
 ttered himself he had accom-
 d it. But to whatever cause it
 owing, whether to the humble
 ion of the first mover—great
 es, and "an honest and good
 ," apart from outward append-
 of a dignified station, not being
 ent to recommend the plan—or
 little zeal of those who should
 promoted the good work, it did
 eet with the countenance and
 ction that might have been ex-
 d, but soon fell to the ground.
 b. III.

However, to his praise be it spoken,
 he did what he could. He wrote the
 prospectus, explaining the object of
 the society; he gave being to the
 British Critic; and he published, in
 two volumes, the *Scholar Armed*
 against the Errors of the Times. His
Scholar Armed is a judicious well di-
 gested collection of invaluable tracts,
 intended for the information and as-
 sistance of young students, excellently
 adapted to the purpose, and ought to
 be in the hands of every one.

Pro ecclesia Dei, pro ecclesia Dei,
 were the last words of Archbishop
 Whitgift. In life and in death, his
 chief care was for God's Church. So
 might it be said of this able defender
 of the household of faith. And his
 care for God's Church made him anx-
 ious for the success of that pure and
 reformed part of it, the *not* establish-
 ed Episcopal Church in Scotland, in
 their application to parliament for re-
 lief from the hard penalties under
 which they had long suffered. Through
 his acquaintance with one of the Bi-
 shops, with whom he had frequently
 corresponded, he was not an uncon-
 cerned spectator in the business.—
 Though too inconsiderable in station
 to be of any *immediate* service, he
 rendered them *mediately* all the ser-
 vice in his power, and they had also
 his prayers—"The effectual fervent
 prayer of a righteous man availeth
 much." Their cause was heard, and
 they were relieved. What is now to
 be lamented is, that the English epis-
 copally ordained clergy, who have
 chapels in Scotland, do not at once
 acknowledge the spiritual authority
 of the Bishop of the Diocese in which
 they reside. They must have very
 low imperfect notions of the Church.

of Christ, its nature and constitution, not to see that they are guilty of the sin of schism in not doing it, and their congregations must have been badly instructed, not to know they are involved in the same guilt in attending their ministrations. As to any interference on the part of the English Bishops, it would be a *brutum fulmen*; the English clergy when in Scotland, are out of their reach; they can do no more than Bishop Horne did, when he was applied to, which, no doubt, they all do, they can exhort the English clergy to be in communion with the Scotch Bishops, assuring them it would be their own practice in similar circumstances, being persuaded nothing would be required of them but what was necessary to maintain the order and unity of a Christian Church.

In 1793, he published, in four numbers, *The grand Analogy, or the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity*, and inscribed them to Bishop Horsley, as no less profoundly skilled in every branch of human learning, than well affected to every doctrine of the Christian Faith.

On the death of Bishop Horne, in 1792, this his afflicted Chaplain, out of dutiful and affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task, (I may add the *painful* task,) of recording his life; for the worthy Biographer must have felt what another friend would have done, had it fallen to his lot; who, having been amused with the Life of Seth Ward, Bishop of Salisbury, written by his intimate friend and companion Walter Pope, used to say to him, "When you are a Bishop, I shall like to be your Walter Pope, in every particular except one, that of living to write your life."

Past scenes the fancy wanders o'er,
And sighs to think they are no more.

It was published in 1795, and the second edition in 1799, with a new preface, containing a concise but clear exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points in theology and philosophy.

The life of a private country clergyman is not expected to abound with incidents. "One day telleth another." And happy the uniformity, when it consists in doing good. Such was that of the Minister of Nayland, who, to all his other knowledge, added the knowledge of medicine, to the benefit and comfort of his people, the sheep of his pasture. As Physician both of body and soul, "he bound up the broken-hearted, he gave medicine to heal their sickness"—"he went about doing good." But though the incidents to be related were few, his life was not without variety. He had an inexhaustible fund within himself. His talents being various, like those of his favourite author, the great Lord Bacon, his studies were various too: and the instruction of his pupils in the different branches of literature was not less entertaining to himself than edifying to them. It was often lamented by some of his friends, that he who was so fit to teach men, should have so much of his time taken up in teaching boys; but "there is a time to every purpose," and he found it.—"Are there not twelve hours in the day?" His engagements with pupils did not take him off from other pursuits, or from teaching men, as his numerous publications bear witness. When a person of great eminence in the Church, whose judgment might be relied on, and who knew Mr. Jones *intus et in cute*, was asked by a noble Lord, to whom he had been recommended, Whether he would be a proper tutor for his sons, previously to their going to the University? the answer was, "Your Lordship may think yourself happy if you can prevail on him to take them. He is every thing you could wish. Besides his extensive knowledge of all kinds, and his singular faculty of communicating to others what he knows, he is full of observation; nothing escapes him; the most common occurrences of life supply him with matter for improvement of the mind, and his conversation is remarkably lively and agreeable."—And, to be sure, he so far discovered the philosopher's stone, that he had, beyond any man, the art of converting

ings into gold. "His leaf also not fade;" "the ordinary chit (says Archbishop Secker) of a man is worth something." The union took place, to the mutual action of all parties. Their principle being congenial, his Lordship pleased with Mr. Jones, and he his Lordship; the tutor was much loved with his pupils, and the pupils highly respected their tutor. The distance improved into friendship and the friendship was founded on purest motives. But, as "there is no time to every purpose under heaven, alas! "there is a time to weep." In the midst of life, we are in death, his Lordship's fair prospects of happiness in his family are clouded by the untimely death of his eldest son; a beautiful flower cut down in the morning.

"In the multitude of sorrows he has in his heart," for the loss of a son, so dutiful, so affectionate, so pious, may the divine comfort be his soul!

The days of our age are threescore and ten. No one, therefore, accurate observer used to say, by chance after seventy. The life is if he lives. Having now, in the time that exceeded that period, he found strength but labour and sorrow." The clouds returned after the rain, all the daughters of music were hushed low." Like old Barzillai, he heard no more the voice of singing men and singing women," and the organ, his favourite instrument, ever attuned to the praises of redeeming love, ceased to solace him in all his sorrows, now lost its charms. In the autumn of this year, however, he was invited by the Archbishop of Canterbury to the sine-cure Rectory of Wingham in Kent, benevolently added as a convenient addition to his income, after the discontinuance of his pupils. When he went to be installed, he took up his residence for two or three days with his highly respected worthy friend the Rev. William Jones, Rector of Otham, in that neighbourhood. There he received a visit from his very old friend and Fellow-Collegian the Rev. Dr. Fairfax of Redgrave Castle. The interview was

affecting, as they had not seen one another for many years, and both were now well stricken in age. It happened to be at the time when a communication was much talked of between the counties of Kent and Essex, by means of a tunnel under the Thames, and they amused themselves with the idea of taking advantage of it, when finished, and meeting some day at Gravesend. One of the company, nearly of the same age, observed (whether seasonably or unseasonably, I will not say, but it was not forgotten) that most probably their next meeting would be at Gravesend. And it so fell out, that these two friends "in their deaths were not (long) divided; for Dr. Fairfax survived Mr. Jones only a few months.

In this year was published *A Letter to the Church of England, pointing out some popular errors of bad consequences.* BY AN OLD FRIEND AND SERVANT OF THE CHURCH. The Author wished to be concealed, but it could not be; and when he complained he was discovered, he was told by a friend, there was but one way for him to disguise himself, which he would not submit to, and that was, to write nonsense, for then nobody would take it to be his. It is executed with great vigour of mind, and shows, that though "his outward man decayed, the inward was renewed day by day."

In the very imperfect sketch hitherto given of this truly extraordinary man, mention is made of some of his works, but of many more no notice is taken. To enumerate the whole might be impracticable; for it is a question if the learned Author himself could have given a list of all he had written, any more than another great bulwark of the Christian Faith and Church, the Rev. Charles Leslie, who being asked for a catalogue of his works, declared, after giving a list of near one hundred different tracts, he could not vouch for its being complete, having written so much in his time, that he could not well recollect what he had written. The observation of the Pope to Dr. Stapleton, on reading four books of Hooker's Ecclesiastical Polity, may be applied to Mr.

Jones, by the reader of his works, "There is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author; his books will get reverence by age; for there are in them such seeds of eternity, they shall last till the last fire shall consume all learning."

From a survey of what this servant of God has done, it appears, how closely through life he kept within the circle of his duty; the three great subjects with which a Christian Minister is concerned, the word of God, the Church of God, and the Christian life, having uniformly been the employment of his thoughts. And as among David's mighty men who fought his battles, there were different degrees of merit, some attaining to higher honours than others; so is it among the mighty men who fight the battles of the Son of David; and while others attain their respective honours, this champion of the Church militant must be allowed to have attained to the honour of the first, and "sit chief among the captains."

In the year 1799 "the sorrows of of his heart were (greatly) enlarged." It began with a severe trial, the irreparable loss of the careful manager of his family and all his worldly affairs, his almoner, his counsellor, his example, his companion, his best friend, his beloved wife, with whom he had lived in sweet converse for near half a century.

— O the tender ties
Close twisted with the fibres of the heart!
Which broken, break them; and drain off
the soul

Of human joy; and make it pain to live—
And is it then to live? when such friends
part

*Tis the Survivor dies.—

In a letter to his intimate and dear friend, the Rev. Dr. Glaspe, on the mournful event, he pours forth all his soul; he pathetically describes the distressed state of his afflicted mind, and draws a finished portrait of his departed saint.—Though it should hourly be remembered, he observes in another letter, that when dear friends have lived to their age, it sig-

nifies little which of them goes first, yet alas! she was so helpful, and he so helpless, she so good, and he so weak, his memory brought more distress than comfort. This affliction was soon accompanied by another, and was probably the cause of it. "The earthy tabernacle weigheth down the mind that museth upon many things," and the mind likewise hath its influence on the earthy tabernacle, nothing being more prejudicial to the health of the body than grief. "Heaviness in the heart of a man maketh it stoop," and "a broken spirit drieth the bones." A paralytic stroke, alas! deprived him of the use of one side. This, indeed, he so far recovered, in a short time, as to be able to walk with a stick, and to write. By the mercy of God, his understanding was not in the least affected, which was a great happiness; "his wisdom remained with him." Of the finished character of this humble disciple of the blessed Jesus, a more just idea cannot be given than is conveyed in the following letter of his to a particular friend, who made him a visit in the course of this summer, wherein is shown how faithfully he copied after his heavenly Master, the divine Exemplar—*Learn of me, for I am meek and lowly in heart.*

"MY DEAR FRIEND,

"I hold a pen (and hardly) to thank you for your late kind visit on the true christian principle, expecting no return—I recollect only one circumstance to make me uneasy—When I showed you in the second lesson for last Thursday evening, what I took for an ominous passage, 2 Tim. iv. 6.* you asked me, If I applied the subsequent verses also?† I answered, without thought, Yes, and have suffered for it ever since; for no mind can be more averse than my own to the very appearance of assuming any thing, when I am rather renouncing every thing.—All I dare say, or would

* "The time of my departure is at hand."

† His friend meaning, for his comfort, that he should apply them, "I have fought a good fight"—"henceforth there is laid up for me a crown of righteousness."

to any other to say for me, is to repeat those words which our Lord used towards the woman with the ointment—"He hath done what he could!"—and as she made an anointing at the head of Christ, I would all I have at his feet.—How have I to say, and how little can I do! I must have another night's repose before I can write another Letter.

God bless you.

W. JONES.

Feb. 30, 1799,
Birth-day.

multos et felices—many and happy, the world—few and evil, says the arch-bishop.

In his infirm state of body, he lived several months: "wearisome nights appointed unto him," but his labours were not altogether "months of idleness;" he passed the days in the enjoyment of his thoughts, and the exercise of his pen, continuing to do the work of God, to demonstrate his wisdom, and to defend his truth—till, as if he felt himself arrested by the end of death, he suddenly quitted his study and retired to his chamber, whence he came out no more, falling off in the middle of a Letter to a friend, which, after an abrupt termination from the original subject, it unfinished with these remarks—words, the last of which are written—a particularly strong and steady character—"I begin to feel, as well as to stand, that there was no possibility of taking my poor broken heart off the fatal subject of the grief that daily preying upon it to its destruction, but that which Providence had been pleased to take, of turning my thoughts from my mind, to most distressing symptoms of approaching dissolution." Like many other good and wise men before him, he had long very dreaded the pains of death, but to obtain great comfort, this dread he completely overcame. The communion had been frequently administered during his confinement, and he received it for the last time a few days before his death. About the time of his departure, as his Curate

was standing by his bedside, he requested him to read the 71st Psalm, which was no sooner done, than he took him by the hand, and said, with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "*thank God, thank God*, that it is no worse." He continued sensible, after this, just long enough to take leave of his children (a son and a daughter) who, being both settled at no great distance, had one or other been very much with him since the loss of his dear companion, and had done every thing in their power to alleviate his sorrows and to comfort him; and, on the morning of the Epiphany, he expired, without a groan or a sigh.—"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost."

The following is the Letter on the death of his Wife, to which allusion is made above.

"Feb. 10.

"MY DEAR FRIEND,

"Though I am in a very low and sorrowful state, from the pressure of a troublesome memory upon a broken heart, I am not insensible to the expressions of your kind consolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, as I feared, insupportable agitation; till, after a painful struggle, no relief could be found but by bowing my head with silent submission to the will of God; which came to pass but a few days before the fatal stroke. I have found it pleasant in time past to *do the work of God*; to demonstrate his wisdom, and to defend his truth, to the hazard of my quiet and my reputation; but O my dear friend! I never knew till now what it was to *suffer the will of God*; although my life has never been long free from great trials and troubles. Neither was I sensible of

the evil of Adam's transgression, till it took effect upon the life of my blessed companion, of whom neither I nor the world was worthy. If I could judge of this case as an indifferent person, I should see great reason to give thanks and glory to God for his mercies. We had every preparatory comfort; and death at last came in such a form as to seem disarmed of his sting. A Christian clergyman of this neighbourhood, who is my good friend, administered the communion to her, in her bedchamber, while she was well enough to kneel by the side of him; and he declared to me afterwards, that he was charmed and edified by the sight; for that the peace of heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved; it would have been a sermon to the end of the world. On the last evening, she sate with me in the parlour where I am now writing; and I read the lessons of the day to her as usual, in the first of which there was this remarkable passage—*"and the time drew nigh that Israel must die."* Of this I felt the effects; but made no remarks. On her last morning, we expected her below stairs; but, at eleven o'clock, as I was going out to church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep; till at the point of noon, it appeared that she was gone; but the article of her dying could not be distinguished; it was more like a translation.

"I have reason to remember, with great thankfulness, that her life was preserved a year longer than I expected; in consequence of which I had the blessing of her attendance to help and comfort me under a tedious illness of the last summer, under which I should probably have sunk if she had been taken away sooner. It so pleased God that when she grew worse, I became better, and able to attend her with all the zeal the tenderest affection could inspire. But how different were our services! She,

though with the weakness of a woman, and in her seventy-fifth year, had the fortitude of a man, I mean a Christian—and all her conversation tended to lessen the evils of life, while it inspired hope and patience under them. The support which she administered was of such a sort as might have been expected from an angel; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal.

"My loss comprehends every thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time, or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did; and was always ready to supply them to the best of our ability. I have lost my counselor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions; and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which nothing could divert her, and whose patience, under every kind of trial, seemed invincible. She was blessed with the rare gift of an equal cheerful temper; and preserved it, under a long course of ill health, I may say for forty years. To have reached her age would, to her, have been impossible, without that quiet, humble spirit which never admitted of murmuring and complaining either in herself or others; and patient, quiet sufferers were the favourite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent Bishop Taylor, in his Holy Living and Dying; an author of whom she was a great admirer in common with her dear friend Bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if

the world was absent—to the surprise of some of my neighbours, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and her objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best friend, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me: and though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must now travel alone. Nevertheless, if the word of God be my companion, and his Holy Spirit my guide, I need not be solitary—till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise in our Lord and Saviour Jesus Christ. From your faithful and afflicted,

W. J.”

Considerations on the Life and Death of St. John the Baptist.

(Continued from p. 78.)

SECTION VI.

Considerations on the testimony borne by St. John, at different times, to the Messiahship of Jesus.

WHEN a servant of God, through the power of Divine grace, hath made some proficiency in holiness, and seeth the world and the flesh under his feet, it is not uncommon for his third enemy, the devil, to set upon him, and prevail over him, by puffing him up with a conceit of his own excellency, and so rendering his very attainments an occasion of his falling. The hurt which a man receives, in such a case, is proportionable to the height from which he falls; as hell was first prepared for the tempter himself, because he fell from heaven.

It is not, therefore, the least con-

spicuous part of St. John's character, that a sanctity so extraordinary was not, in him, accompanied with any degree of pride, a worm which often cankers the fairest fruits that grow in the garden of God. He heard his own praise echoed from every quarter, and “all men,” struck with admiration at what was about to happen, “mused in their hearts concerning him, whether he was the Christ.”* Nay, the Sanhedrim, that they might be resolved in so important a point, sent a formal deputation of “priests and Levites from Jerusalem, to inquire of him, Who art thou?”† As the Baptist was, at that time, in high repute among his countrymen, and as secular designs are sometimes covered with spiritual pretences, it is not impossible, but that they might hope to flatter him into an acknowledgment of his being “some great one,” and to frame of him a Messiah adapted to their purposes. But John was neither ambitious of an honour which did not belong to him, nor ashamed of a Master, who was about to appear in the form of a servant. He took no glory to himself, but remitted it all where he knew it to be due. “He confessed, and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias?” that is, Elijah the Tishbite, whom they expected from heaven. “And he saith, I am not.” “Art thou the prophet?” meaning, probably, “Jeremias, or one of the prophets,” whom, as it appears by Matt. xvi. 14. the Jews looked for to arise from the dead. “And he answered, No.”

To all these inquiries, made by the priests and Levites deputed from the Sanhedrim, St. John returned answers which were true, but concise as possible, that they might take no advantage of his words, being aware that they grew envious of his

* Luke iii. 15. † John i. 19, &c.

fame, jealous for their own authority, and fearful of a Messiah, who would not answer their hopes, by gratifying their avarice and ambition. "Then said they to him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." This was informing them plainly enough, that the prophecies were soon to be accomplished by the manifestation of Messiah; and that repentance, according to his doctrine, and baptism, were the only preparation fit and necessary to be made for the reception of their King.

"They who were sent were of the Pharisees," and consequently could not relish tidings which put an end to all their schemes of temporal dominion, and earthly grandeur, inculcating, instead of them, the duties of mortification and self-denial. This was not *their* system; and many, in every age since, have been of the same opinion, not caring to receive Christ, unless he came to them with the world in his hand. Finding, therefore, that John had no vanity to be worked upon, they had recourse to other measures, and began to dispute his commission to baptize; "They asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

St. John's reply shows his own humility, and, at the same time, bears testimony to the dignity of Jesus. "I indeed baptize you with water;" my baptism, like my preaching, is preparatory only, leading to another baptism of the Spirit, which shall cleanse the souls of penitents from every thing that defileth, through faith in Messiah and his heavenly doctrine. And this Messiah is not afar off, as you may im-

agine him to be; "there standeth one among you, whom ye know not;" he appears like other men, lowly, unattended, undistinguished; he doth not, as yet, think proper to manifest his power and glory; but hereafter you will find him to be far other than he seems. As to myself, of whom some are pleased to entertain a high opinion, I am nothing: "This is he, who, coming after me, is preferred before me," as much as the greatest master is preferred before the meanest of his servants, who is deemed unworthy to perform the least office about his person; "the latchet of whose shoes I am not worthy to unloose." This testimony did St. John give to the Saviour of the world, in the audience of the priests, and Levites, and the people, "at Bethabara, beyond Jordan, where he was baptizing." Intent upon humbling himself, that his great Lord and Master might be exalted, he declared himself a messenger only, sent to prepare his ways; and every thing in him, and about him, spoke the same language.

"The next day," an opportunity offered itself of pointing out the person of Jesus to the people; "John seeth Jesus coming unto him," probably to acknowledge him as his friend, relation, and precursor; "and saith, Behold the Lamb of God, which taketh away the sin of the world:" Behold that blessed Person prefigured in the law, and foretold by the prophets; one that is all meekness and innocence, patience and resignation, without offence in his mouth, without guile or malice in his heart, without spot or blemish in soul or body; the Lamb, which Abraham told his son Isaac, that God would, in time, provide; the Lamb, by the sprinkling of whose blood, true Israelites are preserved from the destroyer; the sacrifice, on which are laid the iniquities of us all; the Saviour who, by expiat-

aketh away the sin of the
, and conferreth righteousness
em that will believe in him,
accept it from him, being con-
d to his example of meekness
wliness. This, O all ye that
I him, "this is he of whom I
after me cometh a man which
ferred before me, for he was,"
kisted, "ages before me,"
rom the beginning; he is fairer
the children of men, full of
and truth; of divine glory,
lestial beauty.

guard against any suspicion
lusion* between two persons,
as relations, might be suppos-
act in concert, and favour each
s pretensions, St. John adds,
I I knew him not, but he that
ne to baptize with water, the
said unto me, Upon whom
halt see the Spirit descending
:maining on him, the same is
ich baptizeth with the Holy
."

om this passage we learn that
sible descent of the Spirit was
gn given to St. John, whereby
is to know the Messiah. Jesus
rought up at Nazareth; St.
was educated in the deserts;
seems to have been so order-

Providence, that no interview
assed between them after they
rrived at years of maturity.
Jesus, therefore, came to be-
ed, St. John had no know-
of his person. But, probably,
aking the inquiries usual at
m, into his profession, name,
lace of abode, and finding like-
hat he had no sins to confess,†
others had, he saw sufficient
to conclude, that this was the

e the impossibility of any such col-
fully demonstrated by the Reverend
ell, in his exact and elaborate In-
into the Divine Missions of John the
t and Jesus Christ.

e Annotations on St. John's Gos-
y the Rev. Mr. Merrick, and the
of Dr. Jackson.

Christ; which might occasion his
apology, "I have need to be bap-
tized of thee," &c. And then,
when Jesus came up out of the wa-
ter, the Spirit descended, and put
the matter beyond all doubt. "I
saw, and bare record, that this is the
Son of God." So little account
did these two wonderful personages
make of their relation according to
the flesh. From their infancy they
had not conversed together; and
when they met, it was in public,
that John might bear his testimony;
soon after which, he was cast into
prison, and saw Jesus no more. A
higher, more important, and durable
connexion than any formed by con-
sanguinity engaged his attention,
as it should that of all Christ's dis-
ciples, according to those deep and
divine strains of St. Paul; "The
love of Christ constraineth us, be-
cause we thus judge, that if one
died for all, then were all dead;
and that he died for all, that they
which live should not henceforth
live unto themselves, but unto him
which died for them, and rose again.
Wherefore henceforth know we no
man after the flesh: yea, though
we have known Christ after the
flesh, yet now henceforth know we
him no more. Therefore if any man
be in Christ, he is a new creature:
old things are passed away; behold,
all things are become new."*

The Baptist, having now lived
to see the Lord's Christ, and show
him to the world, was ready, like
old Simeon, to depart in peace, and
to make over his disciples to a bet-
ter Master, who would never leave
them nor forsake them. "Again,
the next day after, John stood, and
two of his disciples; and looking
upon Jesus as he walked, he saith,
Behold the Lamb of God." Happy
the Christian minister, who, like St.
John, lives only to point out the Sa-

* 2 Cor. v. 14.

viour to his people. And happy the people, who, like the two disciples, thereupon follow Jesus, inquire where he dwelleth, enter in, and abide with him.

To one of St. John's disposition it could not but be matter of concern to find envy and jealousy stirring in the breasts of his disciples, on account of the increasing fame of Jesus, as being likely to eclipse that of their master. For on occasion of a dispute which had happened about purification by baptism (disputes being seldom managed so as not to produce ill-will) "they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come unto him;"* intimating that John was in danger of losing both his credit and his disciples, by means of one whom they took for a disciple, like themselves, as he had been baptized by the same master. So ready are men, at every turn, to form parties in religion, and to set up their respective teachers in opposition to each other; the consequences of which are, that the hearers waste that time in wrangling about a duty which should be spent in practising it; and the teachers, if they have not good hearts and steady heads, preach themselves instead of Jesus Christ. "All men come to him!" Great hath been the power of this argument to kindle the flames of emulation and dissension in the church; and the disciples of John did not doubt but that the consideration would excite in him those passions which they felt working within themselves.

But he was not framed of materials liable to take fire from such a spark. On the contrary, a perusal of the discourse which this address procured from him, is enough at

any time to extinguish it, where it may have fallen. He made use of the incident, to bear his last and most noble testimony to the power and majesty of his Lord. So far was he from being offended, or chagrined, because all men resorted to Jesus, that he triumphed in it, as his glory and his joy, as the very end for which he was sent into the world, to preach and to baptize. As if he had said—

Why are ye jealous? and why do envious thoughts arise in your hearts? Look not to me, or to any thing that is in me, but to God, who made me what I am, placed me in the station, and called me to the office designed for me; "a man can receive," or take to himself, "nothing, except it be given him from above." And ye know the character in which I have ever acted. "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him," as his messenger and minister, not to assemble disciples in mine own name, but to prepare men for him, and direct men to him. If therefore ye set so much by my authority, why do ye not credit my testimony? To Messiah, not to me, the church is to be gathered and united; and "he that hath the bride is the bridegroom: but the friend of the bridegroom," who hath been honoured with a share in bringing about so happy an event, and who, when it is brought about, "standeth and heareth him" conversing with his spouse, cannot therefore be grieved and vexed; he cannot envy the felicity of the bridegroom, or desire to take the bride from him; but most assuredly congratulates with him, and "rejoiceth greatly because of the bridegroom's voice," finding that he hath so well succeeded in the work in which he was employed. This is my very case, when you come and tell me, that all men re-

* John iii. 26, &c.

the person of whom I have
 en testified, that he is the
 , "this my joy therefore is
 l." I have no greater plea-
 an to hear that disciples go
 se to him. As the morning
 only shone to proclaim the
 h of the sun. Now he is ri-
 go down; "he must increase,
 ust decrease;" he will shine
 nd more unto the perfect day,
 shall set and disappear. And
 good why it should be so.
 which is preparatory must
 ace to that which is perfec-
 baptism of water must yield
 ptism of fire; a human in-
 r must cede to one that is di-
 "He that is of the earth is
 , and speaketh of the earth;"
 of his best endeavours, he
 our of his original, and there
 an alloy of dust and ashes in
 ith; whereas "he that com-
 m heaven," I mean the bles-
 son of whom ye are so jeal-
 is above all" the children of

When this Sun shineth in
 ngth, every star is obscured;
 world will perceive the dif-
 between the discourses of
 ster and those of the servant,
 lily as it distinguisheth the
 of the day from the pale lus-
 l faint glimmering of those
 ick serve in some measure
 el the darkness of the night.
 ling to the grace given unto
 ave declared the kingdom of
 to be at hand; but when
 h speaks of that kingdom,
 ks from his own knowledge;
 he hath seen and heard, that
 tifieth;" and yet, though I
 aid so much of him, and so
 go to hear him, "no man
 th his testimony" as he
 to do. Think not this a
 matter, for no one can disbe-
 im, without giving God the
 he that hath received his tes-
 , hath set to his seal, that

God is true," by allowing the cre-
 dentials of his Son, and acknow-
 ledging in him the accomplishment
 of what was foretold by the law, by
 the prophets, and by myself. "For
 he," the Messiah, "whom God
 hath sent, speaketh the words of
 God," and that in a different sense
 from all others, who, from time to
 time, have been endued with such a
 portion of the divine influence as
 was meet for them; but "God giv-
 eth not the Spirit by measure unto
 him," having decreed, that in him
 should all fulness dwell. "For the
 Father loveth the Son," not as he
 loveth any of his faithful servants,
 but so as that "he hath put all
 things into his hand," dispensing
 glory, honour, and immortality to
 mankind, through him alone. Be
 no longer envious and jealous, then,
 of his greatness, which is your sal-
 vation. If you would honour me,
 and, at the same time, serve your
 own eternal interest, receive, in few
 words, the sum and substance of
 this my last testimony—"He
 that believeth on the Son, hath ever-
 lasting life; and he that believeth
 not the Son, shall not see life; but
 the wrath of God abideth on him."

By this part of St. John's charac-
 ter and conduct, in how pleasing a
 manner are the ministers of Christ
 instructed, that they are to bear tes-
 timony to HIM, not to themselves;
 to seek HIS glory, not their own;
 that they should take pleasure in the
 success of their brethren's labours,
 by which the cause of their common
 Master is promoted; that the rising
 lights of the church should do ho-
 nour to those who have gone before
 them, and the setting ones rejoice
 to be outshone by those who are
 coming after them; that envy and
 jealousy, in short, ought to have no
 place among the disciples of the
 Lamb of God, on whom descended
 and abode the celestial Dove,

(To be continued.)

From the Union, printed in Philadelphia.

Dr. BARROW.

MR. EDITOR,

THOUGH fame has placed Dr. Barrow among the principal ornaments of his country, little is known on this side of the Atlantic, either of his works or of the distinctive traits of his character—Seeing in a late paper, proposals for republishing, in this city, his elaborate *Treatise of the Pope's Supremacy*, I beg leave to offer you a few remarks concerning both his life and writings.

Dr. Isaac Barrow was born in the city of London, of respectable parents, in the year 1630. After passing through the various preparatory stages, he was admitted, at the age of fifteen, into Trinity College, Cambridge, where he was chiefly supported by the celebrated Dr. Hammond—his father having lost his property in consequence of his attachment to the cause of the unfortunate Charles I. and notwithstanding his own steady and independent adherence to the royal family, to which the faculty of his college were opposed, such was his great proficiency in the various branches of literature, and such his sweetness of disposition, that he succeeded in obtaining his fellowship at the proper period. After this he directed his attention for some time to the study of botany and chymistry, with the intention of following the medical profession; but soon abandoning this design, he embraced the study of divinity and mathematics, which last he prosecuted with signal success. Disappointed in 1655, with regard to the Greek professorship at Cambridge, and perhaps influenced by the aspect of public affairs, he determined to travel abroad: Accordingly he visited France and Italy. From Italy he went to Smyrna, and from thence to Constantinople, where he spent a year in perusing the works of Chrysostom. Upon his return to England, he was successively appointed professor of Greek at Cambridge, and of geometry in Gresham College, both of which situations he resigned upon being appointed Lucasian pro-

fessor of mathematics at Cambridge. Although this situation was peculiarly adapted to his distinguished talents and acquirements as a mathematician, he resolved to exchange his mathematical studies for those of divinity, and accordingly, in 1669, he resigned his professor's chair to the illustrious Newton. He was soon after created Doctor in Divinity by mandate, and in 1672 the king nominated him to the mastership of Trinity College, observing, that "he had bestowed it on the best scholar in England." In this station he continued until the period of his death, which took place in 1677.

The life of Dr. Barrow, though not remarkable for great variety of incident, was eminently a life of virtue. In the midst of the prevailing corruption of the times, he maintained his integrity unshaken, surrounded by political commotions, and engaged in frequent controversy, he preserved his native equanimity unruffled; and whether in the humble walks of poverty, or in the elevated stations of prosperity, he uniformly evinced the same meekness of character and modesty of deportment. Among many instances given by his biographer, to illustrate the mildness and modesty of his character, is the following:

Preaching once at St. Lawrence Jewry, in London, for a friend, his appearance, which was very uncouth, made such an unfavourable impression upon the audience on his mounting the pulpit, that he was shortly left almost alone in the church.* On being asked by his friend, What he thought when the people were running away from him? Dr. Barrow replied, "I thought they did not like me or my sermon, and I have no reason to be angry with them for that." What rendered this gentleness still more remarkable, was, that it was connected with a great degree of personal courage. During his travels, the ship in

* Among the few that remained was Baxter, the celebrated non-conformist divine, who declared that "he had never heard a better sermon, and that he could, with pleasure, have listened all day to such a preacher."

he embarked for Smyrna, being
 ed on her passage by an Algerine
 ir, Barrow stood manfully to his
 and contributed greatly by his in-
 lity to beat off the enemy. It
 remarked in his lifetime, that
 ountenance bore a striking re-
 lance to that of Marcus Brutus,
 is represented on ancient medals,
 we may justly apply to Barrow
 Cowley has said of that great

as was thy life's centre, and from
 lence
 lently and constantly dispense
 entle vigorous influence,
 the wide and fair circumference.

ough the attention of Dr. Barrow
 principally directed to theology
 g the latter part of his life, his
 ematical writings have placed
 second only to Newton among
 hilosophers of the 17th century.
 les new and highly improved edi-
 of Euclid's Elements, the works
 rhimedes, selections from the
 s of Apollonius and Theodosius,
 he gave to the world in rapid
 asion, he published several origi-
 orks, replete with the most pro-
 l investigations. His "*Lectiones
 æ*" were revised and enlarged
 Newton, and have been highly
 nended by the best judges. His
 ctiones Geometricæ" are filled
 original and profound disserta-
 respecting the properties of curvi-
 l figures; and in his method of
 nents contained in that work, he
 learly revealed the germ of the
 mal calculus. It has been justly
 ved that, with a genius less inven-
 than Newton's, he has made a
 approach to some of that wonder-
 an's discoveries, and contributed
 remarkable degree to enlarge the
 of mathematical learning.

his theological works, all of
 h were published after his death,
 ermons are best known, and they
 uniformly been ranked among
 first productions of the English
 it. Beside numerous passages of
 me and simple eloquence, they
 every where distinguished for vi-
 of style, and great depth and
 usness of thought. It has been

said that the celebrated Lord Chatham
 asserted, that he owed much of the
 fervour of his eloquence to the study
 of Barrow.

It is especially, however, to his
Treatise of the Pope's Supremacy,
 that we must look for that wonderful
 compass of learning, and acute dis-
 crimination of mind for which he was
 so deservedly eminent. Familiar with
 every branch of Ecclesiastical History,
 and having narrowly observed popery
 disguised in France, militant in Eng-
 land, and triumphant in Italy, he was
 thoroughly prepared to enter into every
 branch of the controversy. Accord-
 ingly after a candid examination of the
 several suppositions, upon which the
 claim of the pope to supremacy is
 founded, he proves that they are
 equally unsupported by scripture, rea-
 son, and antiquity. In the course of
 his work, which may also serve for a
 complete history of the rise of papal
 authority, he clearly shows that no
 such claim was ever admitted, or even
made during several centuries after
 the Christian era. In addition to this,
 his treatise contains a satisfactory re-
 futation of most of the distinguishing
 tenets of the Romish church. In
 short, to use the language of Dr. Til-
 letson, "he hath exhausted the sub-
 ject, and said enough to silence the
 controversy for ever."

What renders the work peculiarly
 valuable is, that the argument is con-
 ducted in a strain of candour and Chris-
 tian charity which must ever place its
 author among the most liberal, as
 well as the ablest champions of the
 Protestant faith. We rejoice to see
 such a work republishing in our city,
 and sincerely hope that its publishers*
 may meet with complete success.

Connecticut Christian Knowledge Society.

*In Convention of the Protestant Epis-
 copal Church of the Diocese of Con-
 necticut, at Bridgeport, June 3,
 1818.*

WHEREAS it is deemed expedient
 by this Convention, to establish a So-
 ciety in the Diocese of Connecticut, for

* Messrs. S. Potter & Co.

the purpose of raising funds for the employment of Missionaries in the vacant parishes—and for the gratuitous distribution of the Bible, the Book of Common Prayer, and religious tracts—Therefore *Resolved*, that the following be adopted as its Constitution.

1. The Society shall be called, "*The Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge*, by employing Missionaries in the vacant parishes of the Diocese, and by the gratuitous distribution of the Bible, the Book of Common Prayer, and Religious Tracts."

2. The Bishop of the Diocese shall be *ex-officio* President of the Society—and the Convention shall annually appoint two Vice-Presidents—a Recording Secretary—a Corresponding Secretary—and twelve Directors—of whom at least one half shall be clergymen of the Protestant Episcopal Church—which officers shall constitute a *Board of Direction*—and six of their number, including the President, or one of the Vice-Presidents, shall be a quorum for the transaction of business.

3. The Convention shall also appoint three lay-members of the Protestant Episcopal Church, as a *Board of Trustees*, for managing the permanent fund of the Society—one of whom, elected by the Board, shall be the Treasurer of the Society, and shall give bonds to the Board of Trustees for the faithful discharge of his trust. All vacancies in this Board, by death, resignation, or otherwise, shall be filled by the Convention.

4. It shall be the duty of the Board of Direction to meet on the Thursday following the day of the annual meeting of the Convention, and as often as the interests of the Society shall require, at such time and place as the President, or the first Vice-President, with the advice of a member of the Board, shall direct. The Board shall appoint agents in the different parts of the Diocese, to obtain subscriptions for the benefit of the Society. They shall employ such Missionaries as the ecclesiastical authority shall appoint, to supply the vacant parishes within the Diocese. They

shall publish or purchase Bibles, Prayer Books, and religious tracts, and distribute them in such parts of the Diocese, and in such proportions, as they may deem proper and expedient. And they shall manage all the other concerns of the Society, not otherwise provided for by this Constitution.

5. It shall be the duty of the Recording Secretary to attend all the meetings of the Board of Direction, and to keep a record of their transactions. He shall also keep a register of the names of the members, with the sums by them respectively given—a list of the donations, with the names of the donors—and a record of the collections made for the benefit of the Society.

6. The Corresponding Secretary shall carry on the correspondence of the Society, in the name and by order of the Board of Direction:

7. All monies received by way of donation, subscription, or collection, for the benefit of the Society, shall be paid into the hands of the Treasurer—and so much thereof as the Board of Direction shall deem expedient to appropriate to the support of Missionaries within the Diocese, and to the gratuitous distribution of Bibles, Prayer Books, and religious tracts, shall be subject to the order of the Board of Direction—and the residue shall constitute a permanent fund, to be managed by the Board of Trustees, and held subject to the control and direction of the Convention. Provided, however, that the amount reserved for the permanent fund, shall be at least one fourth part of the aggregate of the annual receipts of the Society.

8. Every person who shall annually pay into the funds of the Society one dollar, shall be a member—and whoever shall pay the sum of five dollars, shall be a member for life.

9. It shall be the duty of the Rector and Wardens—(or of the Wardens, where there is no Rector)—of every parish in the Diocese, to make an annual collection for the benefit of the Society.

10. There shall be divine service, and a Sermon delivered at every annual session of the Convention, and a

collection made for the benefit of the Society—the preacher to be appointed by the President, with the concurrence of one of the Vice-Presidents.

11. The following reports shall be annually made to the Convention, viz. 1st. A report by all the Lay-Delegates attending, of the amount of collections for this Society in their respective parishes. 2d. A general report by the Board of Direction, of all their proceedings. 3d. A report by the Treasurer, of the disposable funds in his hands. And, 4th. A report by the Board of Trustees, of the state of the permanent fund. Which several reports, or so much of them as the Convention shall direct, shall be entered on the Journals.

12. Whenever the Bible and Common Prayer Book Society of the Diocese of Connecticut shall be dissolved, and its funds paid over to the Treasurer of this Society, each life-subscriber of that Society shall be considered as a member for life in this—and the permanent fund of that Society shall be added to the permanent fund of this Society.

13. No alteration shall be made in this constitution, unless the same shall have been proposed and entered on the minutes of the Convention one year previous to its adoption. And the Convention alone shall have power to make the alteration.

Whereupon, the Convention proceeded to elect the officers for the ensuing year, when the following gentlemen were duly chosen.

Right Rev. John H. Hobart, D. D. (*ex. officio*) President.

Hon. Jonathan Ingersoll, first Vice-President.

Rev. Tillotson Bronson, D. D. second Vice-President.

John Beach, Esq. Recording Sec'y.

Rev. Harry Crosswell, Corresponding Secretary.

Rev. Philo Shelton, Rev. Ashbel

Baldwin, Rev. Daniel Burhans, Rev.

Asa Cornwall, Rev. Mensies Rayner,

Rev. B. G. Noble, Hon. Samuel W.

Johnson, Burrage Beach, Esq. Col.

Wm. Mossely, Nathan Smith, Esq. An-

drew Kidston, Esq. Mr. Joel Walter,

Directors.

Messrs. Charles Sigourney, Samuel Tudor, and William M'Crackan, were chosen Trustees of the Fund, and have been incorporated by the Legislature. Mr. M'Crackan has since been appointed Treasurer, and is ready to receive subscriptions and donations.

Report of the Christian Knowledge Society, (England.) 1818.

(From the Missionary Register.)

Diocesan and District Committees.

AN abstract of the proceedings of the various Committees at home is first given, in the order of the Dioceses. Those in the Diocese of Calcutta then follow. We shall extract this part of the Report.

Calcutta Diocesan Committee.

The Diocesan Committee at Calcutta have transmitted their Report; in which they express their grateful acknowledgments to the Society, as well for the very distinguished consideration which their communications have experienced, as for the very liberal supply of Books transmitted for their use; a supply, which they state to be far beyond any expectation that could have been formed. They appear also to have been instrumental in circulating many copies of the Society's Family Bible.

They state, moreover, that it was conceived advisable to reprint at Calcutta, before the arrival of the expected Books, Mrs. Trimmer's Charity-School Spelling-Book, in Two Parts; which might be distributed to great advantage among the Children of Europeans in his Majesty's and the Honourable Company's Service, in Regimental and other Military Schools, in Barracks, Cantonments, and Hospitals. As, however, the funds of the Committee were at that time unequal to the expense, this design was respectfully laid before Government; and pecuniary aid solicited, to carry it into effect. The General Board learn, with much satisfaction, that the readiest acquiescence was given to this request of the Diocesan Committee, and a sum given

fully equal to meet the estimated cost of the edition; and that it has since been printed, and largely distributed, and it is believed with no inconsiderable advantage. Besides this, the Committee have, at their own charge, subsequently reprinted Woodward's Soldier's Monitor, which has been found equally acceptable.

The Committee state also, that there is a very increasing demand for the Society's Books; and that they hope shortly to request another supply of them, and to specify those which appear to be most in request. At present, they can only say generally, that the demand appears to be much greater than was at first, perhaps, expected; which they consider to be chiefly owing to their strict adherence, as far as the different circumstances of the two countries will admit, to the analogy afforded by the Society, as well in regard to reduction of price as to system in distribution.

The Diocesan Committee notice to the General Board, the establishment of the District Committee at Bombay, mentioned in the last year's Report; which they view with very great satisfaction, as completing the connexion of the Society with the three Presidencies of British India.

Madras District Committee.

From the District Committee at Madras, the General Board are apprized, through the Calcutta Diocesan Committee, that, previous to the arrival of the Books requested from the Society, they had received a temporary supply from the Missionary Stores of Messrs. Pæzold, Holzburg, and Kolhoff, which were of use; as also a supply of the Soldier's Monitor, reprinted at Calcutta; and also a considerable proportion of the Books transmitted from the Society to the Diocesan Committee, by means of which their operations had been much assisted.

Bombay District Committee.

From the District Committee at Bombay, the General Board have received a Report; and are much gratified

to find that the Society's Family Bible is in great request in that Archdeaconry. A supply of Books from the Society had just been received; and would be distributed with considerable advantage to the design of promoting Christian Knowledge, as Prayer Books were very scarce, and much wanted.

Ceylon District Committee.

No recent accounts have been received from the Committee.

Ceylon has been lately placed under the jurisdiction of the Bishop of Calcutta.

The proceedings in the Diocese of Nova-Scotia and Quebec are next reported.

Halifax (Nova-Scotia) Diocesan Committee.

His Grace the Archbishop of Canterbury having recommended the Society very earnestly to the favourable consideration of his Excellency the Lieutenant Governor, the Earl of Dalhousie, his Lordship has, in every way, promoted its interest within his Government.

The Halifax Diocesan Committee state, in their Report, that they have great pleasure in repeating their acknowledgments to the several District Committees in different parts of this extensive Diocese. "These," they observe, "are nobly promoting the objects of the Society; and encourage the best hopes, that, with the blessing of God, their endeavours are already producing important benefits. The correspondence with the Committees at Frederickton, St. John's, St. Andrew's, Newfoundland, Cape Breton, Prince Edward's Island, and with numerous individuals, who are too remote from each other to unite in a Committee, continues to encourage all the hopes that were entertained when they first joined the Society. Their contributions still give evidence of their zeal and success; and the Books which they are dispersing are received with thankfulness, and are rendering very valuable services even to the remotest Settlements in these Colonies."

In the progress of their Report, this Committee further inform the General Board, that the distribution of Books and Tracts throughout the Diocese has engaged their earnest attention; and it is with much satisfaction they are enabled to state, that this part of their work is also prospering. "The demand for these Books and Tracts has been much greater than could be supplied from the stock at Halifax; and, in some cases, the Committee have been obliged to forward the applications to the Parent Society. At the commencement of the year, the Committee had, as they then considered it, a very ample stock of Books on hand; but such has been the call for them, that, at the close of the year, several of their most valuable articles are entirely exhausted; and they have been obliged to request a new supply from England, to the amount of 500*l*."

From repeated and earnest applications also, this Committee has been induced to establish Depots of Books in different parts of the country; and are desirous of complying with other similar applications, as far as their means will allow. Large demands have also been made upon them for the supply of Schools, and especially of those into which the National System of Education has been introduced; all of which they have gladly supplied, to the extent of their ability. They state also, that they "have likewise furnished a partial supply of books to several small and remote Settlements along the shores of those Provinces, whose want of the means of Religious Instruction was most deplorable: and they have resolved to attempt the supply of all such places more abundantly, as soon as it may be possible to distribute Bibles, Testaments, Prayer Books, and Tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts."

This Committee, moreover, thankfully acknowledge several very liberal contributions at Halifax, St. John's, Fredericton, St. Andrew's, and other places.

VOL. III.

Diocese of Quebec.

Since the publication of the last Report, the General Board have had the satisfaction of receiving the primary Resolutions of a Diocesan Committee, formed at Quebec. From them the General Board learn, with much gratification, that every exertion will be used to forward the views of the Society in that division of the Empire. It is resolved, that District Committees, in correspondence with this Diocesan Committee, be promoted throughout the Diocese, in aid of the general designs, for the furtherance of subscriptions and donations, and for the extension, as far as possible, of the objects of the Society. It is intended, moreover, that an Annual Sermon shall be preached, in recommendation of the Society's designs; and arrangements made for a Collection in aid of them, in the Cathedral Church of the City of Quebec.

Education and Schools.

Every succeeding year bears witness to the increasing importance which attaches to this branch of the Society's designs. The exertions of the Benevolent, to diffuse the blessings of Religious Instruction, are more and more evinced in the establishment of new Schools for imparting its benefits.

Though returns of the number of Children educated in Schools, supplied wholly or in part with Books from the Society, are still very imperfect; yet, from the accounts transmitted by 33 only out of nearly 200 Committees, it appears that 90,129 Children receive the advantages of Religious Instruction. Should the Society, by the diligence of Diocesan and district Committees, be enabled to complete the account of the number of Children educated in the Schools to which its supplies extend, the large amount of those who thus receive, in their early years, the benefits of Christian Knowledge, by its means, could not fail to be highly gratifying to every one who feels, in its full extent, the value of imparting

Religious Information to the ignorant and uninstructed.

Distribution of Books, Tracts, and Papers.

From April 24, 1817, to April 16, 1818, the following Books and Tracts were sold to Members, or circulated gratuitously.

	Members	Gratuit.	Total
Bibles	29,852	578	30,030
New Testaments & Psalters	53,723	324	54,047
Common Prayers . .	96,558	577	97,135
Other Bound Books .	60,530	547	60,877
Small Tracts and Papers	835,140	242,353	1,077,493

Total—1,309,583

Uniform edition of Books and Tracts.

The General Board having taken into consideration the advantage and convenience which would accrue to the Members of the Society by printing the Books and Tracts in an uniform size, have resolved to take on themselves any charge that may be incurred in printing an immediate Edition of the whole on this plan. By this arrangement the Members are now enabled to make their own selection of the different Tracts of the Society, which may be bound up into convenient Volumes, and will form acceptable Presents to those to whom they would wish to communicate Religious Information. It is hoped, that, by affording this in a more durable form, the Present will be more highly prized, and the Books become valuable acquisitions to the Cottage Library. It is not, however, intended to supersede the smaller and cheaper editions for the use of Schools; nor, in some cases, those of a larger type, for the use of the aged.

New Books admitted.

Among these we notice the two following, as being likely to assist in the introduction of the National System into Schools.

Dr. Bell's System of Instruction broken into Short Questions and Answers. For the Use of Masters and Teachers in the National Schools. Compiled and arranged by the Rev. Frederick Iremonger, M. A. Prebendary of Winchester, 12mo.

Questions for the different Elementary Books used in the National

Schools. Compiled and arranged by the Rev. F. Iremonger, M. A. Prebendary of Winchester

Prize Books.

The subject of adding to the Society's Catalogue a collection of Prize Books for Schools, and Books and Tracts of General Instruction, combined with Amusement, had, for some time, occupied the attention of the General Board; but had been suspended, from the failure of certain negotiations, which had been undertaken to carry it into effect. During the course of the present year, the expediency of providing for the increasing demands of the Public, for books of the above description, has again pressed upon the consideration of the Society; and a Sub-Committee has been appointed. The proceedings of this Sub-Committee are not yet sufficiently advanced to be submitted to the General Board; but it is hoped that this valuable addition to the instruction provided by the Society will shortly be obtained.

Arabic Bible.

It was noticed, in the last Annual Report, that a prospect had been opened to the General Board, of dispersing the edition of the Arabic Bible, to which the Society had formerly become contributors. This has now been carried into effect, in some measure; and, on the recommendation of the East-India Mission Committee, to whom the consideration of the subject was referred, 50 Copies of the Arabic Bible, neatly bound, have been directed to be forwarded to Aleppo, to the care of Mr. Barker, Consul at that place; 50 Copies to Alexandria, to the care of Mr. Salt, Consul-General there; and 20 Copies to Constantinople, to the care of Terrick Hamilton, Esq. Oriental Secretary. Besides these, 50 Copies have also been directed to be forwarded to the Rev. the Archdeacon of Bombay, to be distributed at his discretion.

Family Bible.

On the subject of the Society's Family Bible, in two Volumes Quarto, the Board beg leave to refer to their

Report of last year: to which they have only to add, that the first Edition of this Work, comprising three impressions, of 16,500 in the whole, has been completed by the publication of the Index; and that the second Edition, of 6,000 Copies, then announced to have been arranged with the University of Oxford, has proceeded with great regularity, by the publication of a Part monthly, and will shortly be brought to a conclusion.*

East-India Mission.

It is with much regret, that the Society have had no communications from their Missionaries in India, during the course of the past year, to report to the public. In the next Report that will be published, there will be some interesting matter to be communicated; from which it will be seen, that the Society have continued their zealous attentions to their ancient and useful Mission, which has been productive of much good; the progress of which has been, of late years, greatly impeded by calamitous events on the Continent, whence have issued the exemplary and very effective Missionaries, who have done so much credit to themselves, to the Society, and to the Cause of Christ; and whose labours, there is now reason to believe, will be succeeded by those of other wise and good men, disposed to tread in their steps.

The Lord Bishop of Calcutta, in the course of his Visitation, investigated the state of the Society's several Missions, and of the Danish Mission at Tranquebar; toward which its Danish Superiors had latterly failed in correspondence, and the remittance of customary supplies, to the very great inconvenience and detriment of the Mission. The Bishop, therefore, had most charitably found means to furnish them with temporary aid; and his opinion respecting the character and labours of the Society's worthy Missionaries, the Rev. Mr. Kolhoff, at Tanjore, and the Rev. Mr. Poble, at Trichinopoly, tends

greatly to confirm the high opinion entertained by the Society of those very respectable men.

Since the above was written, the Society, with great concern, have had information of the death of Mr. Poble, as well as Mr. Pezold.*

Circumstances having occurred to delay, considerably, the publication of this Report, it has been deemed proper to anticipate a communication, that cannot fail to be very acceptable to the Members of the Society and to the Public.

Ever since information reached the Society, that it had pleased God to remove from this world that estimable young man, Mr. Jacobi, who had furnished a most pleasing promise of pious industry and usefulness in the Society's Missions, anxious solicitude was entertained, that his place might speedily be supplied by the introduction of another well-qualified Assistant.

The Divinity Professor at Halle in Saxony, Dr. Knapp, had been, for a long time past, at the Society's request, looking out for suitable Candidates for the Mission; and, early in the month of June, the Rev. John George Philip Sperschneider arrived in London, with Letters of strong Recommendation from the Rev. Dr. Knapp; in one of which, addressed to his Correspondent in London, dated the 19th of May, 1818, he writes thus: "At last I have the pleasure, which I have so long wished for, of introducing to you, in the bearer of these lines, our excellent new Missionary, Mr. Sperschneider. I cannot recommend this amiable young man, who certainly will tread in the

* This Bible is now reprinting in this city by T. & J. Swords, under the inspection of Bishop Hobart—six numbers of which are completed. *Pub. Chr. Jour.*

* A Letter has been received from the Rev. Thomas Thomason, Secretary to the Calcutta Auxiliary Bible Society, in which he particularly requests the correction of the late Rev. Mr. Pezold's misstatement, in ascribing to the Bible Society a grant of 100 Sicca Rupees, monthly, in aid of the Schools established by the late Dr. John, of Tranquebar. It appears, that a certain monthly contribution to those Schools was transmitted by the Rev. Mr. Thomason, not as Secretary to the Bible Society, but as authorized by the Church Missionary Committee at Calcutta; and that the mistake arose on the part of Mr. Pezold, in consequence of the Rev. Mr. Thomason holding the office of Secretary to both those Institutions.

footsteps of the late Mr. Jacobi, in more appropriate and concise terms than in the words of St. John, *He hath good report of all men, and of the Truth itself; yea, and we also bear record, and ye know that our record is true.* More than this will hardly be necessary to insure to this our Brother a kind and friendly reception."

Mr. Sperschnider's Papers having been examined by the East-India Mission Committee, he was himself introduced, at a subsequent Meeting, by the Rev. Dr. Schawbe, and suitably addressed by the Chairman, who congratulated him on his safe arrival in England, and on his religious disposition to be employed in the interesting work of Propagating Christian Knowledge in India.

On the recommendation of the East-India Mission Committee, Mr. Sperschnider was cordially adopted by the General Board, as one of the Society's Missionaries to India: suitable preparations were directed to be made, and equipments procured, for his early departure: and the venerable Archdeacon of London was requested to deliver, in the name of the Society, a Charge to him, at a General Meeting of the Board, called for that special purpose.

Funds.

From April 24, 1817, to April 16, 1818, the Receipts and Expenditures have been as follows:—

Receipts.	l.	s.	d.
Benefactions & Legacies	6,682	13	1
Annual Subscriptions	10,262	1	9
Dividends of various Funds	6,567	2	6
Benefactions and Dividends on account of the East-India Mission	546	17	0
	24,058	14	4
On Account of the Bishop of Calcutta, from Norwich	40	5	0
On account of Books	32,902	16	6
Discount from Bookseller, &c. for prompt payment	2,253	8	7
	59,255	4	5

The disposable Funds of the Society are very nearly the same as last year; having been at the Audit of 1817, 24,235*l.* 14*s.* 0*d.*

Of the amount received for Books, as above specified, the sum of 11,000*l.* was on account of sales of the Family Bible.

On the subject of Benefactions and Legacies, the Report states:—

It is with feelings of peculiar satisfaction that the General Board have to record several important Benefactions made to the Society in the course of the present year. From Mrs. Paumier, of Bath, they have received a Donation of 600*l.* of which sum, 400*l.* by her direction, has been appropriated to the General Designs of the Society; and the remaining 200*l.* is to be expended in furnishing Bibles to Jews, in Mattachery and Jews' Town, in India. To effect a proper distribution of this sum, agreeably to the wish of its benevolent Donor, the Secretary has written to the Bishop of Calcutta on the subject: On his Lordship's reply, immediate steps will be taken to carry this measure into execution.

An Anonymous Benefaction of 300*l.* has been received. Legacies have been left to the Society—by John Taylor, Esq. late of Brentford, 500*l.* by the Rev. Thomas Frank, late Vicar of Borden, Kent, 300*l.* by the late Rev. John Bull, of Bristol, 100*l.* and by the late Robert Bridges, Esq. jun. 100*l.*

EXPENDITURE.

East-India Mission.

The amount of Salaries and Gratuities, paid to the Missionaries during the year, has been 934*l.* 16*s.* 8*d.*

Books.

The amount of Books sent to Members between the Audits of 1817 and 1818, on the terms of the Society, has been 37,258*l.* 17*s.* 8*d.* of which 23,519*l.* 7*s.* 8*d.* was the Members' part, and 13,739*l.* 10*s.* that of the Society.

Other Expenditure.

The remainder of the Payments were made on account of Balance due

to Messrs. Rivington, Books distributed gratuitously, Printing Reports, the Scilly Mission, Salaries to Officers, the Family Bible, the repurchase of Stock, and Incidentals.

Protestant Episcopal Society of South-Carolina for the Advancement of Christianity.

The Ninth Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 6th, 1819.

TO-DAY the Church celebrates the Feast of Epiphany: To-day our Society celebrates the anniversary of its institution: To-day it becomes the duty of the Board of Trustees, to lay before the Members of the Society a Report of their proceedings during the past year, to exhibit a full and accurate view of the state of the Society's funds, and to inform them, generally, any matters relative to the objects of the Society, which may be calculated either to interest their feelings, or to extend the usefulness of the Institution.

It is with strong feelings of gratitude to the Author of every good and perfect gift, that the Board perceive, annually, an increase of the Members of the Society. In this happy circumstance, they observe, that the Institution has obtained the approbation of the community. In it they derive a comfortable reflection, from the evidence which it affords, that the administration of its concerns has been faithfully and judiciously conducted. In it they joyfully acknowledge the Divine favour. The prosperity of the Society shows that the Almighty hath lifted up the light of his countenance upon it: and that he graciously blesses the pious design which he put into the hearts of his servants to plan. Since the last anniversary, seventeen names have been added to the list of *Annual Subscribers*, and twenty-three persons have become *Members for Life*. While we, however, indulge the feelings of pleasure arising from this increase of the Members of the Society, we cannot avoid, at the same time, to express our regret and sorrow at the departure of two Members of the Board. Man is never permitted to enjoy happiness unalloyed with sorrow. In the same space of time Mr. William Doughty and Mr. John C. Faber, have gone to the house appointed for all men. The former was numbered among the few who first associated together to propose the plan of the Society, and was one of the nine who signed the original address to the Mem-

bers of the *Protestant Episcopal Church* in South-Carolina. The latter, for several years, faithfully performed the laborious duties of Corresponding Secretary.

It moreover becomes the duty of the Board to state to the Society, that a donation of *one hundred and eighty dollars* has been received from a person whose piety has concealed his name, to be applied to the charitable purposes of the Society. A person in the country has likewise sent, under cover to the Society, the sum of *twenty-three dollars*. In this public manner the Board would express their sense and gratitude to the donors, and they fervently pray, that the deeds may secure the favour of the Lamb in the final day of judgment.

The Board, anxious to provide sufficient means for the accomplishment of the benevolent purposes of the Institution, last year directed circular letters to be written to the Ministers of the different parishes in the country, requesting them to preach sermons in their own and the neighbouring vacant parishes, to exhort the people to contribute, according to their abilities, to the augmentation of the funds. Partial success has attended the measure. During the last year, collections have been made at *St. Philip's, St. Michael's, St. John's, Colleton, St. Paul's, Colleton, and St. Helena, Beaufort*, and the amount has been duly transmitted to the Treasurer. To these congregations the Society gratefully return their thanks. They, at the same time, indulge the pleasing hope, that their bright example will tempt others to taste of that blessedness which arises from doing good. Whatever accidental causes may hitherto have prevented them from joining in this pious and laudable labour of love, may they in time emulate their deeds, and show that they have neither less zeal for the extension of the Redeemer's kingdom, nor less love for their fellow Christians, who do not enjoy the advantages and comforts of public worship; nor for their fellow men, to whom the glad tidings of salvation have not yet been preached. By way of exhortation let us remind them, that among the numerous blessings of Christianity, it was to provide instruction for the indigent. To the poor, through our endeavours, under the Divine blessing, let the Gospel therefore be preached.

To give perpetuity to the Society, and to enable it to execute its different objects, the Board of Trustees, at an early period of its existence, established a permanent fund. This fund, accordingly to the plan adopted, must annually accumulate. To it they have ever looked with anxious solicitude, and they have nourished it with unceasing care. It, therefore, affords them sincere pleasure to be able to announce to the Members of the Socie-

ty, that the "*Permanent Fund*," has increased to an amount which far exceeds the most sanguine expectations of its most zealous friends. By a reference to the documents of the Treasurer, which are now laid on the table for inspection, those who are desirous of a more full and particular statement, may obtain satisfactory information.

But, while the Board of Trustees have diligently and carefully attended to this grand and important object, as the real foundation upon which the existence and stability of the Society depend, they have, at the same time, not neglected, through the means furnished by the common fund, to carry its benevolent purposes into active operation. In the course of the past year, they have distributed the following Books and Tracts:—Bibles, 30; Prayer Books, 147; Gibson's serious Advice to Persons who have been Sick, 107; Gibson on the Lord's Supper, 87; Nelson's Christian Sacrifice, 5; Gibson on Family Devotion, 72; Stevens on the Church, 54; Synyes' Essay on the Knowledge of Religion, 58; Synyes' Answer to Excuses for not receiving the Sacrament of the Lord's Supper, 81. Since the operations of the Society first commenced, two hundred Bibles have been distributed; seven hundred and sixteen Prayer Books; three thousand one hundred and eighty-one Tracts, upon different subjects; and three hundred copies of Bishop Porteus's Popular Work on the Evidences of Christianity. The beneficial effects of these little works are not strikingly manifest; but they silently and imperceptibly do much good. They go generally among the poor and needy; they reform their manners, improve their hearts, and bring them, through the aid of Divine Grace, to offer up the incense of prayer, praise, and thanksgiving to the Author of their being, through the merits of their glorious Redeemer. Under strong impressions of the good which has been done by these small Tracts, the "Book Committee," of which the Bishop of the Diocese is *ex-officio* Chairman, has, by his recommendation, determined to publish several other small Tracts. In a former Report, the Board announced to the Society their intention of publishing Bishop Dehon's Sermons on Confirmation, with the address to persons confirmed. These excellent Discourses, it will be recollected, the pious author had designed to bestow on the Society, and that his intention, at the solicitation of the Board, was completed by his widow. The publication has consequently been completed, and numerous copies of the work have been disposed of. It is hoped that they will do essential service in the Diocese. While upon the subject of Books, it is proper also to state, that the Board, under a strong conviction of

the benefits which are likely to arise from the publication of other Sermons of this excellent man, appointed a committee to wait on Mrs. Dehon, to request her to permit a selection of his discourses to be made, with a view to that event. They are happy to state, that she has assented to the application. At no distant period, therefore, the Members of the Episcopal Church may contemplate deriving much pleasure, instruction, and improvement of heart from the perusal of those Sermons, to which they had been accustomed to listen with so much delight.

The Board of Trustees have always contemplated the employment of Missionaries, as the most important object of the Society. In the infancy of the Institution, they were unable to accomplish this useful design, from the want of sufficient means: at present they can carry it into partial execution only, from the want of a sufficient number of Ministers in the Diocese. In the last year's Report, the Board of Trustees announced, with satisfaction, the employment of the Rev. A. Muller, as a Missionary for a limited period. In the present, they are happy to be able to state, that he officiated in the different parishes to which he was directed to go. He administered the holy rite of Baptism to many little children, and instructed many persons in the Catechism. The laity, he reported, in most places, seemed disposed to afford a portion of that wealth with which a kind Providence had blessed them, for the support of the Ministry, and the restoration of that form of worship once so dear to their departed ancestors. But, from a want of Ministers to preach the word of God, and to administer the Holy Ordinances of his Religion, they were discouraged from erecting suitable temples, in which a continuance of the blessing and favours of the Lord might be invoked through Jesus Christ. How strongly do these facts illustrate the declaration of our blessed Lord? "The harvest truly is great, but the labourers are few." With what ardour of devotion then should we obey the precept, which follows—"Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into the harvest." This is a gloomy statement, but it is too full of truth. The Board have experienced the same difficulty from the want of ministerial labourers in the spiritual vineyard. Deeply impressed with a sense of the usefulness of Missionary labour, encouraged by the great benefits which have resulted from the efforts of those few holy men, whom they have been able to send into the destitute parishes, they have made several attempts to engage others to undertake the same duties. They have also attempted to promote the same object, by offering to some of

parishes to aid their insufficient

March last, they appointed a Committee to employ Missionaries, whose service should extend to Edisto Island: to fisheries of *St. Bartholomew*, *St. Andrew*, *St. George*, *St. Paul*, *Prince William*, *St. Luke*, and *Milton Head*. But melancholy the reflection: no service of the Lord could be found to offer his temples, the sacrifices of prayer, and thanksgiving.

In the failure of this attempt, the Board of Trustees wrote to several parishes, promising to aid them with an appropriation, annually, of five hundred dollars or three years, to support any suitarson, whom they might think proper to elect, who should be subject to the pastoral authority of the Diocese. These letters no answers have been received, except from the Vestry and members of the Church at Camden. They accepted the offer, and have been promised, that the promise will be promptly fulfilled on the part of the Board.

The *Theological Library*, which has been established for three years only, several additions have been made in the year. In that period of time, donations of Books have been received from Mr. Peters, Mrs. Sarah Waring, from Mr. William Postell, Mr. Thomas S. Lee, Mr. Edward B. Morgan, Mr. Eckhard, Mr. William Heyward,

the Rev. Mr. Fowler, the Rev. Mr. Muller. It is with regret that the Board of Trustees feel themselves constrained to state, that the valuable collection of Books, sent them from England by "*the Society for propagating the Gospel in Foreign Parts*," have been unluckily lost. The vessel on board which they were shipped, foundered at sea. To this Society the Board directed their Corresponding Secretary to return an answer, assuring them of a high sense of gratitude which they entertain towards them for this donation of Books; and, at the same time, acquainting them with the loss: a loss, very serious to an infant Library like ours; and in a country, where old Theological Books are extremely scarce, and difficult to be procured. Although the Library contains a large number of Books, yet it consists of scarce and valuable works. Five hundred and forty-six volumes at present constitute its contents.

Two years ago the Board announced to the Society a new and important scheme, which they had adopted to raise an auxiliary fund for the purpose of rebuilding churches, which have gone to decay, of erecting new places of worship in those parts of the state where they might be needed, and of aiding the funds of small poor parishes. To this plan a few

subscriptions only have, in the last year, been added. Would the pious, the charitable, and wealthy, read the address prefixed to this plan, the Board are sanguine in the expectation, that they would not be able to restrain the desire, where the ability existed, to bestow a part of that wealth, which they have received from God, to erect temples, in which a continuance of his blessings might be invoked, and to support ministers to stand before his altar to offer the sacrifice of prayer, and to dispense the bread of eternal life to those who hunger and thirst after righteousness.

With Foreign Societies, and those in the United States, whose plans embrace similar objects to our own, the Board still keep up a friendly intercourse.

In the Sixth Report, the Board of Trustees stated the gratification which they derived from learning that the Convention of the Churches in the Diocese had been pleased, at its preceding session, to express its happiness in the prosperity of this Institution. When bodies, whose objects are similar, can cordially co-operate in their efforts to promote them, the most happy consequences may be anticipated. The same Convention, at its last session, has further testified its conviction of the usefulness of this Institution; and its approbation of the faithful administration of its concerns through its officers, by requesting them to take in charge the care and management of the fund, which they appointed a Committee to raise for the support of the Bishop of the Diocese. The fund has not been as liberally endowed by the different parishes as had been contemplated by its friends and its advocates. But a foundation has been laid, and may its superstructure be carried on with vigour, zeal, and perseverance. To render the Church respectable, to enjoy all the benefits of its government, and to show the excellency of her different offices, her members should always endeavour to preserve the three orders of *Bishop*, *Priest*, and *Deacon*, without interruption. Let the Society, therefore, now testify its cordial co-operation with the said Convention, by uniting its efforts in persuading the benevolent and pious to add to their charity this further evidence of their love to the Great Head of the Church. The Board are fully sensible, that nothing can add more to the prosperity of our Zion, than a decent provision for the support of him, who, regardless of his own personal care and comforts, consents to undertake the arduous and never ceasing care of the Churches. They, therefore, cheerfully and zealously recommend to every member of this Society, to patronise "*the Bishop's Permanent Fund*."

As men increase in years, so their prospects in general enlarge. In the infancy

of our Institution, we were circumscribed within a narrow sphere of action. As the Society advances in age, new objects continue to rise before it. It will be perceived, that the Board are establishing a *Library*: that they have adopted a scheme for *building Churches*; and that they have been invited to hold the *Bishop's Permanent Fund* in trust. These are great and important objects. They will consequently require no small income for their accomplishment.

In the first petition presented to the Legislature, praying for an act of incorporation and authority to hold property to a certain amount, the Board named a sum, which they have for several years considered as inadequate to the accomplishment of the objects embraced by the constitution of the Society. The sum they afterwards found was so small, that it would not enable them to carry all these objects into execution; they, therefore, deemed it prudent again, humbly to petition the Legislature to give them power to hold property to a larger amount. This duty they appointed a Special Committee to discharge, and they are happy to inform the Society, that the Legislature has, in its wisdom, generously seen fit to grant the prayer. Let us, therefore, not look behind, at what has been done, but let us look forward to what remains to be accomplished. Nothing terrestrial long remains stationary. Every thing either makes progress towards improvement, or quickly begins to decay. If we cease to persevere in the good work, which we have begun, its beneficial influence on the state of society would soon become very small. Let us, therefore, not be weary in "well doing;" for in due season we shall reap, "if we faint not."

Signed by order of the Board.

CHRISTOPHER E. GADSDEN,
President.

Officers and Trustees for 1819.

The Right Rev. Nathanael Bowen, *ex-officio President.*

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To the Publishers of the Christian Journal.

GENTLEMEN,

I WAS pleased to see in the second number of the third volume of your useful Miscellany, an account of the death of LUTHER, from Bower's Life of that celebrated Reformer. Having read this work with great satisfaction, I wish, through the medium of your Journal, to recommend it, with several other productions of a similar kind, to the perusal of our young students in Theology.

The period of the Reformation, the era of the emancipation of the Church from Papal tyranny, and of her purification from Papal corruption, deserves to be had in "everlasting remembrance" by the friends of the Protestant faith.

Religion and letters having for so many previous ages grown obsolete, the former by the vices, the latter by the ignorance of those who should have been their guardians and advocates; the work of restoring them to the world was both a difficult and dangerous enterprise. *It was difficult*—for they were covered with the rubbish of scholastic jargon, which had been for ages accumulating, or they were so mixed with the usages of a besotted superstition, which had been consecrated by time and prejudice, that to separate truth from error required the hand of some skillful practitioner, whose wisdom had "*less of earth in it than heaven.*" It was a *dangerous* enterprise—for the thunders of the Vatican, which had appalled princes on their thrones, were ready to hurl destruction on any adventurous spirit who should presume to arraign the sanctity of the Roman See.

The period of the Reformation was a period of activity. The Christian world had slept during the watches of a tedious night, and when the dawn of this returning day began to streak the horizon, it disclosed such a field of combat as would have struck with dismay and discouragement any but spirits like those whom an overruling Providence had armed with an energy equal to the mighty work. The

names of them that took part in this holy warfare, shall live when the laurels shall have long since faded which have wreathed the brows of the conqueror who sought only the subjugation of empires.

The lives of several distinguished reformers have been written with various ability. The lives of Luther and Melancthon, of Calvin, and of Knox, have made their appearance, and contain illustrations not only of the characters they describe, but of events connected with their biography, highly interesting and important. The biographer having access to private letters, where the acrimony of the controversialist is laid aside, and the warm expressions disclose the more amiable feelings of the heart, presents us with the reformer's character, divested of much of that asperity which appears on the page of history, where a descent to the particulars of private life would be a departure from the laws of general history.

This remark applies particularly to the life of Luther, whose name has been held up to public odium by the Church of Rome, and whose true character has been little known, even by the Protestant world.

While I would recommend an acquaintance with the biography of the four reformers whose names I have mentioned, I would hold up to particular notice and approbation, "*Cox's Life of Melancthon*." It is written with peculiar ability, and contains a fund of useful information, conveyed in a style so classical and pure, that you seem to have brought to your door the productions of labour, adorned in such a dress that you are saved a reflection upon the pains they must have cost the author in their acquirement, in their arrangement, and in their embellishment. As I am only the "painful" parish minister of a country congregation, and have little time to spare from my daily routine of duty, I shall not presume upon a review of this interesting piece of biography, and shall therefore conclude this article with a few extracts which I entered in my common-place book.

Speaking of Melancthon's answer
Vol. III.

to Eckius, the biographer says, "To railing he opposes argument, to arrogance, modesty; to dogmatism, sound sense and genuine piety; he contends without virulence, and triumphs without parade."

Of controversy he says—"Open, fair, and candid discussion is calculated to promote good will, to pacify resentments, to smooth the wrinkled brow of bigotry, to dissipate doubts, and to elucidate truth."

Of Melancthon's style, he observes—"There was such a transparency in the whole theme of his argument in public discourses or disputations, that you could see to the very bottom of his motives and principles."

Concerning the translators of Luther's Version of the Scriptures, the fact is related, that they have been known to "return fourteen successive days to the reconsideration of a single line, or even a word," and that after the completion of this translation, Bingenhiagius annually kept the return of the day on which it was finished, by inviting a select party of friends to his house, in order to celebrate so important an achievement. This social meeting was usually designated, "*The festival of the translation of the Scriptures*."

In the course of certain discussions, Melancthon remarked, that the sacrament had no significance beyond its divinely appointed use, and that Christ was not present for the sake of the bread, but of the recipient. A sentiment which so delighted Luther, that he exclaimed, "Admirable Philip, thou hast seized from the Pope what I should not have dared to attempt."

"The reformers are to be applauded and venerated (observes this judicious writer) for holding with the most tenacious grasp of mind, and asserting with the utmost resolution of spirit, in defiance of a persecuting world, this noble principle, this ANCHORA SALUTIS of the Reformation, that the only authority to which human reason ought implicitly to submit in religious concerns, is the infallible word of the living God."

B.

To the Editors of the *Christian Journal*.

I HAVE just read the very excellent Essay, in a late number of the *Christian Journal*, on the Kiss of Charity. It is certainly worthy of the venerable author. The practice in question, interpreted by infidelity as having existed in the primitive Church between the sexes, has been deemed a very serious objection to the purity of our religion, particularly where the primitive Christians are represented, as they are by Gibbon, the most insidious of all infidels, actuated only by folly and fanaticism. The interpretation given in the Essay, which cannot be controverted, has wiped off from the Christian character another stain, and gives us another evidence, that the objections of infidelity against our religion, must vanish in proportion as it is correctly understood. The venerable author of the Essay in question did not, perhaps, deem it necessary, or he might have drawn evidence from the Old Testament to prove that kissing between persons of the same sex was a common mode of affectionate salutation. Thus, 2 Sam. xx. 9, when Joab would pretend great friendship for Amasa, he took him by the beard to kiss him when he slew him. Our Lord, in Luke vii. 45, says to Simon, "Thou hast given me no kiss," meaning that he had not expressed a warm token of friendship for him. The fact of Judas betraying our Lord with a kiss, proves also that the practice was common among the Jews. The author of the Essay has also observed, that in their religious assemblies, the sexes set apart. This, it is well known, was according to the Synagogue custom. When we add to this the testimony of Justin Martyr, already quoted in the Essay, we have the most convincing testimony in favour of this interpretation. It cannot indeed be conceived, without doing violence to every dictate of common sense, that a practice should be allowed, nay, commended, which has so direct a tendency to foster the corrupt feelings of human nature, by the Apostles of a religion, which teaches us that to look upon a woman and

lust after her only, is adultery—a religion, whose every precept teaches the highest purity, that lays the axe to every root of sensual corruption, and enjoins self-denial and mortification, as essential to perfecting holiness.

Any one who examines, therefore, must join with the venerable author of the Essay, in condemning what may be termed the *modern holy kiss*, as a consequence drawn from a misinterpretation of the Apostolic injunction—and every one will be ready to join in the sentiment of the Essay, upon the evil and *danger* that must result from the practice.

My further aim in these remarks is to call public attention to other subjects of temptation, not less dangerous than the one so ably exposed in the Essay in your paper; I refer particularly to the Theatre—and I could wish most sincerely that the same investigation, with a view to the same *dangerous result*, would be undertaken by the same able author. I do think, considering the unbounded extent to which this species of dangerous amusement is carried, that he could not render to the cause of religion a more important service.

He must indeed be a novice in the history of the Theatre, who does not know that in every age it has been made subservient to debauchery and licentiousness. If any one be ignorant of this, let him read Collier on the Stage, or the eloquent Essay of Bossuet, the celebrated French Bishop, or a Continuation of Collier, by the Rev. Arthur Bedford, of Bristol. Blasphemy, a contempt of God and his holy word, and every species of profanity and false principle are here quoted in abundance from the popular plays of the day. I would, however, only call attention to the single subject of *licentiousness*; and if these authors be not at hand, let the most popular plays themselves be read. Are they such (and here we include much of Shakspeare) as a modest man can read through to a company of modest ladies? If any one says yes, I must only say that his standard of purity and mine are at variance. Is it not a fact, (and, alas! what volumes

of condemnation it speaks!) that liberties of every age have found the stage a powerful auxiliary to favour their abominable schemes of licentiousness. I speak this without fear of contradiction. I do not say that every person who attends a theatre is thus wickedly disposed, or that some may not escape the pollution; but in every instance there is *danger*—and to say that all are not corrupted, is to say no more than can be said of the *Holy Kiss*. It is only the *tendency* and *danger* to which we refer, in both cases. I am not pouring out the undigested disgust of a fanatic, neither, I trust, of one who is altogether ignorant of the subject. I have read on both sides, I have examined dispassionately, and I cannot but think it the most dangerous engine of *licentiousness*. This opinion has been strengthened by frequent inquiries of those who have indulged in the amusement, who have, without exception, confessed its dangerous tendency. An Archbishop of the Church of England, (Tillotson) called the Theatre the house of the Devil. A late Bishop of Chichester, Dr. Hare, in 1 vol. of his works, p. 307, says also, “Will they, (young people,) be able to despise the allurements to false pleasures which surround them on every side? Will not their own passions, their own corrupt nature, when unrestrained, hurry them into a compliance with all temptations? Will not their *passions be inflamed by lewd plays, &c.* for which fresh provision is made by the erection of a new Theatre, contrived, as it were, on purpose, by the situation of it, to corrupt the morals of those who, of all people, ought to be the last that should have a taste for such pleasures, and kept up in defiance of all authority; but which, it is to be hoped, will soon be demolished by the superior power of the Legislature. Will not, I say, the passions of young people be easily inflamed by a lewd stage, and will not transition from thence be easy to lewd women?” Beveridge, in his *Thesaurus* says, that the primitive fathers understood by *pomps* which they were to renounce, their public *plays and shows*. I might,

if it were necessary, multiply authorities from writers of the Church of England upon the evil tendency of plays. We have also the opinion of our own Bishops on this important subject; who, at the last General Convention (rendered memorable by this event) gave their united opinion, unhesitatingly condemning the stage as tending to evil. I would then make a humble and respectful appeal to the Clergy of our Church on this subject. If we are to warn from every kind of danger, ought we to be silent upon this. Silent, I will not say any are; since in censures indirect, at least, I believe, all condemn it; but ought they not to name it directly, as an amusement fraught with evil; while almost every night in our cities they witness the Theatres crowded with visitors; the least frequent of whom, perhaps, pays more for this than for the support of the Gospel; and while they witness the same visitors, many of them plunged in all the *excesses of sensuality*; many more infidel in their principles—nearly all careless in their lives, lovers of pleasure more than lovers of God, neglectors and profaners of the Lord’s Day, of the Ordinances of the Church, of the preaching of the Gospel—pouring out with liberal hand to serve their pleasures, and lust, and pride; but to every call of benevolence and religion, turning a deaf ear, or giving the paltry mite hard begged, hard strained—while, I say, we witness these things, should we be satisfied with indirect warnings? “The danger of brooks and precipices, in general, Theodorus often sung on his melodious reed: but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended.” He could say, in general, beware of the lion and the bear: but could not tell a poor wandering sheep, “Thou art particularly in danger:” nor could he say, “In such and such paths the enemy lies in wait to devour thee.”* Per-

* Vide Smith’s Lectures on the Sacred Office.—The Beautiful Vision of Theodorus.

mit me then, with great respect, to solicit the attention of such of the Clergy as are not already in the practice of preaching against this dangerous amusement. Censure them I do not, because they do not *mean* to be wanting in their duty. My design is only humbly and respectfully to solicit them to examine the subject. I am fully persuaded that half of the evil of the Theatre "has not been told me;" but yet I have been told enough to form the decided opinion, that there is a loud call for the ministers of Christ to warn, and warn directly, from any participation in it.

In reading over the *Essay* in question, we cannot but discover the pure mind from which it proceeded, and the delineation of that *pure modesty*, which, "like the sensitive plant, recoils at the touch, and even appearance of evil; that modesty, the brightest jewel in female ornament, which an Apostle thought violated by unavailing the head, even in the sanctuary of religion. How then can we reconcile with this, the complete prostitution of this modesty in an unhappy set of females who act upon the stage. I will (what will not be required) suppose that they are all virtuous characters, and the reference is only made to the *exposure* of their persons to the *gaze* of a public audience which it is their profession to *amuse*. I speak not of great *excesses* of immodesty where they assume the *dress* of the other sex, as is often the case. I speak not of instances like one which was witnessed by Professor Silliman at the Sadler's Wells Theatre, in England, where an actress danced in flesh coloured pantaloons. I will suppose the *most modest exhibitions*, and then I will put it home to the bosom of every father, husband, son, or brother, whether, under any circumstances, he could consent that his daughter, wife, or sister, or mother, should be thus exposed: nay, I appeal to the ladies themselves, whether every modest feeling would not be violated. I know not what others may think of this objection, but to me it has always appeared unanswerable. I appeal, in *conclusion*, to the conscience of every

Christian: he prays that God would not lead him into temptation; let him not then expose himself where duty does not call him. I appeal to the conscience of the young: they know that fornication and adultery are crimes next in magnitude to murder, and have been visited by God in every age with exemplary punishment; and if, therefore, they would "flee youthful lust," as they value their souls, and perfect that holiness without which none shall see God—let them shun every occasion and every temptation to impurity. And the Play-house (to its disgrace be it recorded) is ever fraught with these dangers. I appeal solemnly to the consciences of parents—are they safe, are they excusable in indulging and favouring an amusement, which has been condemned as evil by wise and learned divines of every age and every Church, and, lastly, by the venerable Bishop of our own? Should some son or daughter, copying their example, or favoured by their silent indulgence, find in the Theatre the temptation to everlasting ruin, could they answer it to their God, that they had done what in them lay to bring them up in the nurture and admonition of the Lord? I think not. Let them then lay the subject seriously to heart, let them not be influenced to the choice of an amusement, to say the least, of such *questionable tendency*—let them *pause and consider well* before they are prepared to slight and despise the counsel and warning of so many watchmen upon the walls of Zion, whose duty it is to admonish them as they that must give an account.

FOR THE CHRISTIAN JOURNAL.

On the Death of Miss MARY LIVINGSTON.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DIED, on Saturday evening, the third of April, after an illness of six days, and in the fifteenth year of her age, Miss MARY LIVING-

ON, eldest daughter of EDWARD LIVINGSTON, Esq. of Clermont. Christian fortitude, hope, and displayed by this young Lady in the solemn hour of death, forcibly point out to parents the duty and advantages of bringing up their children "in the nurture and addition of the Lord." At a very tender age she had been accustomed to hear such parts of the Holy Scriptures as it was supposed she could understand; and before she completed her eighth year, she read, with her Mother, the whole of the Old and New Testaments. Since that time, she had devoted a portion of each day to several chapters of the Bible to the females of the family. The Book of Common Prayer, which she had received from her pious Grandmother, the late R. R. LIVINGSTON, she also constantly and attentively perused, well alone, as with her Father; the Catechism, and several sermons were committed to memory and clearly understood, at an early period of her life. She possessed an amiable disposition and a kind heart, and on no occasion was ever known to employ money bestowed to her own disposal, for other purpose, than to feed the hungry, and to clothe the naked. Cheerful and happy, she engaged easily in recreations suited to her age and took great pleasure in accommodating herself to the wishes of her younger sisters. To her parents she was dutiful and affectionate; to all she knew, kind and benevolent. When she was taken ill, it was soon apparent, that religion afforded her the greatest consolation; she requested her Father to read the Bible to her, particularly a Psalm which she had just committed to memory. She often prayed, and mentioned, with much pleasure, a Sermon she

had heard preached by the Rev. Mr. MONTGOMERY, in which the vanity and insufficiency of the world to make us happy, had been clearly shown. This truth appeared to dwell greatly on her mind, and she remarked, that if people would only study the Bible, they would be convinced of it also. The idea that her sickness might terminate in death, early occurred, and her addresses to God, in the presence of her Mother, that he would cleanse her heart, and make her fit to die, were frequent and devout. When her Father returned to her chamber, after being informed that she could not, probably, live many hours, she asked what the Doctor had said, and whether it was his opinion that she must shortly die? He answered, My dear Child, you know that you are very sick, and I fear that you cannot recover; you know, also, that life and death are in the hands of God. Do you trust in him, and in our Lord and Saviour Jesus Christ? Oh, yes, my dear Father, was her reply. Observing her lips to move, he inquired what she said? I am praying to God. Do so, said he, and let me hear you. She then addressed her Heavenly Father and Saviour in the most fervent manner. When her Mother came near her, she desired her Parents to pray with her. After which, on being asked, Whether she was not convinced that Christ had come to save sinners? she answered, Only those who have faith in him. On being interrogated by her Father, Whether she had faith in him? she replied, Oh, yes, Papa! and repeated the Apostles' Creed, and the Lord's Prayer; then told him she had been lately learning another Psalm, and repeated the first 10 or 12 and the two last verses of the 139th Psalm, also some verses from a Hymn on

Dr. WATTS. Again she prayed to God to bless her Parents for instructing her early in Religion, and teaching her to love the Bible. You read it with me, my dear Mother, said she; and you, my dear Father, often read it for me, and instructed me in the Catechism—May my sister read it, and love that blessed Book. Oh! how gracious and good has God been to me!—To him am I indebted for every thing—I might have been born poor, without friends to take care of, or instruct me; instead of which, I have had loving Parents and kind friends, who have allowed me to want for nothing. Only think how kind Christ was, to come on earth to save such poor sinners as I am. Overpowered by the consciousness of her own unworthiness, she asked an affectionate Cousin, at her bed-side, Whether she thought her sins would be pardoned? On being answered, That a sense of our sins, and sincere sorrow for them, were the surest grounds to hope for pardon, she again prayed, repeated her confidence in the mercy and merits of her Saviour, declaring that she no longer feared to die. She observed, that it was better for her to die now; for if she lived longer she might become sinful. She then entreated her Heavenly Father to bless all those whose kindness she had experienced during her sickness, mentioning them by name; expressed her gratitude to her Physician, and implored the Divine blessing on him for his care and attention. She also devoutly prayed for her Preceptor. The following pious ejaculations are most distinctly recollected: “Oh Lord, in thee have I trusted, let me never be confounded.” “Oh Lord, deal not with us according to our sins”—“neither reward us according to our iniquities.” “If it is thy will,

oh Heavenly Father, may thou pass from me; not mine, but will be done.” “Oh Lord art the rock of my salvation I shall not be confounded.” The following was said with great emotion: “Who would have thought that this night I should be lying in my dying-bed! Oh, blessed for me, for I shall sleep in the arms of Jesus—Oh, what a glorious it is, to go to my Saviour’s dominion.” It is impossible to relate the affectionate remarks addressed to her Parents, and the anxiety she showed lest her death should too sensibly affect her Mother, whom she entreated to be consoled, and recollect, that her sisters and brother would still be in need of that love and kindness which she and they had experienced. Afterwards she became silent and composed, and asked if she knew her parent replied, Yes, you are my dear Mother and my dear Father. When asked if she felt pain? she answered, quite happy: and continued so to reply as long as she could articulate, and signified the same by signs when her voice failed. Turning to her Father and Mother. After laying some time in a state which no groan was heard, a convulsive motion seen, she ceased to breathe; and her spirit, in trust, fled to the bosom of the Father, on whose atonement she had confidently relied, for present and eternal happiness.

New-York, April, 1819.

SWEAR NOT AT ALL

(From the Panoplist.)

ABOUT a year since, a merchant one of our sea-ports, on fitting ship for India, told the captain, time of making the contract for voyage, that there must be no quarrelling among the officers and crew he (the captain) must engage

swear himself, nor permit others to be profane; that he must do as he pleased with respect to taking the command of the ship on these terms; but if he accepted the employment, it would be expected that he should strongly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged. The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be made known." Accordingly he procured a ring for the captain, with this motto engraved upon it: "*Swear not at all.*" The vessel soon sailed, and after performing the voyage, returned a few weeks ago. On being inquired of, respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete. This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person is seriously engaged in it, is influenced by principal, and acts with decision.

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

If you agree with me, that it is all important to put the community upon its guard against impositions, so base and dangerous as those noticed in the subjoined extract, you will confer a favour by contributing to its circulation through the medium of your excellent Miscellany.

Your's, &c.

L.

(From the Concord, (N. H.) Gazette of March 13.

At a late sitting of the Court at Portsmouth, a certain Dr. Evans, of Candia, was sentenced to the State-

Prison for two years. The story, we understand, is simply this: He undertook to remove a tumour from a lady's breast—"no cure, no pay." The lady suffered several months torture from his caustic, and was dismissed as cured, with a large open ulcer, and her constitution ruined. The Doctor sued for his fee—contending it was a perfect cure. The demand being unjust, rendered it necessary for him to resort to dishonest means to support it. He swore roundly to every thing he thought necessary to substantiate his claim; but unfortunately for the doctor, he swore to too much. He was convicted of perjury, and sentenced as above.

It was a co-partner of the doctor, as we are informed, that was fined, a short time since, three hundred dollars, with costs of court, for mal-practice, in applying caustic to a lady's ankle, by which the joint was destroyed.

It is a subject of congratulation that our courts of law begin to take cognizance of this species of crime—that a check is about to be put to a class of men that are pests to society, are endangering the lives of the people, and imposing their secret nostrums upon the ignorant and credulous.

On the proper Qualifications for the Ministry.—An Extract.

It is not to be expected, nor is it required, that all the Clergy should be deeply learned; the humble, though useful and honourable, duties of a parish priest, in a country village, may be well discharged by him who has neither the attainments of a Horeley or a Warburton; but every man who aspires to be an instructor of his Christian brethren, should remember that there are preparatory studies, without which he cannot worthily fulfil the duties of his sacred profession in any situation; and that a correct and intimate knowledge of the holy Scriptures, of the doctrines which the Church of England understands them to teach, and the duties they enjoin;

as well as an acquaintance, at least with the prevailing errors of the day, and the best arguments by which they have been refuted; and, in addition to this, a power of stating clearly to others those truths which he has learned himself to perceive, are qualifications indispensable for every person who dares to undertake so responsible an office. He who ventures into the busy walks of life without a competent knowledge of the secular profession which he has chosen, will speedily feel the punishment of his folly in the failure and contempt which it will inevitably entail upon him; the ignorance or incapacity of a *Clergyman* may not, perhaps, so immediately interfere with his temporal interests, and may escape the notice of his earthly superiors; but he is accountable to a Master who cannot be deceived; and rash, or desperate, indeed, are those who venture to break the vow which bound them to devote their time and faculties to his service.

"I have oftentimes," says the excellently learned *Bishop Bull*, "not without wonder and indignation, observed the strange confidence of empyricks in physic, that dare venture on the practice of that noble art, which they do not at all understand; considering how, for a little paltry gain, they shrewdly hazard, or rather certainly destroy, the health and lives of men; and have judged them worthy of as capital and ignominious a punishment as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the priestly office; to minister to the eternal health and salvation of souls. How much skill is requisite to qualify a man for such an undertaking! How great care in the discharge of it! What a sad thing it would be, if, through my unskilfulness or negligence, any one soul should miscarry under my hands, or die and perish eternally!"

The Flowers.—By Bishop Horne

THE HELIOTROPE.

Through all the changes of the day
I turn me to the sun:
In clear or cloudy skies I say,
Alike—*Thy will be done!*

THE VIOLET.

A lowly flow'r, in secret bow'r,
Invisible I dwell;
For blessing made, without parade,
Known only by my smell.

THE LILY.

Emblem of Him, in whom no stain
The eye of Heav'n could see,
In all their glory, monarchs vain
Are not array'd like me.

THE ROSE.

With ravish'd heart that crimson h
Which in my bosom glows:
Think how the lily of the vale
Became like Sharon's rose.

THE PRIMROSE.

When Time's dark winter shall be o
His storms and tempests laid,
Like me you'll rise a fragrant flow'
But not, like me, to fade.

THE GARDEN.

The bow'r of innocence and bliss
Sin caus'd to disappear:
Repent, and walk in faith and love—
You'll find an *Eden* here.

DAY-BREAK.

Dawn of day! thy twilight dress
A mantle seems of holiness,
Dropt by him who fashion'd earth,
Ere the morning stars had birth,
Ere the womb of shapeless night
Heav'd creation into light.

Dawn of day! how pure to me
Is all thy fresh-born fragrant
Of odours that from night-fall rise,
A yet untainted sacrifice.
From God's footstool to his throne—
Oh, that I so could waft mine own!

Dawn of day! how rapt thy hush
Of stillness, ere from brake or bush
Beast do rustle, bird take wing,
Or noise of any earthly thing
Break in upon that holy calm,
Which seems to breathe a heavenly cha

Sweet, ah sweetest dawn of day!
Like all that's sweet, how brief thy stay
For now the sun, in beamy spread,
Tips eastern clouds with garish red,
And gathering sounds the ear steal on
Dawn of day! thy charm is gone.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

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MAY, 1819.

[Vol. III.

of the late Rev. JOHN PARKHURST, A. M.

THE Rev. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby, in the county of Northampton; Ricarda, the second daughter of Justice Dörner, and was born in 1728. He received the early rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by the diligent mental labour, aided by a naturally gifted with sound judgment and deep penetration, he rendered perfect in itself, and benefited the world of letters, as well as the cause of the Christian religion. His whole life of this truly excellent and devout Christian, was hospitable to human nature; and his life a sublime example of faith and devotion. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. and was some time fellow of his college. Not long after his entrance into holy orders, his elder brother

This event made him the heir to considerable estates, the one at Catesby, in the county of Northampton, and the other at Epsom, in the county of Surrey; but as his father died till living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits, or his pursuits. He continued to cultivate with ardour the study of becoming a Clergyman; and by his family connexions, as well as his piety and learning, he certainly had a great right to look forward to preferment in his profession; but his early attachment to retirement,

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and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished himself in America, during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England, at the hazard of his life, Mr. Parkhurst thought that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time, to Millicent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments

are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing in 8vo. "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without Points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not, perhaps, too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-

sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and, accordingly, the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," showed only that he was unable to answer it.

Besides the above works, there is, in the *Gentlemen's Magazine* for August, 1797, a curious letter of Mr. Parkhurst's on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchin-

sonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and had the daily occupations of every twenty-four hours of his life been portioned out, as it is said these of king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy, even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was 500*l.* *per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than 450*l.* Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked, and of his own accord, he immediately struck off 50*l.* from the commencement of the lease; and instantly refunded all that he had received more than 450*l.* *per annum*.

Mr. Parkhurst was in his person

rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or, perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom, in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his

family vault at Epsom, and in the Church there is an exquisitely beautiful monument, (executed by that distinguished sculptor, Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription, written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A. M.
Of this Parish,

And descended from the Parkhursts of Catesby, in Northamptonshire.

His Life was distinguished

Not by any Honours in the Church,

But by deep and laborious Researches

Into the Treasures of Divine Learning:

The Fruits of which are preserved in two invaluable Lexicons,
Wherein the original Text of the Old and New Testament is interpreted

With extraordinary Light and Truth.

Reader! if thou art thankful to God that such a Man lived,

Pray for the Christian World,

That neither the Pride of false Learning,

Nor the Growth of Unbelief,

May so far prevail

As to render his pious Labours in any degree ineffectual.

He lived in Christian Charity;

And departed in Faith and Hope

On the 21st Day of February, 1797,

In the 69th Year of his Age.

Considerations on the Life and Death of St. John the Baptist.

(Continued from p. 107.)

SECTION VII.

*Considerations on the Imprisonment
of St. John, the Message sent by
him to Christ, and the Answer re-
turned to it.*

ADMIRABLE is the advice of the son of Sirach to every one who is about to stand forth in the cause of true religion. "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity."* The reformer will

proceed but a little way in his work, whose zeal is not backed with fortitude. The apprehension of danger, or even the frown of power, will alter his sentiments; he will see things in a different point of view, and turn with every blast of fashion or interest, till he himself believes every thing, and his hearers, offended and confounded, believe nothing.

Not so the Baptist. "What went ye out into the wilderness to see? A reed shaken with the wind?"* No; a column firm and immovable, against which winds might blow, and waves beat, in vain: one who had fixed his principles, and considered well, before he entered upon action; one who began not to build, till he had first counted the costs; but who, when once he did begin, would be sure to finish.

* Eccles. ii. 1.

* Matt. xi. 7.

A person unacquainted with the world, and the tempers of its children, might, perhaps, be surprised upon hearing that a prophet, like St. John, who spent his time in calling his fellow-creatures to happiness and salvation, and who coveted no man's gold, or silver, or apparel, was cast into prison. But, as the wise man observeth, "The thing which hath been is that which shall be, and there is nothing new under the sun."* Ahab, at the instigation of Jezebel, again thirsts after the blood of Elijah.

Herod, the tetrarch of Galilee, had put away his own wife, the daughter of Aretas, and had married Herodias, the wife of his brother Philip, whom, contrary to the laws of hospitality as well as religion, he had seduced, while a guest in her husband's house.† The sanctity and integrity of the Baptist had begotten, even in Herod, a great veneration and reverence for his character. "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."‡ But the matter of Herodias was a tender point, on which the tetrarch was not disposed to hear the law, because he was not disposed to do it. He was determined to persevere in what was wrong, and his monitor to persist in telling him of it, without reserve. "John said unto him, It is not lawful for thee to have thy brother's wife." John, who had overcome the world, could not, either by promises or threatenings, be induced to recede from his duty, through hope of temporal good, or fear of temporal evil. He was therefore soon convinced, by being carried to prison, that Herod had no farther occasion for his ser-

vice. And who doth not rather wish to have been imprisoned with him, than to have glittered in all the glories of the throne of Herod? Happy John, sequestered once more from a troublesome world, to converse with God, and to meditate on that blessed company, to which he was now hastening!

In this situation we find the thoughts of the Baptist employed not upon his own sufferings, but upon the interests of his great Master, the fame of whose miracles had reached the prison, and sounded in his ears. "When John had heard in prison the works of Jesus, he sent two of his disciples—"§ Thus the afflictions and tribulations which a Christian must endure for a little season, in the world, should serve only to quicken his desires after his Redeemer; of whose works, wrought in mercy for the children of men, he will often hear; and the contemplation of them should afford him continual delight in the time of his captivity, until the day of his enlargement shall come. With Paul and Silas let him declare the glad tidings of salvation, and sing the praises of God in the prison-house. Let him inquire diligently, and take every opportunity of hearing more particulars concerning his Saviour, as also of placing others in the way of information. So will he copy the example of him, who, "when he heard in prison the works of Jesus, sent two of his disciples," that they might be more fully instructed, as to his person and mission.

For that this must have been St. John's intention in sending them, is plain from the question which they were enjoined to ask; "Art thou he that should come, or do we look for another?" The Baptist could not propose this question for his own information, but evidently

* Eccles. i. 9.

† See Josephus—Antiq. Lib. xviii. Cap. 6.

‡ Mark vi. 20.

§ Matt. xi. 2, &c.

for that of his disciples, whose prejudices in favour of himself, their first master, he found it so difficult to conquer. What he had hitherto said having proved insufficient for that purpose, he now, in compassion to their infirmity, condescendeth to have their scruples propounded in his own name; affording us thereby a very useful hint, that in order to instruct others, we should abase ourselves, and know how to become weak with those that are so. For it often happens, that men need information upon some important point, who either through pride or bashfulness will not ask it, or through passion and prejudice will not receive it at our hands. In this case, the good, which we cannot do directly, we must contrive, if we can, to do indirectly, by proposing those questions ourselves, which we know that others in company want to hear answered, but cannot bring themselves to ask. This method of edifying the weak, without exposing their infirmities, will produce in them that love and confidence towards us, which, for their own sakes, we wish them to have. Whereas a contrary conduct, by provoking and alienating their affections from us, may put it out of our power ever to be of service to them again.

The same charitable plan is carried on by our Lord, who, in his answer, instructs the disciples by seeming to instruct their master; "Go," saith he, and tell *John* what ye have seen and heard." And this may suggest a reason, why Christians in general should converse more upon religious subjects than they are wont to do, both asking questions, like St. John, and returning answers, like Christ, for the benefit and improvement of the by-standers, who may need information, though the person to whom one immediately addresseth oneself,

should not. And many a man hath been the better, all his life after, for a seasonable word spoken in common conversation, which is often more regarded and attended to, than a formal discourse from the pulpit.

The best proofs of a divine mission, which man is capable of receiving, are miracles, evidently and incontestably such; miracles, of the reality of which the outward senses, the eyes and the ears, are competent judges; miracles wrought publicly in the face of the world, in the presence of enemies as well as friends; and that, not once or twice, but repeatedly; and these miracles expressly predicted hundreds of years beforehand. Such were the proofs offered by Christ to the disciples of John. For "in that same hour," while they were present, and before their eyes, "he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then said he unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he who-soever shall not be offended in me." As if he had said, I bear not witness of myself; my miracles bear witness of me. Only tell John what you have heard and seen, and he will teach you how to draw the proper inference. Isaiah, as he well knoweth, did foretell, that when Messiah came, he would perform such and such mighty works. You yourselves are eye and ear witnesses of the works done by me. Lay the premises fairly together, and you cannot be at a loss for the conclusion.

John had pledged his reputation as a prophet, that Jesus of Nazareth, whom he baptized in Jordan,

would answer the character of Messiah, and do the works predicted of him; as appears from John x. 39. where we read, that Jesus, having escaped from the Jews, "went again beyond Jordan, unto the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things which John spake of this man were true. And many believed on him there." Malice itself cannot find reason to suspect a collusion, when prophecies and miracles thus unite their testimony, and proclaim Jesus to be the Messiah.

At his word, "the eyes of the blind were opened, and the ears of the deaf unstopped; the lame man leaped as an hart, and the tongue of the dumb did sing;"* the leprosy, that foul, contagious, and obstinate disease, for which so many ceremonies of purification were appointed by the law, was healed at once; and the dead in their graves, hearing the voice of the Son of man, came forth. Every malady and infirmity to which the children of Adam were subject, vanished at his presence, and confessed the almighty Deliverer of his people. This, therefore, is "He that should come," nor let us think of "looking for another," to open the eyes of the understanding, and let in the light of heavenly knowledge upon ignorant and benighted minds; to remove all obstructions, formed by interest, prejudice, or passion, and give us the hearing ear; to restore and invigorate the will and affections, that we may make large advances in the course of duty, and run with delight the way of God's commandments; to loose the tongues which guilt hath tied, and tune them to hymns of praise and thanksgiving; to cleanse us, by his blood, from all sin, the leprosy which ex-

cludeth from the congregation of Israel, the camp of the saints, and the beloved city; to raise our souls from death to life, and our bodies from dust to glory. "We have found him of whom Moses in the law, and the prophets did write—Rabbi, thou art the Son of God, thou art the King of Israel!"*

There is one particular in this answer of Christ, which remaineth yet unnoticed; "The poor have the Gospel preached unto them." Our Lord here referreth to the celebrated passage in Isaiah, which, in the synagogue of Nazareth, he had expounded, and declared to be fulfilled in himself. "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings," or the Gospel, "to the meek," or poor: "he hath sent me to proclaim liberty to the captives,—to comfort all that mourn, to give them beauty for ashes, the oil of joy for mourning,"† &c. The meaning of all the figurative expressions here used by the prophet, is this—that Messiah should, at his appearance, confer upon such as were disposed to receive them, the two great evangelical blessings, namely, the remission of sins, and a participation of the Spirit of joy and gladness, with which God had "anointed him above his fellows." The inauguration of Jesus to all the offices of the Messiah, by this divine unction, John had beheld, when, after his baptism, he saw the Holy Ghost descending upon him, and thereby knew him to be that "Rod," or "Branch of Jesse," on whom Isaiah had elsewhere foretold, that "the Spirit of the Lord should rest."‡ Nothing, therefore, could be more apposite, than this part of Christ's answer, "The poor have the Gospel preached unto them;" the full import of which,

* Isa. xxxv. 5, 6.

* John i. 45, 49.

† Isa. lxi. 1.

‡ Isa. xi. 1, 2.

considered as referring to the sixty-first chapter of Isaiah, and addressed to St. John, is as followeth—Go show John again, that the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of might and counsel, which Isaiah foretold should rest upon the Rod and Branch of Jesse, and which John saw descending and abiding upon me, in the likeness of a dove, at my baptism, is not departed from me. The unction of the Spirit was not given me for mine own use; nor is it spent, or consumed, although it hath powerfully diffused itself to all about me. By it the poor are made rich, being instated in the kingdom of grace and of the Gospel, and anointed heirs unto the kingdom of glory. By it every contrite heart is healed; such as were shut up are set at liberty; such as were bound are loosed; and by it the yoke of the oppressor is broken.*

We must not omit to mention the *end* for which, according to the prophet, all these changes were wrought in the converts to the Gospel; "That they may be called Trees of righteousness, the planting of the Lord, that he might be glorified." The "Rod," the "Branch of Jesse," the "righteous Branch of David," were the known titles of the Messiah, or Son of David; and it was his glory, while he lived upon earth, to make others, like himself, "Trees," or "Plants of Righteousness." This expression, as it standeth here, joined with others plainly descriptive of evangelical benefits and comforts, unfoldeth to us the true nature of those wonders which Isaiah foretold should be wrought in the wilderness, and which he hath represented under so rich a variety of poetical imagery; such as streams of water breaking forth in the deserts, causing them

to blossom as the rose; myrtles coming up, instead of briars; cedars, firs, and olive trees, instead of thorns, &c. The purport of these figurative predictions appears, by the passage before us, to be this; that the dry and barren places of Judea, where John baptized, and preached repentance, should, in the days of the Messiah, become a fruitful nursery of a new kind of plants, prepared for the celestial paradise. These were men of humble, peaceable, contrite hearts; such as poverty and disease had rendered those who came to be healed by Christ; such as the consideration of our sins and infirmities should render us all. To such is the Gospel of the kingdom preached, and they with joy receive it. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall inherit the earth. Blessed are they that mourn; for they shall be comforted."

To these beatitudes let us add one more, with which our Lord concludeth his answer to the question asked by John's disciples. "Blessed is he whosoever is not offended in me." In other words—And now, blessed, thrice blessed are all they, who shall so consider the wonderful works done by me, as not to be offended at my poor and lowly appearance, during the time of my humiliation and suffering here on earth; or at the seeming harshness of my salutary doctrines to flesh and blood. For I well know, that many, though they have beheld me giving sight to the blind, and vigour to the impotent, cleansing lepers, making the deaf to hear, and raising the dead to life again; yet, because the truths which I deliver, are contrary to their interests, their pleasures, their pride, their prejudices, which they are determined not to quit, even for the kingdom of heaven; many, I say,

* See the Works of Dr. Jackson, vol. ii. p. 542.

will reject what they cannot but acknowledge to be the counsel of God, and put away the word of salvation from them. Let a man only suppress his inordinate desires of things temporal, and he will be disposed to hear what I shall tell him of things eternal. Let him cease to love the world, and he will cease to have any objection to the Gospel. Let but his heart be open to conviction, and when the evidence hath been once fairly laid before him, he will never again ask the question, "Art thou he that should come, or do we look for another?"

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

I take the liberty of sending you the following extract from "An Address to the Inhabitants of the Parish of Kilmanry," by the Rev. THOMAS CHALMERS. I think it speaks the doctrine of the Gospel. How far it agrees with Calvinism, the professed system of faith of the Church of Scotland, of which Dr. C. is a minister, I leave to your readers to judge. K.

You must be quite familiarized with the melancholy spectacle of a zealous professor mourning over the sinfulness of his heart, and, at the same time, putting forth his hand, without one sigh of remorse, to what is sinful in ordinary conduct. Have you never witnessed one who could speak evil of his neighbour, and was at the same time trenched among what he thought the speculations of orthodoxy, and made the utter corruption of the soul of man one of these speculations? Is it not enough to say that he is a mere speculative Christian; for the very same thing may be detected in the practice of one who feels a real longing to be delivered from the power of that sin, which he grieves has such an entire dominion over him. And yet, strange to tell, there is many an obvious and every day sin, which is not watched against, which is not struggled against, and the commission of which gives no uneasiness whatever. The

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man is, as it were, so much occupied with the sinfulness of his heart, that he neither feels nor attends to the sinfulness of his conduct. He wants to go methodically to work. He wants to begin at the beginning, and he forms his estimate of what the beginning is upon the arrangements of human speculations. It sounds very plausibly, that as out of the heart are the issues of life, the work of an inquiring Christian must begin there; but the mischief I complain of is, that in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams, or the repentance he is aspiring after tell on the plain and palpable doings of his ordinary conduct. Hence, my brethren, the mortifying exhibition of great zeal, and much talk, and diligent canvassing and conversing about the abstract principles of the Christian faith, combined with what is visible in the Christian practice, being at a dead stand, and not one inch of sensible progress being made in any one thing which the eye can witness, or the hand can lay a tangible hold upon. The man is otherwise employed. He is busy with the first principles of the subject. He still goes on with his wonted peevishness within doors, and his wonted dishonesties without doors. He has not yet come to these matters. He is taken up with laying and labouring at the foundation. The heart is the great subject of his anxiety; and in the busy exercise of mourning and confessing, and praying, and studying the right management of his heart, he may take up months or years before he come to the deformities of his outward and ordinary conduct. I will venture to go farther, my brethren, and assert, that if this be the track he is on, it will be a great chance if he ever come to them at all. To the end of his days he may be a talking, and inquiring, and speculating, and, I doubt not, along with all this, a church going and ordinance loving Christian. But I am much afraid that he is, practically speaking, not in the way to the solid attainments of a Christian, whose light shines before men. All that meets the eye of

daily observers may have undergone no change whatever, and the life of the poor man may be nothing better than the dream of a delusive and bewildering speculation.

FOR THE CHRISTIAN JOURNAL.

On the Misapplication of certain Terms.

EVANGELICAL.

THIS word is the adjective, denoting the qualities of what is expressed by the substantive *Gospel*. The latter is derived to us *through the Saxon*, the former *directly* from a Greek compound word, which signifies *good tidings*; and is used throughout the New Testament, to express the *Christian revelation*; the first announcing of which by an angel, was in a word derived from the same root.* By a very common figure, the four histories of the Author of the Christian revelation are termed *Gospels*.

The exact word *evangelical* never occurs, either in Scripture or in the Liturgy. The nearest approximation to it, is the word *evangelist*, which is thrice used in the New Testament, to denote a *teacher of the Gospel*. It is used in the same sense in the Liturgy; and also as a title peculiarly appropriate to the four historians of our Saviour's life.

The correct meaning of the term *evangelical*, according to Scripture and the Liturgy, is, therefore, to be found in the sense they ascribe to the word *Gospel*. That this is, as stated above, the *Christian revelation*, is supposed to be conceded, as no other (except the figurative one confined to the four histories of Christ,) is known by the present writer, to be entertained. The misapplication of the term calling forth these remarks, consists not in any abstract idea of it, but in an erroneous view, or a too narrow limitation of the particulars embraced in the general definition.

It is obvious, from the true meaning of the term, that every opinion and practice which comports with the Christian revelation, is *evangelical*;

* Translated, "I bring you good tidings." *St. Luke ii. 10.*

that every one which dissents from it, is not *evangelical*; that a system of faith and practice, embracing every particular included in that revelation, is *thoroughly*; and that every one deficient in any of these particulars, is, in proportion to the instances of such deficiency, but *partially*, *evangelical*.

The writer conceives the following to be the general outlines of the Christian revelation, and, of course, to constitute the particulars essential to a thoroughly *evangelical system*.*

1. *The Trinity of Persons in the Unity of the Godhead.*

2. *The fall of man from his state of original uprightness; and the involving of all the human race in the consequences of that fall, by their inheriting a weak and corrupt nature, inclined to sin.*

This should be distinguished from the doctrine of *total depravity*. Whatever might have been the immediate effect of the fall upon Adam's character, independently of the Mediator's intervention; it is obvious that his posterity are so far removed from total depravity, as to be gifted with the power of consenting to the offers of divine mercy, and co-operating with the Holy Spirit in the work of their salvation. These offers could not have been made, nor this work been commanded, had our nature been wholly averse to all good, and wholly inclined to all evil; for then there would have been an utter impossibility of availing ourselves of divine mercy; our salvation, if at all effected, must have been the work of constraint upon mere machines; and our condemnation, not for our own, but our first parents' fault.

This article does not embrace the doctrine of the *imputation of Adam's guilt*, as far as that represents the whole human race to have sinned in Adam. This involves an impossibility. No man can sin in the person of another. It is no where in Scripture declared that he does. But this

* The writer will go into the proof of those points only which are questioned, or not made of sufficient importance, by those whom he conceives to entertain incorrect ideas of the particulars of an *evangelical system*.

unnatural opinion only could sanction another error—that we all deserve everlasting punishment for Adam's sin: for the Scripture is too express in declaring, that “the son shall not bear the iniquity of the father,” and that “the soul that sinneth, it shall die;” to allow of this hypothesis on any other principle than the strange and impossible one, that the son sinned in the person of the father. In this world, indeed, we often see instances of the son suffering in consequence of his father's guilt; but divine justice will remedy this in a future state. So, also, human nature being corrupted and rendered prone to sin in the person of Adam, is thus transmitted to his posterity; but in a future state, if it be not their fault, they will be eternally removed from the consequences of this inherited evil.

3. *The actual guilt of every man, arising out of the weakness and corruption of his nature.*

This is not to be supposed the effect of necessity; for then God is the author of sin, it being impossible for any necessity to exist but by his appointment.

In every thing subject to its test, recourse should be always had to experience, as affording evidence paramount to all other possible arguments. Now I beg every reader to lay his hand upon his heart, and ask if he has not sinned; and if, in any one case, he did so, by any compulsion, which frees from blame his own will and consent. This being done impartially and sincerely, can leave none in doubt of the Scripture truths, that *all have sinned, and come short of the glory of God*—that *there is no man that sinneth not*—that *in many things we offend all*; and this, not as the result of any physical or moral necessity, but of our wilfully exposing ourselves to the effects of the weakness, and yielding to the corruptions of the nature we inherit.

4. *That Jesus Christ, the second Person in the Trinity, took our nature into union with his divinity, and thus became Mediator between God and man, to redeem us from the dominion of sin, and from its consequences, the wrath of God, and everlasting punishment.*

5. *That this redemption was for all mankind; but that it will be effectual to the salvation of those only who avail themselves of it.*

“That he, by the grace of God, should taste death for every man.”*

“He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”† “Who gave himself a ransom for all.”‡

These texts are as clear a demonstration of the first part of this proposition, as could be presented by a detail of the multitude of similar import which might be adduced.

The latter clause is supported by the whole current of Scripture, which prescribes the discharge of duty, promises heaven as its reward, and threatens hell as the punishment of neglecting it.

“Believe on the Lord Jesus Christ, and thou shalt be saved.”§ “Work out your own salvation.”||

“Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.”¶

The whole Christian revelation speaks the same language. It, therefore, rests with man to avail himself of the redemption purchased by Christ, and be saved; or to slight and neglect it, to his condemnation. When the angel caused St. Peter's chains to fall “off from his hands,”** it remained with the Apostle to avail himself of this power of escape, or to continue in prison. That he could have done the latter, no reasonable person will deny. His escape, however, though his own act, was put within his power by the angel's interposition; and therefore all the merit of it belonged to him, or rather to HIM by whom he was sent. So, also, Christ breaks the chains by which, without him, we should be bound to sin, and misery, and everlasting death; but we may refuse to embrace the opportunity of escape thus afforded, and still continue in degrading bondage. If we do embrace it, we can claim no merit, for the opportunity was not of our own procuring, but of the mere grace and

* Heb. ii. 9.

† 1 Tim. ii. 6.

‡ Phil. ii. 12.

** Acts xii. 7.

† 1 St. John ii. 2.

§ Acts xvi. 31.

|| 2 St. Peter i. 10.

clares, that the divine purpose in sending religious teachers, was "for the edifying of the *body of Christ*;" proceeding most clearly to show, that in communion with this body, we are to enjoy the privileges, and preserve the true faith and piety of the Gospel.

It is "the *Church*, for" which "Christ gave himself." (Eph. v. 25.) The spiritual good he would effect by his transcendent love in our redemption, is to "present to himself a glorious *Church*, holy and without blemish." (v. 27.) And to this end, he "nourisheth and cherisheth the *Church*." (v. 29.)

"Not holding the *Head*," is represented (Col. ii. 18, 19.) as proud rebellion against the order of Christ, to be most assiduously opposed by all true believers; while the reverse, by communion with the body, is declared the mean whereby spiritual "nourishment" is to be "ministered," Christian unity preserved, and the disciples of the Lamb are to increase "with the increase of God."

The writer is humbly conscious of having exhibited a true picture of Gospel doctrine under this head; and trusts that the reader will not think it an unwarranted assertion, that a system of religious belief, in order to be fully evangelical, must embrace the principle that union and communion with the Church of Christ, a visible society, entered by baptism, and characterized by a visible ministry, is a divine condition of our enjoyment of the spiritual and eternal blessings purchased by the death of Christ.

The question immediately presents itself, *Where is this Church?*—*Lo, here it is*—and, *Lo, it is there*, are heard on every side. To determine between these contending claims, let us regard the word of the Lord by the prophet Jeremiah: "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein." And let the rule of our inquiry be that dictated by inspiration to Isaiah: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

On so momentous a subject as the characteristics of the Christian Church, the Scriptures are not silent. Let us search and look, that we may know what is evangelical sentiment on this head.

I presume it to be acknowledged that the Christian sacraments, public worship, and instruction, and a ministry, are essentials of the Church.

That the ministry must derive its authority from the Divine Head of the Church, is obvious from those who sustain it, being called "ambassadors for Christ," acting as his agents, and "in" his "stead;" "ministers of Christ, and stewards of the mysteries of God:" and from that fundamental maxim of ecclesiastical polity, "No man taketh this honour unto himself, but he that is called of God, as was Aaron."†

Now the Church being a visible and well ordered society, we are necessarily led to expect that God, in his wisdom, will provide a ministry in such a way as to preserve its order, and guard it against imposition. If, by an immediate act, he commissions men to discharge its functions, he will doubtless enable them to give those incontestible evidences of their call, which were given by his prophets and apostles of old—*supernatural powers*. Else the delusion of fanatics, and the arts of impostors would keep the Church in perpetual confusion. If the ministerial office be not thus immediately conferred, it must be given through the agency of those who have received it, with power to transmit it; or else the divine commission ceases: for in any others, none but mere human authority can exist.

Where, now, was the power of transmission lodged?

It will not be denied that the Saviour's promise to the Apostles to be "with" them "always, even unto the end of the world,"§ involves the authorising of them to transmit their office to that remote period. Let it be remembered, that this is recorded to have been said to "the eleven disciples," i. e. the apostles. There were also, at that time, other ministers, the

* Jeremiah vi. 16.

† Isa. viii. 20.

* 2 Cor. v. 20.

† Heb. v. 4.

† 1 Cor. iv. 1.

§ St. Matt. xxviii. 20.

seventy. Hence we infer, that the power of transmission was not essential to the ministerial office, but given to the apostles especially.

To whom, now, did they impart it? They ordained Deacons,* who preached and baptized;† and elders.‡ Were either of these empowered to commission others? It will not be questioned, that this power is the most important with which a minister can be invested. On its judicious and proper discharge, more is depending with regard to the interests of the Church, than on that of any other function. We may, therefore, reasonably look for apostolic directions on that subject. Let the reader turn to Acts xx. 17—35. 1 Tim. iii. Titus i. 6—9. 1 St. Peter v. 2, 3. and he will see a body of wholesome advice for Bishops or Elders, and Deacons, whereby to govern themselves in the duties of their respective offices. But he sees not one word of counsel or direction in that most important function—*ordaining to the ministry*. And is it then possible, that the Church is left without the benefit of any caution on this momentous subject? No: at Ephesus, where were the very elders addressed by St. Paul in Acts xx. lived also Timothy.§ To him the apostle gives rules for the choice of Bishops or Elders, and Deacons;|| and him he exhorts to “lay hands suddenly on no man;”¶ but “commit the things that” he had “heard to faithful men, who shall be able to teach others also”*** To Titus, St. Paul gives similar directions for the choice of ministers, and declares that he left him in Crete to “ordain Elders in every city.”††

What, now, reasonably and necessarily follows? That the Bishops or Elders, and Deacons did *not*; and that Timothy and Titus *did*, possess the power of ordination; for they only had directions given them for the due exercise of this power; while, in very full enumerations of the qualifications

of Bishops or Elders, and Deacons, not one word is said on the subject. Consequently, Timothy and Titus held a grade of ministry in the Church, superior (because possessing superior powers) to the Bishops or Elders, and Deacons. To the first, then, of three orders, and to that only, it appears that the power of ordination was given. Its assumption, therefore, by either of the other orders must necessarily break the succession, and of course set aside the divine commission.

That the practice of the primitive Church showed its sense, in its best and purest days, to accord entirely with the above view (an unimportant change having taken place in the names of the two first orders, by the reverent relinquishing of the name *Apostle*, and taking from the second, that of *Bishop* for the first,*) might be easily made to appear. Enough has been done, however, to show what is the evangelical view of this subject; and to evince that the Liturgy is in strict accordance with the Gospel, in declaring, that “from the apostles’ time there have been these orders of ministers in Christ’s Church, Bishops, Priests, and Deacons”—that they were “appointed by” the “divine Providence” of “Almighty God”—and that, consequently, “no man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination,”† i. e. consecration or ordination by a Bishop, as the highest of three grades in the ministry, and alone clothed with power to ordain.

* Theodoret, a Christian writer of the fifth century, gives the following account of this fact. “In process of time those who succeeded to the apostolic office, left the name of *Apostle* to the Apostles strictly so called; and gave the name of *Bishop* to those who succeeded to the apostolic office.” (See quotation in lesson xix. Exp. & Enl. Cat.) The term *Priest* began early to be applied to the second order. It is the fact of the three distinct orders, and not the precise names of those orders which is important.

† Preface to the Ordinal, and Prayers in the services.

* Acts vi. † Acts viii 5, 12, 13, 38.

‡ Acts xiv. 23. § 1 Tim. i. 3.

|| 1 Tim. iii. ¶ 1 Tim. v. 22.

*** 2 Tim. ii. 2. †† Tit. i. 5—9.

That another condition for enjoying the full benefits of Christ's atonement, is conformity to the spirit, and devotion to the duties of the Gospel, is too obvious on every page of holy writ, to require proof.

7. *That these conditions can be performed only by the directing and sanctifying aid of the Holy Spirit.*

That this is vouchsafed in perfect consistency with moral agency, i. e. so as to impose no necessity, so as not to remove the possibility of falling, so as to be offered alike to all, and so as to leave every one an agent in his own salvation, or the cause of his own avoidable destruction,—necessarily follows from the evangelical doctrine proved under the fifth head. Hence it also follows, that this grace is imparted to all, in a sufficient degree to enable them, by consenting to and improving its influences, to commence the religious life, and then to use the appointed means (which are religious exercises generally, and especially the sacraments and ordinances of the Church,) for its further influence, in the improvement of which, by the proper direction of the moral agency, consists growth in grace and holiness.

8. *That after all, perfection is not here attainable, danger of falling always exists, the highest services are unworthy, lapses and failures will be experienced by the best.*

Hence the necessity of unremitted watchfulness—diligent and faithful use of the means of grace, and constant reliance on it—deep humility—and trust in the all-sufficient merits of our ADVOCATE WITH THE FATHER, as alone affording hope of our services being accepted and blessed.

I now request the reader, before pronouncing on this humble effort, plainly to set forth what is essential to evangelical doctrine, to consult his Bible, and see if I may not fairly say, *Thus it is written—Thus saith the Lord.* If so, I call upon him to aid in rescuing an invaluable word from very current, but very gross misapplication; whereby party feelings, or the suspicion of party influence, is very generally excited by

the term EVANGELICAL. So completely is it enlisted as a sectarian motto, that the barbarous word, *semi-evangelical*, is invented, and has the sanction of respectable usage, to denote those who do not come quite up to the party's mark.

We have seen what the Scripture determines on the subject. God forbid that we should judge the motives of any man, or believe that wilful fault necessarily exists, where we honestly think there is a departure from the simplicity of the Gospel, or an abandonment, or too light an estimation of any of its principles. We may honour fidelity in maintaining any of the doctrines of revelation, although some may be overlooked; we may make charitable allowance for different views of the Gospel from what we entertain; we may admire efforts to bring sinners to Christ, that they may be sanctified by his Spirit, and saved by his mercy, although there may be omitted the enforcing of the necessity of union with his Church, in order to union with him, and of the use of the means of grace afforded in that Church, in order to growth in grace; we may applaud and emulate zeal for the diffusion of religious truth, even though it do not recognize, and be not connected with the enlargement in its primitive purity, of that "CHURCH OF THE LIVING GOD" which is "THE PILLAR AND GROUND OF THE TRUTH."* But we ought not to suffer these efforts and this zeal to be distinguished as peculiarly *evangelical*.

One word more. There is an evangelical spirit and temper, as well as evangelical principles. However thoroughly we may believe the latter, it will profit us nothing, unless our hearts embrace, and our lives exhibit the former. All bigotry and uncharitableness, all asperity, proneness to suspicion, rash judgment of motive, spiritual pride, boasting, ostentation, self-righteousness, disregard for order and authority, are excluded from the heart and life of the true follower of

* 1 Tim. iii. 15.

Jesus. Charity, meekness, humility, forbearance, kindness, gentleness, suspicion of oneself more than others, love of order, and submission to authority, are inseparable from a just claim to being EVANGELICAL.

N. L. K.

FOR THE CHRISTIAN JOURNAL.

Some Account of the Church at Greenfield, Massachusetts.

WE return our thanks to the Reverend Gentleman who has favoured us with the following Communication. We shall be happy to receive similar views of other parishes.

GREENFIELD, the shire town of Franklin county, in the Commonwealth of Massachusetts, is situated on Connecticut river, 70 miles north of Hartford, and 90 miles west of Boston, at little more than half the distance from the latter place to Albany. In this town, previous to the year 1812, were four or five families attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, who had been occasionally visited by the Rev. Messrs. Rayner and Chase,* of Connecticut. In consequence of the sentiments and advice of these gentlemen, particularly of the latter, who has been instrumental in advancing the interests of our Zion in many parts of the country, they were induced to commence the celebration of divine service, according to the order of the Church, and to continue it regularly in their respective houses. In December, 1812, the Rev. Mr. Cornwall, from Connecticut, visited them, and administered the holy communion to three individuals. In the spring of the year 1813, arrangements were made for collecting subscriptions to build a house for public worship; and, to this end, an appeal was made to the liberality of churchmen in different parts of the country. Thomas Chapman, Esq. and Mrs. E. Hall, visited Hartford, Middletown, New-Haven, and New-York, and applications were made, by Dr. A. F. Stone, in several places in Massachusetts

and Rhode-Island. About 1800 dollars were collected, of which more than 500 were received from the generous friends of Zion in Middletown and New-York. In the former place, Mrs. Margaret Clay and the Rev. Dr. Kewley made a handsome donation of communion plate. With this encouragement, the building of the Church was commenced, and completed in the summer of 1814, at an expense of between three and four thousand dollars, when it was consecrated to the service of Almighty God by the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese. In the spring preceding, the writer of this sketch began his ministerial labours in the parish, and was instituted Rector of St. James's Church, in May, 1815. The number of families at present attached to the society, is 65—communicants, 50. Since the formation of this parish, a small society, connected with the same, has been organized in Montague, seven miles distant from Greenfield, containing 18 communicants, amounting in the whole to 83, an increase of 80 in six years. The number of confirmations is 100. Much opposition, as was to be expected, has been encountered; but a steady perseverance, and, as we trust, a constant regard to Christian-principle, during the whole progress of the Church's establishment, have been crowned with the divine blessing.

Within the last six months, a new society has been organized in Guilford, (Vermont) seventeen miles north of Greenfield. An elegant Church has been erected in that place, and consecrated to the service of God, in which between three and four hundred devout worshippers unite in the pure services of the sanctuary. For the establishment of this society, we are much indebted, under God, to the prudent and zealous labours of Mr. A. L. Baury, a young gentleman from Connecticut, who has officiated there as a catechist and lay-reader.* Twen-

* It is remarkable, that in Guilford, a year since, the use of the Prayer Book was unknown. In that place about 40 have been confirmed, and there is nearly the same number of communicants.

ty-five miles north of Guilford, is another flourishing parish, at a place called Bellows' Falls, where a handsome Church has also been erected and consecrated. Three miles from Bellows' Falls, is a new society, at Drewsville, the prospects of which are promising; and another in a flourishing state, 25 miles north, at Windsor. These churches have all been founded since the establishment of St. James's at Greenfield, which, in the year 1814, was more than 60 miles distant from any Episcopal society with which regular intercourse might be maintained. The Lord has indeed been pleased to smile graciously upon the desolate parts of his vineyard; the waste places of Zion he has caused to be built up; and we may believe that where similar efforts are made, the divine blessing will, in like manner, be bestowed.

FOR THE CHRISTIAN JOURNAL.

Collections for the Episcopal Fund.

As this is the season appointed by the Convention of New-York for collections in the several congregations, in aid of the Episcopal Fund, I will take the liberty (with the permission of the publishers) of addressing a few considerations on that subject to my brethren of this Diocese.

The Canon by which these collections are required, was passed in Convention, 1796. The object is declared to be the raising of a fund, which "shall be permitted to accumulate, without diminution, till the annual profits of the fund become adequate to the support of a Bishop; and then, by mutual consent of the Bishop of this State for the time being, and the Convention, the Bishop shall hold no parochial cure; but shall devote himself entirely to the duties which pertain to his Episcopal office."*

On the benefits to be anticipated from the attainment of the object of this Canon, a few remarks shall be submitted. But, first, the attention of the reader is respectfully solicited to the following statement, which will show the progress of the fund. It is

* Canon M, 1796.

drawn from the various reports of the Treasurer, published in the Journals of the Convention.

In 1801, five years after the passing of the Canon, the fund amounted to \$2629 04

La.		Increase in	
1802, to \$	3037 19½	1 year,	408 15½
1804,	4012 37½	2 years,	975 18
1806,	4847 58	do.	835 20½
1813,	10499 95	7 years,	5652 37
1814,	11435 35	1 year,	935 40
1815,	12660 99	do.	1225 64
1816,	14414 97	do.	1733 98
1817,	16124 38	do.	1709 41*
1818,	17844 53	do.	1720 15

In 1816, agreeably to a resolution of the preceding Convention, the returns of collections began to be inserted on the Journals. The insertions thus made, exhibit the following facts.

In 1816, there were collections for the Episcopal Fund, reported from 20 congregations, amounting in the whole to \$797 97

In 1817, from 25 congregations, amounting to } 717 42

In 1818, from 28 congregations, amounting to } 790 05

Now let it be recollected that the Canon is imperative, requiring these collections to be made in every congregation in the Diocese—that the congregations now amount to 113 in number—and that of the very few in which the requisitions of the Canon have been regarded, several may be fairly ranked among the most wealthy in the United States.

Upon the whole it appears, that the Diocese of New-York has been twenty-two years raising a fund for the support of its Bishop by annual contributions, and by constantly adding the interest to the principal; and that this fund does not yet amount to \$20,000.

The reader is left to make his own reflections on the above facts. In doing so, however, let him bear in mind the object contemplated by the Canon. It is the support of our Bishop as

* A comparison of the reports of the aggregate amount of the fund in 1816 and 1817, will show that there is a material error in the printed Journal, in giving the increase for 1817.

such, and his consequent relief from parochial labours and responsibilities. And surely the fact that he has 113 congregations under his episcopal care and superintendence, some of which are situated near the extremities of this large state, must most powerfully enforce the necessity of the provisions of the Canon.

These congregations are to be frequently visited. The apostolic rite of confirmation, in the apostolic mode, can be enjoyed by thousands of our brethren, only by the Bishop's taking long and frequent journeys for its administration. Frequent episcopal visits are also shown, by universal experience, to be, every way, of eminent service to the Church, and one of the means of its prosperity most frequently, and most largely blessed.

Greatly too, in various other ways, does the charge of a diocese draw upon the Bishop's time and care. For counsel in difficulties, for the removal, by timely and paternal interference, of local jealousies, and for the healing of animosities, this extensive family naturally look to him. Who has so little knowledge of human nature, or so little sensibility, as not at once to perceive that his time, care, and attention, must thus be very considerably engrossed?

In his oversight of the Clergy, too, besides the peculiar responsibility that rests on him, in the admission of candidates into their number, who does not see that even in the best state of human affairs, there must be much to require deep and undivided consideration, much to exercise prudence and maturity of reflection, much to enlist anxiety and solicitude?

Now, with these claims upon his time and care, how can the Bishop also discharge the duties of the pastor of a parish—duties in themselves sufficient to occupy a man's whole attention? It ought not to be expected—It cannot be—It is not so. The truth ought to be understood. The present writer has sufficient opportunities of knowing that it were imagining what *does* not, because it *cannot* exist, to expect in the person of the Bishop of the Diocese, a pastor,

such as the spiritual interests of a parish require. In zeal, in devotion to his duties, in most laborious improvement of what time he has, he may be worthy of imitation by every presbyter in his Diocese. But we must not look for impossibilities. Nor zeal, nor devotion, nor labour can effect them. That parish must suffer which depends for parochial oversight and care on the active Bishop of an extensive diocese; and while the *general* interests of the Church are promoted by his activity and usefulness in his higher calling, *its particular* disadvantage must be the price.

But the welfare of Religion and the Church presents another most important view of this subject.

The high station which our Bishops hold, and the evidence that station affords of the respect entertained by the Church for their piety and learning, should lead to every effort that their characters may claim from the world equal respect, and that their usefulness in the general cause of religion, may be proportioned to their eminent and conspicuous standing. Whatever intervals of leisure, therefore, their official duties may admit, they should be enabled to devote to studies which may secure for them the place in society that their office should hold, and fit them to be valiant and strong in defence of the truth.

Again; the control which the house of Bishops possesses over the proceedings of our highest ecclesiastical body, is one of the most *invaluable* parts of the constitution of our Church. To that house, as a permanent body, composed of men selected for their piety, wisdom, and prudence, by a choice originating in a Diocese, and sanctioned by the Church at large, and possessed of experience in ecclesiastical concerns,—we may safely look for security against unpromising innovation in discipline or order, and the encroachment of erroneous and strange doctrine. Let, then, every friend of the Church do what in him lies to afford its members leisure for those studies, and that reflection, which may minister to their usefulness in this important station.

But such leisure can never exist, where the care of a parish is super-added to that of a diocese.

Now, I respectfully, but earnestly entreat my brethren in this section of the Church, to dwell for a while on reflections suggested in this humble appeal—to pardon the liberty I now take—to engage their hearts, and devote their means to the interests of the Church—and to ask themselves what it is their duty to do, now when called upon by the authority of the diocese, to aid in providing for the support of its Bishop.

I presume the *peculiar circumstances of the parish* constitute the usual excuse for omitting, so very generally, a compliance with the Canon on this subject. Let it be remembered, however, that the Canon prescribes no sum. A very small collection is much more creditable to some parishes, than a much larger one to others. At all events, it shows a disposition to observe the rules of the Church; and give, even if it be only the widow's mite, into the treasury of God.

The average number of congregations in which there has been a neglect of the episcopal collections during the last three years, is more than 80. The average amount collected in each congregation out of New-York,* in which the collection was made for 1818, is a little more than \$9. Take now the half of this, \$4 50, as what might be expected from each of the above mentioned 80 congregations; and it appears that the fund has been each year deprived of \$360, or \$1080 in the three years, independently of the interest that would have accumulated.

Let any one acquainted with our diocese, apply similar reasoning to the whole period since the enactment of the Canon; and see what the Church has lost by the failure of parishes to give gladly *even of their little*. When there is a disposition to release any

Church from its obligation to obey the Canon, let it be remembered to what unkindness in neglecting to alleviate the Bishop's burden—to what serious inconvenience to a sister parish—and to what an hinderance to the prosperity of our Church, it will be, thereby, rendered conducive.

Would the hope be presumptuous that this fund might be deemed of sufficient importance to find increase also from other sources—that in apportioning acts of liberality to pious purposes, this might not be overlooked—that it might be borne in mind, when provision is made for devoting to the encouragement of religious institutions a share of Heaven's bounty, when the proprietor shall have ceased for ever to enjoy it?

A CHURCHMAN
of the Diocese of New-York.

PRUDENCE.

Extracted from the School Fellows.

A MORAL TALE.

It was the wish of Lady Jones to educate her daughter at home, had she not feared that the excessive fondness of Sir David would counteract her design. For eleven years Winifred had been the object of her mother's care and her father's indulgence. He was equally desirous of promoting her welfare, and thought to make her happy by granting all her desires: the surest means of endangering it, as nothing is less productive of happiness than unlimited indulgence.

Often subject to gout, which irritated his temper, Winifred was his chief amusement. If she was cross and fretful, he was likewise out of temper; and if the store of cakes and sweetmeats, kept for such occasions, did not restore her to good humour, he immediately attributed her displeasure to her mother having attempted to give her some instruction.

This was in her younger days. Whenever he saw her pouting at the book, or twisting the needle and thread round her fingers, which her mother had put into her hands,—it was his

* By looking at the returns in the Journals, the reader will perceive that the Churches out of New-York, are not the only ones that have been deficient.

constant remark,—“She is yet too young to learn: at a proper age these things would come of themselves.” He knew better than this, but he did not like to see Winifred made uncomfortable; and she might have remained in ignorance all her life, had not her mother been careful to prevent the ill effects of such a neglect of education, by constantly remarking, that there were many children of their acquaintance who could read and write at Winifred’s age—then nearly six years old. “If she was accustomed to do it,” rejoined Lady Jones, “such employment would soon afford her more pleasure than playing with her father’s watch-chain, or the buttons on his coat.”

The fact was, Sir David found no amusement in hearing Winifred’s attempt to spell, or in her making pretence to work. The gout was always worse when he was alone; and Lady Jones could not leave him long enough to pursue the plan which she wished for instructing her child.

Still her patience and perseverance did a great deal with the tractable temper of Winifred, aided by the emulation excited in her by some children in the neighbourhood, whom her father allowed her to visit, as he was generally entertained on her return by the accounts which she gave of what she had seen and heard.

At a very early age there was something in the breast of Winifred that was not satisfied without the approval of her mother. In vain Sir David laughed, as she related George Somers’s awkwardness, or Mary’s fits of passion, if Lady Jones did not smile also. Unconscious of the reason, she knew that her mamma was not always so well pleased at these little sallies of her childish wit.

Lady Jones had found it useless to express her displeasure before Sir David, who always made an excuse for Winifred, and was often more inclined to blame her mother in giving the reproof, than his daughter for deserving it. Silence, therefore, was the only way in which she showed it; and Winifred learnt from hence, to think more of her mother’s si-

lence than all her father’s commendations.

When about eight years old, she began more fully to appreciate the superior kindness of her mother,—to value it above that of her too indulgent father,—and the precepts of the former were engraven still deeper in her heart.

In that part of the morning which Sir David usually spent in bed, Lady Jones had, with some difficulty, prevailed on him to dispense with Winifred’s company, as his man-servant, who was his chief attendant, was always in the room (except when the gentler offices of a nurse were performed by herself.) These hours were entirely devoted to Winifred’s improvement in reading, writing, and arithmetic, who was soon greatly delighted to find that she could form a letter, and read a fable almost as well as the Somers’s.

Every afternoon, when her father went to sleep, Lady Jones taught her to work; and, after a few attempts, Winifred had to display to him, on his awaking, the side of a pocket-handkerchief, or some part of her doll’s apparel, which she had hemmed. So that she could learn without his seeing her brow clouded, or that the attention which she was obliged to pay to her work did not stop her entertaining prattle, he had no objection to her doing it.

He would now have extolled his own plan of letting her alone till she was old enough, and she would learn of herself, had not Lady Jones’s love of veracity, and her wish to instil it into the mind of Winifred, induced her to say that it had not been acquired without care and attention.

“Winifred will not say,” added she, “that it has not cost her some trouble to learn even this; but, now she feels a pleasure in useful employment, I hope she will be induced to learn more.”

“Yes, indeed, papa, I thought it very hard at first,” said the little girl, “and that I never should learn any thing:—you used to tell me it would make me cross, but now I like it better than playing with you.”

Sir David laughed, and placing her on his knee, told her she was a good girl to speak the truth, but she might have done it with a little more civility. Winifred was surprised to see no smile on her mother's lips; convinced that she wished her to learn and to find pleasure in it, she expected her to approve of what she had said. On the contrary, she was silent, and Winifred waited with some anxiety till her hour of going to bed, as then she was generally accompanied to her chamber by her excellent mother, who, after dismissing the servant, took the opportunity of reminding her of the faults which she had committed during the day.

As soon as they were alone that evening, Winifred began: "Mamma, I think you were not pleased with me when I said I liked better to learn of you than play with papa: was that wrong?—It was the truth."

"You must learn to discriminate, my child: it is certainly right to speak the truth when you are asked a direct question; but you should be careful not to offend or hurt the feelings of another by speaking it unnecessarily. You were not asked which you preferred; therefore, you should not have risked the displeasure of your father. It was very good of him not to be angry: he is often ill, and suffers much pain; and if you can amuse him any part of the day, it ought to give you as much pleasure as improving yourself."

"Oh! I see it, mamma: I was wrong, for he is very good to me; but I thought to please you."

"Be assured, my dear, you will never please me by displeasing your father."

"But, then, mamma," said Winifred, turning an inquiring look towards her, as she sat by the side of the bed, "you are not always pleased when he is. I see you look grave when he laughs; and though you do not say any thing, I know you are not pleased."

"I am glad my Winifred takes so much notice of my looks: may they continue her affectionate monitors!" said Lady Jones, tenderly kissing her.

"I will tell you when I am not pleased: it is when you make him laugh, because George Somers has thrown his knife and fork down a dozen times at dinner, and overturned the table in endeavouring to reach something beyond it; or when you are telling him of Mary's anger, how she stamps and raves if she is contradicted. I think it a pity you should make the faults of your companions a subject of mirth; the awkwardness of George proceeds from his misfortune, and is rather to be regretted than ridiculed. You know his right arm is weakened by an accident in his infancy; and as to their faults, I should be better pleased if you concealed them."

"If it is wrong, mamma, it amuses papa,—and you say, I should endeavour to do that!"

"Innocently, my dear. It is not your father's disposition to receive amusement from the exposure of others, but his fondness for you sometimes makes him unmindful of your faults. It is more my province to guard you from committing wrong—his to prevent you from receiving any. If George had been here this morning, when you were learning to make the letter *K*, and gone home, and told how awkward you were, how should you have liked it? Were he to hear how often you amuse your father at his expense, he must pronounce you very ill-natured; therefore, even to amuse him, you must not relate what would pain the feelings of another, any more than you should say to him what would hurt his."

"I understand you, mamma; and will never do it again: pray tell my dear papa that I am sorry I said what I did to him this afternoon."

"No, my dear, not unless he mentions it to me; it might remind him of a fault, which, perhaps, his affection for you has prevented his seeing,—be more careful for the future, and remember, that 'truth is not to be spoken at all times.'"

Winifred continued to find new pleasure in improvement; but mindful of her mother's precepts, she was also happy to amuse her father. No longer pleased with being idle, she

endeavoured to improve the time which she spent with him, by asking him to hear her read.

"Can you read the newspaper to me?" said he. "No, papa, but one of my pretty stories,—do let me read it to you."

He consented, and was delighted at the pleasure which she found in understanding the tales, and which he called the quickness of her apprehension. After this, he often desired her to amuse him with a story,—but it was the remarks which she made, and not the tale itself, which afforded him entertainment. If she read without making any observation, the book was dull, and soon ordered to be laid aside. Winifred saw this, and certain of approbation from her father, every thought which arose in her mind flowed from her lips. She would often have exceeded the bounds of propriety, and have thought many a foolish speech a wise one, had not her mother's admonitory looks warned her when she was wrong.

One day, after returning from a visit to her young friends, the Somers's, she expressed a wish to learn the Multiplication Table.

"That would be an endless job," said Sir David, "two or three years hence will be time enough: you will forget it again before it can be useful to you."

"No, papa; Mary Somers is not so old as I am, and she can say it very well. I learnt the first line while I was there;—only hear me. Twice two are four, twice three are six," &c. &c.

"The girl's a prodigy!" exclaimed the delighted father, "she will be a female mathematician!"

"What is quickly learnt is easily forgotten," said Lady Jones, less enraptured; but if Winifred will take pains, she may learn the hardest part of the Table, as well as the least difficult."

"That I will, mamma; I shall be so glad when I have learnt it all,—then I may go into Multiplication."

"Not so fast, my dear," said her ladyship, smiling, "you will have to go through Subtraction first; but, with

attention, every thing will be easy to my Winifred."

This was true, for her capacity was good, and she possessed a retentive memory: such an expression from her mother encouraged her to improve far more than the lavish encomiums of her father.

He did not wish her to be kept in ignorance, but disliked that any part of her time should be occupied in what would draw her attention from him. He had himself received an excellent education, and, till illness increased his natural indolence, found pleasure in literary pursuits; but, latterly, Winifred had so many charms for him,—her efforts to amuse him excited so much of his attention, that her conversation, the newspapers, backgammon, with now and then a visit from his friends, constituted his chief employments. Among these, however, his daughter held the principal place: except when the politics of the day were very interesting, the newspaper was laid aside as soon as she entered the room;—the backgammon table was never resorted to till she had retired; nor did a visit from his friends afford him much pleasure, if they did not admire Winifred as much as he did.

With so fond a father, whose valetudinarian habits required domestic pleasures, it cannot be denied, that our little heroine was in great danger of being spoiled. The only child preserved out of so many, she was the dearest object of attention to both her parents, although they evinced their affection in different ways. Sir David would have wished her never to be contradicted, or compelled to do what she did not like; while her mother, more attentive to her real happiness, endeavoured to convince her that it was wrong to seek only her own gratification.

"Remember, my child," said she, "that those only are truly happy who can also rejoice in the happiness of others. It cannot be in your power to make all your acquaintance happy, but to rejoice when they are so, adds to their happiness and to your own."

Diocesan Visitation.

Fayetteville, (N. C.) April 22.—This town has been favoured with a visit from the Right Rev. RICHARD CHANNING MOORE, D. D. Bishop of the Dioceses of Virginia and North-Carolina; and we have witnessed a series of religious services connected with the Episcopal Church, which were exceedingly solemn, affecting and impressive.

On Saturday evening, the 17th instant, the rite of confirmation was administered to nearly sixty. On Sunday morning, St. John's Church was solemnly consecrated to the worship of Almighty God. On the afternoon of the same day, the Rev. GREGORY TOWNSEND BEDELL, M. A. was instituted as the Rector of the parish; on Monday morning, Mr. HENRY M. SHAW, A. B. one of the teachers of the Fayetteville Academy, was admitted to the Holy Order of Deacons; and on Monday evening, the Bishop delivered a discourse to a crowded auditory on the subject of the pastoral office of the Redeemer. His valedictory was delivered with great feeling and tenderness, and if the parting prayer of the Bishop should be seconded by the pious efforts of the inhabitants, Fayetteville will have reason to thank God for his paternal visit.

Diocese of South-Carolina.

ADDRESS OF THE CLERGY TO THE BISHOP.

Charleston, Feb. 17th, 1819.

Right Reverend and Dear Sir,

As it is the first time that your Clergy have had it in their power to meet you in a body, since you have been consecrated for that high and important office, to which you were at the last meeting of the Convention elected by the unanimous suffrages of the Clergy and Laity, they embrace the earliest opportunity of tendering you their affectionate sentiments of respect and regard, and offering you their sincere wishes for your happiness and prosperity both spiritual and temporal.

Your Clergy are convened, upon this occasion, Right Reverend and Dear Sir, under peculiarly affecting circumstances, and consequently with peculiar sensations. Whilst they bear in mind, and love to cherish in their hearts, the recol-

lection of the talents, the virtues, and the kind services of their late much beloved, and deeply lamented Diocesan, they cannot but be thankful to the Supreme Disposer of events, that he has been pleased to supply his place with one whose talents and past useful labours, augur so favourably for the future welfare of a bereaved and afflicted Church. They remember that you spent the vigour of your youth, and your best strength, in this state, and that the Church attained a rising character through your unwearied exertions, and the blessing of the Almighty upon them. Several of them likewise know, that even whilst at a distance you were solicitous for this child of your care, and that you took a deep interest in her prosperity: and it is no small addition to their gratification, that one who, from early childhood was brought up and educated in South-Carolina, has been found worthy to fill the important trust.

May your valuable life be spared for many years to come; and may you be endowed with health and strength, and filled more and more with all the Christian virtues and graces, in order to fulfil the promise which has been made in your election and consecration.

Your Clergy, Right Reverend Sir, feel persuaded that you are fully sensible of the arduous duties, and the responsibility of your high office; and they have no doubt, but that often recalling to your mind the expression of the apostle, "who is sufficient for these things?" you, by fervent and unremitted prayer, seek the aid of him, who has promised to his Bishops to be with them "always, even unto the end of the world."

Your Clergy likewise remembering the promise of their Lord, "that if two of them shall agree on earth as touching any thing that they shall ask, it shall be done for them of his Father which is in heaven," sincerely offer up their petitions at the throne of grace on your behalf.

And they furthermore pledge themselves (as they are indeed in duty bound to do) upon all occasions to judge you with that charity, which the Gospel enjoins, in conformity with their ordination vows, reverently to submit to your wise government, cordially to support you in all useful measures, and frankly to give you the aid of their advice, whenever you shall call upon them for it. An absent brother, who is unavoidably prevented from attending this Convention, the worthy Rector of St. Helena's Church, Beaufort, unites with his brethren in this pledge. In his letter, addressed to the Secretary of the Convention, he says: "I am the more concerned at this unavoidable absence, as it is the first Convention in which we shall have an opportunity of meeting our present Diocesan, and, as on that account he might

naturally look for the presence and general support of his Clergy. Although absent in body, I trust, I shall be present in spirit, and desire, through you, to express to him and to my brethren the unfeigned tokens of my regard."

Relying upon your goodness to receive this their address, and confiding in your wisdom for the arrangement of all measures, your Clergy conclude, Right Reverend and Dear Sir, with a reiteration of their good wishes for your happiness and prosperity, and a heartfelt expression of their respect, esteem, and dutiful affection.

John Jacob Tschudy,

Rector of St. John's, Berkley.

Paul T. Gervais,
Andrew Fowler,
Robert S. Symes,
Christian Hanckel,
Christopher E. Gadsden,
Maurice H. Lance,
Albert A. Muller,
Henry Gibbs,
Allston Gibbs,
John White Chanler,
Frederick Dalcho,
Thomas Frost.

(REPLY.)

Charleston, Feb. 18th, 1819.

To the Presbyters and Deacons of the Protestant Episcopal Church in South-Carolina.

Respected and Beloved Brethren,

YOUR kind communication, conveyed to me by the hands of a Committee of your number, demands my most affectionate acknowledgments. So cordial a welcome of me to the place which I had been appointed to occupy among you, gives new animation and strength to the confidence with which, in accepting this appointment, I felt myself authorized to rely on the friendship of my brethren. The pledge which you have, at the same time, so liberally tendered, of your countenance and support, in the administration of the episcopate, brings with it a call, which I cannot and would not wave, to be constantly mindful of the condition on which it rests: and while with all the *faithfulness on my part*, which is implied in the obligation of this pledge on yours, present to my mind, I pray your candour for error and deficiency; I cannot less earnestly solicit your firm preference, on all occasions which may demand it, of the interest and the honour of the Church, according to the prescribed doctrine, discipline, and worship which you are sworn to observe and defend, to any claims which, in virtue of my office, I may be supposed to have on your coincidence with me in sentiments, or your co-operation with me in conduct.

VOL. III.

We have, my Brethren, in common, an interesting work in hand. "*We are labourers together with God,*" for the "repair of the waste places," of a Church, which, once fair and flourishing, had been marred and spoiled, almost to its ruin, by a combination of causes, of which, it is as unnecessary as it were painful to remind you. From this work, one, who presiding over it, animated you by the example of his cheerful, patient diligence, and with the eminent ability of a "wise master builder," shared with every brother "the heat and burden of the day," was taken from you by the hand of a mysterious Providence, ere half of that which he had wished and thought to do was done. Blessed be the memory of that most excellent man of God, called thus early to his reward!

It has been my desire and my purpose, Brethren, in coming again among you, to aid you in carrying on the work which had been so happily prosecuted by you, under the conduct of your late beloved Diocesan. I bear on my mind, you may be assured, the full weight of the solicitude incident to the duty, to which, in the exercise of a most important responsibility on your part I have been called. I know that my ability to bear it, "*standeth only in the name of the Lord, who hath made heaven and earth.*" The assurance of your kind sentiments, and of your assistance and support, which is before me, is evidence of the common experimental truth, that the succours which the Lord dispenses to those who seek his aid, are dispensed through the instrumentality of human agency; and the encouragement which I have received from it, will be an animating admonition, still to look to him for help, and still to trust in him for strength.

A body of Clergy, indeed, thus united among themselves, and thus cheerfully pledging themselves to the full purpose of their office, in concurrence with the authority to which they are voluntarily subject, is the best blessing which one in the station in which he, "by whose spirit the whole body of the Church is governed and sanctified," has been pleased, in his Providence, to place me, can reasonably desire to rest, on the commencement of his official cares: I shall proceed to the work assigned me, in the hope, and with the prayer, that this expression of the divine goodness may accompany my progress; and mindful of the obligation that is upon me, to *endeavour* that it be not withdrawn through unworthiness, on my part, of its continuance.

With earnest prayers to God for your happiness, now and for ever, I am your affectionate brother.

NATHANIEL BOWEN.

BISHOP BOWEN'S ADDRESS.

AGREEABLY to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop delivered the following address:—

*My Brethren of the Clergy,
and the Laity,*

It being made my duty, by the 45th Canon of our Church, "to address you on the affairs of the Diocese since the last meeting of the Convention," I proceed to this duty, under the influence of a respect for the authority enjoining it, which forbids that even the little which circumstances have admitted that I should be able to communicate, should be withheld.

The short period of time which has elapsed, since I received authority to enter on the duties of the office, from which another had carried with him to the tomb, the regrets of the whole household of our faith, has afforded opportunity of a personal visitation of a small portion of the Diocese. In the month of November, in returning into the State from an absence which circumstances had made necessary, during part of the summer, and in the autumn, I visited, and held divine service at Camden, Claremont, and Georgetown. At the first of these places, the small congregation, which has, within a few years past been formed, is still unsupplied with a minister; and having no place of worship, is not assembled, except on occasions rarely occurring, when Clergymen may transiently visit the town. The Vestry have acceded to a liberal proposal of assistance made to them by the Trustees of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, in order to the maintenance of a minister; and the hope should not be relinquished, that they will carry into effect the purpose which they express, of erecting a Church, and otherwise exerting themselves, to become in all respects furnished for the regular administration of the word and ordinances. It is a reasonable object of soligitude, that in a situation so hap-

pily adapted to the useful diffusion of its influence, the ministry of our Church, should be settled on a respectable and permanent footing.

It was grateful to me to find, on my arrival at Claremont, that the zeal and liberality of the congregation there, had at length been blessed in the engagement of one to take upon him the charge of their Church, whose well known fidelity in other situations, affords good ground to hope, that through the instrumentality of his labours, the Lord will give them to increase and abound in the fruits of his spirit.

On the state of the parish of Prince George, Winyaw, Georgetown, from even the short opportunity which I had of observing it, I feel that I may congratulate the churches here assembled, as bearing marks of much improvement, made within a short period, in both a temporal and spiritual point of view. The spirit with which its affairs have been conducted, on the part both of its minister and vestry, is the spirit of that prudent and peaceful piety and zeal, which we cannot too earnestly desire to see every where prevalent within the borders of our communion. It may be reported of to you, as a happy and flourishing Church, characterised in an eminent degree by that Christian harmony and order, godliness and charity, which, as they are the best happiness and ornament of a Church, afford, at the same time, an earnest and pledge of its continued and increasing welfare and prosperity.

In January, I visited the parish of St. John's, Colleton. This respectable parish, now vacant by the resignation of the Rev. Mr. Gervais, is in a comparatively prosperous state; having been greatly benefited by the attention given to its affairs by the Clergyman just mentioned, the necessity of whose declining to serve as its Rector, is matter of reasonable regret. The funds of this parish are ample; and the disposition is not wanting to apply them liberally in the maintenance of its offices, when some small embarrassment, at present existing, as to a suitable residence

for a Clergyman, shall have been removed.

In St. Matthew's parish, which has also recently been visited, there is a happy prospect of a restoration of the long suspended offices of the Church. The congregation, though small, consists of such as evince a readiness to make a generous exertion of their ability, in providing for the expenses of the Church; a disposition of which, a person, affecting, under the different names of Williams and Percy, the character of a Clergyman of our Church, artfully attempted, since your last meeting, to avail himself. His imposture was, however, happily soon exposed, and the parish rescued from the evil which might have been its effects.

The ordinations which have taken place, since my entrance on the duties of the Diocese, are the following.

The Rev. Maurice H. Lance, was admitted to the holy order of Priests, at Georgetown, in November. On the 20th of December, a stated ordination was held in St. Michael's Church, and Mr. Francis P. De Lavaux, and Mr. Henry Gibbes, were admitted to the holy order of Deacons. On the 6th of January, (the Festival of the Epiphany) at a special ordination held in St. Michael's Church, Mr. David J. Campbell, was admitted into the same order of Ministers. Mr. John W. Chanler has been also ordained a Deacon at the opening of this Convention. Mr. Edward Rutledge and Mr. William Wilson, who had been received as candidates for orders, are preparing to be ordained, the one at New-York, and the other at Philadelphia, by the authority of letters dimissory from this Diocese. Mr. Levi Walbridge and Mr. Edward R. Lippit, (the latter by letters dimissory from the Eastern Diocese,) have been received as candidates for holy orders.

Under a provision made by the Society for the Advancement of Christianity, I have very recently employed the Rev. Mr. De Lavaux, on a temporary tour of missionary services, of which no report can be expected until he shall have had time to accomplish more of it.

The Rev. Mr. Campbell has been a short time engaged, under similar circumstances, on missionary duty, in St. Stephen's, upper St. John's, and St. Mark's parishes; where he has held divine service five times, and baptized ten children.

It is a circumstance in which the Protestant Episcopal Church in South-Carolina cannot too much rejoice, that the institution which has furnished the means of thus giving useful employment to ministers immediately on their entrance on their calling, has been permitted so greatly to prosper, in the hands of those to whom the conduct of its affairs has been committed. It has been the happy instrument of much good, and from the present flourishing state of its funds, there is reason to anticipate a considerable extension of its aid to the Church in this Diocese, in the support of Ministers, in the education of pious young men for the ministry, and in the diffusion, in concurrence with the ecclesiastical authority, by missionary labours, of the comforts and counsels of Christianity, and of sound religious knowledge and sentiment by means of tracts, published for gratuitous distribution. In the month of September last, this Society made a tender of assistance to several of the destitute parishes of the state. This plan for the extension of the means of maintaining Ministers to Churches, supposed to be unable singly to defray the expenses of a settled ministry, contemplated the union of Christ Church parish with the Church on Sullivan's Island, in the receipt of an annual donation for three years of five hundred dollars; of St. Andrew's and St. George's, Dorchester, on the same terms, and of the upper and lower congregations of St. Mark's parish. It at the same time proposed five hundred dollars a year, for three years, to the congregation at Camden. To what extent their views of usefulness, in this distribution of their means of doing good, will be successful, is yet uncertain. The Church at Camden is the only one which has officially assented to their proposal. To Trinity Church, Columbia, have

ing strong and well founded claims on the attention and concern of all the members of our Church in this Diocese, the Society has more recently proposed assistance to the amount of one thousand dollars a year, for three years. It is hoped that such aid, should it be accepted, will enable the Vestry of that Church, to strengthen its condition, beyond all ordinary danger of decline.

It is grateful to me that I have authority to mention also that this Society has obtained the consent of the chief mourner, next the Church itself, for the late lamented Bishop of the Diocese, (his pious and excellent widow,) to the publication, by them, of a volume, or volumes, of discourses of that eminent servant of God, in which "though dead," he yet may long speak the words of instruction, exhortation, and admonition, by which, in his ministry, the Church was so greatly edified.

An institution which has already ministered so much to the necessities of *the Church in this State*, and from which, as auxiliary to, and in harmony with it, so much good may reasonably be anticipated, claims a continued interest in our affections and prayers.

A Sunday School, for the benefit of the Poor of our Church in this city, and others, was instituted sometime in the year 1817; which, under the superintendence and conduct of the Rev. Mr. Fowler, is thus far flourishing and useful. Children are here well instructed in Christian knowledge, according to the Scriptures and the Liturgy of our Church, and are trained to religious faith, practice, and worship, on purely evangelical principles. It cannot too earnestly be desired that similar institutions should be formed, with reference to the case of the poor, whenever circumstances will possibly admit of them. Experience has so fully shown the utility of schools for the gratuitous religious instruction of children, that I can have only here to express a regret common to all our minds, that the sparse population of our parishes in the country, and the imperfect and *often interrupted* manner in which

they have been, and are supplied with ministers, have put it in our power to contribute so little, in this way, to the benefit of the poor. Indeed, I shall express, I have reason to believe, a common sentiment of members of our Church, when I lament that the poor in general are, under existing circumstances, so much excluded from the benefit and care of our ministry. The evil is not irremediable, and demands the anxious consideration as well of those who would consistently serve the Lord of their faith, as of those who are suitably concerned for the welfare of the civil state.

The change which has taken place in the state of the Diocese, by the addition of ministers, charged with the care of parishes, has been less than our wishes would have prescribed. The Rev. Mr. Parker Adams, from the Diocese of New-York, has taken charge of the Church at Claremont, and the Rev. Mr. Osborne, a Deacon, from the same Diocese, is, for the present, the minister of the Church on Edisto Island. The Rev. Mr. Symes, from the Diocese of Virginia, is officiating, under a temporary engagement, as assistant minister of St. Paul's Church in this city.

An invitation of the Rev. Mr. Muller to the charge of St. James's parish, gives us encouragement to hope, that so important a portion of our Church as that has reason to be considered, will no longer be without the benefit of a regular and efficient ministry.

Many Churches in this state are still without the services of a settled Clergyman. There are Clergymen also without parochial or any stated employment. Were these provided with employment, however, there still would be room for more. We cannot but deplore the deficiency of labourers in the vineyard of our Lord. The evil is not, it is true, peculiarly our lot. Our Church is, in every part of the Union, inadequately supplied with ministers. The number of candidates for the ministry does not keep pace with the wants of the Church. This is to be attributed, in great part, to the want of encourage-

to enter on this calling, arising from the prospect of a competent maintenance in the exercise of it. It is so owing to the discouragement of the wishes of young men of piety, who are disposed to devote themselves to the service of the Ministry, proceeding from want, in our Church, of means of regular ecclesiastical education. To the causes of the great deficiency of ministers in our Church, we cannot earnestly entreat the attention of those who wish her prosperity. Shall the waste places of the Church be repaired, or how shall she be adorned and shine with the glory of the Holy Spirit upon her, unless her members take up more liberal purposes of instruction for the education and support of those who serve in her ministry.

On the first of these subjects, there is a spirit of enterprise and liberty manifested by other denominations of Christians in the United States, which we cannot but approve with honour. Would to God that it might be an object of our emulation! In might we bear before the Lord a full share of the honour of winning men to Christ for their good. The Church, of which we are members, is eminent among all the Churches on earth, for the scriptural purity and soundness of its doctrine, the reasonableness and beauty of its worship, the primitive constitution of its ministry and discipline, so happily consistent with any modification of civil state, be equally eminent in the eye of the Christian world, for its influence on the moral character and purification of society, and making ready people prepared for the Lord.

The solicitude with which I have been affected, on this subject, does not permit me to close this address, without reminding this Convention, that I may, through those who propose it, remind others of our commission, that the last General Convention of our Church adopted a purpose, which had been greatly urged on the attention of that venerable body, by those who had successively resented in it the Churches of this country, of creating a general seminary of theological education. This

excellent design has not been carried into effect. Means have not yet been provided of any thing more than feeble, incipient operations. It will be time to despair of our Church's advancement to the rank, which, by its intrinsic character, it has a right to claim among the Churches of Christendom, when such a purpose shall be frustrated through the impracticability of obtaining funds, in a communion comprising so large a share of the temporal prosperity of the country, adequate to its accomplishment. Until then it is our duty to urge its claims. When a moderate estimate is taken of the numbers of those who compose the Protestant Episcopal Church in the United States, it is wonderful how small a contribution from each would complete the object. Shall then such an object be abandoned in despair? Shall the Church, in whose character we have reason to indulge the same laudable pride, which our fathers fondly transmitted, as an inheritance they had happily received from theirs, be seen every where to languish and to linger in an existence, scarcely admitting any service by which the Lord of the Church is honoured, because there are not means of adequately providing it with the sustenance which, through the ministry of his word and sacraments, he ordained that it should receive?

My Brethren, let us now proceed to the business of the Church, in the spirit of Christian brotherly love, and Christian holiness of purpose and conduct. Let us endeavour, as we have prayed, that "he who did preside by his Spirit in the councils of the apostles, may be present with us," by making this, as far as human infirmity and imperfection will admit, a scene meet for the presence of God.

N. BOWEN.

NATURE.—By Bishop Horne.

YOUNG trees in a thick forest are found to incline themselves towards that part through which the light penetrates; as plants are observed to do in a darkened chamber towards a stream of light let in through an orifice, and as the ears of corn

do towards the south. The roots of plants are known to turn away, with a kind of abhorrence, from whatever they meet with, which is hurtful to them; and, deserting their ordinary direction, to tend, with a kind of natural and irresistible impulse, towards collections of water placed within their reach. The plants called *Heliotrope* turn daily round with the sun, and, by constantly presenting their surfaces to that luminary, seem desirous of absorbing a nutriment from its rays.—Surely all these afford a lesson to man.

THE note of the cuckoo, though uniform, always gives pleasure, because it reminds us that summer is coming. But that pleasure is mixed with melancholy, because we reflect, that what is coming will soon be going again. This is the consideration which embitters every sublimity of enjoyment!—Let the delight of my heart then be in thee, O Lord and Creator of all things, with whom alone is no variability, neither shadow of changing!

Christian Courage.

THE gentleman of whom the following instance of true courage is recorded, has been long known as a distinguished statesman, and a leading member of our national legislature:

In the fall of the year 1817, General — challenged Colonel — to fight with him; and offered to resign his commission that he might be at liberty to evade the laws, and have the precious privilege of shedding the blood of a fellow-creature. What was the answer of the Colonel? Did he, with the same barbarous disposition, accede to the proposal, and hasten to select the weapons of slaughter by which an immortal soul might be sent, unprepared, to the tribunal of God? No—let it be known, and published through the land, to his honour, that, in defiance of public opinion, and the opprobrium of being called (as he was) *coward* and *hypocrite*, he had the *courage*, as well as the *principle*, to fear God rather than man. The following is an extract from his answer to the challenge:—"I proceed to tell you, that I am restrained from accepting the alternative which you propose, paramount to all human authority—I respect the public opinion *too highly*, perhaps; but I have now

been, for more than two years, in communion with the Church in which I was born, and I cannot violate my solemn vows to God for the applause of the world. As a *man*, I ought not to accept your challenge; as a *Christian*, I cannot."

Who will say that Colonel — was deficient in that genuine courage which is not the property of every subaltern in society, but which belongs exclusively to the truly great and good? And we would ask whether the custom of duelling would not soon be without an advocate in the country, if men, possessing equal influence over the public sentiment, were, in similar cases, to imitate his example?

FOR THE CHRISTIAN JOURNAL.

THE following version of the 84th Psalm was written by a young man, about 17 years of age. Twelve months before he was engaged in learning a mechanical trade. His turn for study, and the modesty and propriety of his deportment, have secured for him friends, under whose auspices, after a few months' preparation, he entered college very creditably, and is now gratifying his natural thirst for the acquisition of knowledge. We hope the divine blessing will be with him in accomplishing the design he has formed of devoting himself to the Christian ministry.

PSALM 84th.

Quam dilecta, Deus, sancti penetralia templi
 Quis liceat læta sacra referre manu:
 Tempore quum festo meriti celebrantur honores,
 Et cedit ante aram victima multa tuam!
 Sed procul, ah! procul, ipse vagor; nunquamque revertar,
 Nec mastis carear solitudinibus?
 Sub templi tectis et ad ipsa altaria nidum
 Construit, et grato carmine pendet avis.
 Gaudia concipiunt volucres mea: heu mea fata!
 Tu patria prohibes, limitibusque sacris.
 Felices, citharis adeunt qui templa canoris,
 Et gratis complent vocibus illa suis;
 In mentem revocant tua munera, nec dolor ullum
 Carminibus ponit lætitiæque modum.
 Felix, munifica tribuis cui gaudia dextra,
 Inceptum firmo dum pede carpit iter:
 Spes alit, inque dies augentur pectore vires,
 Et jam nunc finit "tædia longa via."
 Etas in melius mutabilis omnia vertit:
 Post hyemem veniant tempora verna, feræque;
 Agriolis fœnus reddunt data semina terra,
 Autumno frigæ jam referente novæ.

Sæpe rosas, vidi, demissaque lilia calmos
 Ut noctu marcent languida, mane vigent :
 Væpius et vidi solem, ut festinat amictu
 Imbrifero sese condere tectus aquis ;
 Frigit ille tamen roseum caput ; ille nitentes
 Induitur radios, exhilaratque diem.
 Me pulsum patria, loca dum deserta pererro,
 Hostis agit, quoties itque reditque dies.
 Nec, nisi, cum primum sese intendentibus
 umbris,

Nox venit rabido desinit ore sequi :
 Ast eademque dies, eadem mihi noctis imago,
 Hæc renovat luctus semper et illa meos.
 Sic olim profugus mæsto quum tempore vates
 Mandavit querulæ tristia verba lyre ;
 Audierant colles : gemitus et saxa dedere,
 Flevit et ad tremulum mobilis aura modum :
 Audierat miseros læte nox humida fletus,
 Et fudit lacrymas nox quoque roriferas.

Translation of the above.

How lovely, O Lord, are the shrines of
 thy sacred temple, to such as there offer
 sacrifices with joyful hands, when thy
 name is praised on the festal day, and many
 a victim falls before thine altar ! But,
 alas ! I wander far from thence. Shall I
 never return and be free from sadness ?
 Under the roof of the temple, and at thy
 very altars, doth the bird build its nest,
 and repay the privilege with a grateful
 song. Even the birds enjoy that pleasure
 of which I am deprived. Ah ! cruel is my
 fate ! Thou dost debar me from the sacred
 boundaries of my native country.—
 Happy are they who go up to thy sanctuary
 with sounding harps, and fill it with
 their grateful voices ; they call to mind
 thy kindnesses, and their joyful songs
 never end. Happy is he for whom thou
 portionest out joy with unsparing hand,
 whilst he advanceth on his way with sure
 feet. Hope is his support, his strength is
 increased, and soon he endeth his trouble-
 some journey.

The changeful years translate all things
 into a better state. After fierce winter
 cometh spring. The seeds committed to
 the earth repay an increase to the husband-
 men, when autumn now displayeth his rich
 harvests. Often have I beheld roses and
 drooping lilies which pined away at eve,
 yet flourish again in the morning. Oft-
 en have I beheld the sun bury himself
 beneath the waters, wrapped in a stormy
 cloud, and yet he repaired his rosy head,
 clothed himself with shining rays, and
 again brightened the day.

Me, driven from my country, and a wan-
 derer through these desert places, an ene-
 my each day pursueth, nor ceaseth from
 the bloody pursuit until the night hath
 arrived, with the lengthening shades. But
 to me, the day, and the darkness of night,
 are both the same, for each continually
 reneweth my grief.

When thus the exiled Prophet of old,
 in a time of grief, committed these sad
 words to his plaintive harp ; the hills

heard him ; the rocks returned his moan ;
 the wind sighed to the trembling notes ;
 from afar, the humid night heard his
 grief, and shed tears of dew.

The Old Church of England-Man.

AN EXTRACT.

RELIGION once, when wiser paths we trod,
 Was a plain, honest, quiet trust in God.
 No creeds were bandied with polemic art,
 And Faith, unwarp'd by fancy, sway'd the
 heart.

The good man, then, with little mental la-
 bour,
 Honour'd the King, fear'd God, and lov'd
 his Neighbour :

Their several things to Heaven and Cæsar
 gave,
 And thought no Bishop, but the Pope a
 knave.

At Church on Sundays wore his smartest
 gear,

His purpose not to criticise, but hear ;
 Knew half the service, ere it came, by rote,
 Join'd the responses, took no short-hand
 note :

Stood up to tune the psalm with all his
 might,
 And mark'd the text, to con it o'er at
 night ;

Till the sixth head was seldom seen to doze,
 And always waked in time to catch the
 close.

At meals, unless the Vicar was his guest,
 Himself, ere touch'd the smoking pud-
 ding bless'd :

Thank'd Heaven each night and morning
 for its care,
 And to his prayer book, only, look'd for
 prayer.

The Religious Maniac.—AN EXTRACT.

———— in many a breast there lies
 A stubborn fiend, no charm can exorcise :
 Fierce tyrant of the bosom's desert lair,
 Which Zeal has garnish'd for his house—
 Despair.

Yon walls are lofty, and the jealous gate
 Not often on its hinge is heard to grate—
 Pause ere you draw the bolts ; they seldom
 ope

For any who have yet to do with Hope.
 But if resistless impulse urge you on
 To see the piteous wreck of Reason gone,
 Wrap round your heart a triple mail, and
 steel

Each sense, and bar it from its power to
 feel.

For me—Oh ! how much rather would I
 tread

Some charnel-house, fresh heap'd with fes-
 tering dead ;

There o'er the body's foul corruption brood,
 And watch the flesh-worm glutting on his
 food,

Than God's own image lost in ruin find,
And shudder mid the lazar-house of
mind!—

Within, a long dim gallery, through the
wall

Cheerless, and scanty are the rays that fall:
And better were it light should never flow,
Where the gay sunshine does but flout at
woe.

On—on again—it matters not who dwell
On either side, in this or yonder cell.

Pass we the slaving ideot's leer; the
frown

Of the mock monarch with his paper
crown;

The joyless laugh's fierce merriment; the
scream

Of those who in their savage mirth blas-
pheme;

And the grim maniac, whose infuriate
knife

Cares not whence gather'd, so its food be
life.

On, till that open door delays you, there
Mark well how much of suffering man may
bear;

High overhead a single window rais'd,
Frowns rough with bars of iron, and un-
glaz'd;

Day glimmers darkly through, but the
sharp sleet,

Hail, snow, and north winds, fully on it
beat.

Naked the walls, except where staples
show

Chains, now unneeded, once have hung
below.

So narrow, little more than one good
stride,

Would bear you cross its bounds, from
side to side.

Yet far too much this scanty range for him
Who sits within, unmov'd in face or limb:

Sogaunt, so speechless, and his stony eye
So fix'd with steadfast gaze on vacancy;

Rapt in such trance, so lifeless in each
part,

He looks as modelled by some Sculptor's
art.

Thus daily, nightly, for on that sad brow
Sleep rarely sheds his soothing poppies
now;

Reckless of hour or season, with no
thought,

Save by the fearful dream within him
wrought!

Link'd not to Time, but to Eternity,
And living But in that which is to be:

Ev'n in the body's coil he feels all soul,
And thinks himself beyond his earthly
goal,

Before his eyes, already round the seat,
Where vengeance calls him, countless
millions meet:

Rang'd on the left, he dares not raise his
sight,

And views no Saviour in the source of
light.

He hears the doom which trumpet tongues
proclaim,

And his heart burns, with the predestin'd
flame.

Oh! might he quench Hell's furies, and
again

Shrink back to slumber from the gulph of
pain;

From the devouring worm within him fly,
Once more be mortal, and for ever die!

The Curate.—AN EXTRACT.

MINE are a humble Curate's parish plans,
I marry, christen, church, and publish
banns:

To the sick couch the word of healing bear,
And smooth the dying pillow by my
prayer:

For Sundays, mend my theologic pen,
Read much, and rhyme a little now and
then.

My home all smiles and welcome; 'tis in
truth

The golden Paradise I fram'd in youth:
The enchanted clime, where fancy loves to
dwell,

Till age, and cold experience, break the
spell.

Around the board my cherub babes are set,
(I only have two olive-branches yet.)

One with bright sparkling eye, and rosy
cheek,

Already tries a thousand ways to speak:
Runs to her mother's knee when strangers
come,

And knows a kiss will purchase her a plum.
A Boy, my younger, and all boys, you
know,

Are like their Fathers, or are fancied so.
Thus, light at heart, I quarrel not with
time,

Nor think a cheerful countenance a crime.
* * * * *

For not the less because our little span
Of life we measure, gently as we can;

Nor less within us burns the hope which
shows,

A more abiding city at its close.
Still may I feel, as each brief moment flies,
How high the Christian's calling, what his
prize!

Strive for the mastery till the goal be won,
Yet plead my Saviour's blood when all is
done!

And when the trumpet wakes me from
my bier,

See round me all my heart has cherish'd
here.

To the bright judgment seat of Grace
above,

Not as an hireling, lead my fold of Love;
Before their Heav'nly Shepherd bend in
prayer,

"The lambs thy bounty gave me all are
there."

How bless'd to find the flock which I resign,
Confirm'd for everlasting ages mine.

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*Memoirs of the late Right Reverend
THOMAS WILSON, D. D. Bishop of
Sodor and Man.*

DOCTOR THOMAS WILSON, the venerable and apostolic Bishop of Sodor and Man, was born at Burton, a village in the hundred of Wirral, in the county palatine of Chester, on the 20th of December, 1663; and, as he says himself in his Manuscript Diary, "of honest parents, fearing God." He was baptized the Monday following, or, to use his own words, he "had an early right to the covenant of grace."

The family from which he was descended had been inhabitants, time immemorial, of that part of the county of Chester. His father died in the year 1702; his mother, whose maiden name was Sherlock, and who was born at Oxtun, in the same county; survived her husband a few years; so that both his parents lived to see him a Bishop.

In his Diary he always speaks of his parents in the most dutiful and affectionate terms; and it appears to have been his daily practice to offer up prayers for their temporal and eternal welfare.

Great care was taken of his education; and, at the proper age, he was placed under the tuition of Mr. Harper, a very eminent schoolmaster in the city of Chester, with whom he continued till he was sufficiently qualified for the University. He was then removed to Trinity College, in Dublin, whither most of the young gentlemen of Lancashire and Cheshire were at that time sent, with an allowance of twenty pounds a year; a sum which, however small it may now be thought, was, in those days, sufficient for a sober

student in so cheap a country as Ireland.

Upon Mr. Wilson's admission into the University, it was his intention to have studied physic; but he was persuaded by Archdeacon Hewetson to dedicate himself to the Church, for which he seemed by nature more particularly designed. He did not, however, entirely relinquish the pursuit of medical knowledge; a circumstance which was afterwards productive of much benefit to the people of his Diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum; and, by his diligent application, made a great proficiency in academical learning. He continued at College till the year 1686, when, on the 29th of June, he was, at the immediate instance and desire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, Bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the Church of Kildare, in the presence of a very numerous congregation; and our pious divine ever after kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion.

Mr. Wilson's good conduct, and his consequent preferment, gave very great pleasure to his friend the Archdeacon; who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson's leaving Dublin is not known; but it is understood that he quitted the University sooner than he at first intended, on account of the political and religious disputes of those days; nor could it have been long after his ordination that he took his leave of Ire-

land; for on the tenth of December, in the same year, (1686) he was licensed by Thomas Lord Bishop of Chester, to be the curate of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was then Rector. His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a Priest by Nicholas Lord Bishop of Chester.

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life, recommended him to the notice of William, Earl of Derby; who, in the year 1692, appointed him his domestic chaplain, and preceptor to his son, James Lord Strange, with a salary of thirty pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more. He had now an income far beyond his expectations,—far beyond his wishes, except as it increased his ability to do good. Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great Author and Giver, and the benefit of his neighbours in distress. Accordingly, we find that he now set apart one fifth of his income for pious uses, and particularly for the poor.

In 1697, the Earl of Derby offered him the Bishopric of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693. This kind offer, however, Mr. Wilson modestly declined, alledging, that he was unequal to, as well as unworthy of, so great a charge; and thus the matter rested till Dr. Sharp, archbishop of York, complained to King William that a Bishop was wanting in his province to fill the See of Man; acquaint-

ing the King, at the same time, that the nomination was in the Lord of the Isle, the Earl of Derby, but that the approbation rested in his Majesty; and urging the necessity of such an appointment, as the See had now been vacant four years,—a circumstance with which he apprehended his Majesty might be unacquainted. The King hereupon sent for the Earl of Derby, who was at that time master of the horse, and told him, that he expected an immediate nomination of a Bishop for the See of Man, and that if his Lordship delayed it any longer, he should take the liberty of filling up the vacancy himself. In consequence of this admonition, Lord Derby insisted on his chaplain's accepting the preferment; and accordingly Mr. Wilson was (to use his own expression) "forced into the Bishopric;" a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the Earl of Derby and his son.

Mr. Wilson took great pains with his noble pupil. Want of consideration, and a precipitancy of temper, seem to have been the principal faults in this young nobleman's character; and his tutor exerted his best endeavours to correct his Lordship's disposition in these respects. The following extraordinary instance of his management, upon a particular occasion, is said to have produced its proper effect:—One day, as Lord Strange was going to set his name to a paper which he had not read, Mr. Wilson dropped some burning sealing-wax on his finger; the sudden pain made him very angry, but his tutor soon pacified him, by observing, that he did it in order to impress a lasting remembrance on his mind, never to sign or seal any paper he had not first read and attentively examined.

On the 15th of January, 1697-8, Mr. Wilson being first created Doctor of Laws by the Archbishop of Canterbury, was confirmed Bishop of Man, at Bow Church, by Dr. Oxenden, Dean of the Arches; and the next day he was consecrated at the Savoy Church, by Dr. Sharp, Arch-

bishop of York, assisted by the Bishops of Chester and Norwich. On the fifth of April following, he landed at Derby Haven, in the Isle of Man, and on the 11th he was enthroned in the cathedral of St. Germain's, in Peel Castle.

On the 29th of September, the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary, daughter of Thomas Patten, Esq. to whom he was married on the 27th of October, at Winwick Church, by the Honourable and Reverend Mr. Finch, the Rector.

The Bishop staid in England till the 6th of April, 1699, when he took leave of his friends at Warrington, and arrived, with Mrs. Wilson, the next day, safe at his Diocese. This most amiable woman was every way the companion of his soul; pious, devout, and charitable, as himself. He had by her four children.

His prayers and his sermons furnish a sufficient proof of his study; his prayers were constant and devout, with his flock and with his family; and three times a day he communed with his own heart, privately, in his closet. During the fifty-eight years of his pastoral life, except on occasion of sickness, he never failed, on a Sunday, to expound the Scripture, preach the Gospel, or administer the Sacrament at some one or other of the churches of his Diocese; and, if absent from the island, he always preached at the Church where he resided for the day. When in London, he was generally solicited to preach for some one or other of the public charities, being much followed and admired.

In the year 1699, he published a small tract, in Manks* and English, entitled, "The Principles and Duties of Christianity,"† for the use of the

Island, the first book ever printed in the Manks language; and, with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed throughout the Diocese, and gave to each a proper book-case, furnishing them with Bibles, Testaments, and such books as were calculated to instruct the people in the great truths of the Gospel.

His family prayers were as regular as his public duties: Every summer morning at six, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young Clergy for the pulpit, and a graceful delivery. In the prayers for his closet we meet with the purest sentiments of Christianity; and his *Sacra Privata* bear ample testimony of his uniform piety, and the excellency of his understanding.

He kept a diary as well of the special favours in extraordinary deliverances, as of the merciful visitations and chastisements he experienced in a variety of instances.

On the 9th of December, 1700, a fire broke out in the Bishop's palace about two in the morning, in the chamber over that in which the Bishop slept, "which," he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that, in all probability, it would have reduced my house to ashes.

"Blessed be God for this, and all other his mercies vouchsafed to me; and to my family; God grant that a just sense of his obligations, laid so often upon me, may oblige me to such returns of gratitude as become such mighty favours. Amen."

In the year 1703, he obtained the Act of Settlement, of which mention is made in his history of the Isle of

Man for the Indians;" under which title it was first published in the year 1740.

* The Manks is supposed to be the ancient Gaelic, or Erse language.

† This book was afterwards corrected and improved, and published under the title of "The Knowledge and Practice of Christianity made easy to the meanest capacities; or, an Essay towards an instruct-

Man;* but his great modesty would not permit him publicly to say that he was the author of that benefit to his Diocese, though it was attained solely by his indefatigable pains and application.

This year was also remarkable for the Ecclesiastical Constitutions, which were read by the Bishop to the Clergy, and agreed to in full convocation; and meeting with the approbation of the Lord, Deemsters, and Keys, passed into a law.

These constitutions, planned and framed by his Lordship, afford and exhibit to the world a specimen of that primitive discipline which existed in this Diocese during his Lordship's episcopate, and long after; superseding, virtually, the preface to the communion-office.

Lord Chancellor King was so much pleased with these constitutions, that he said, "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

On the 5th of September, 1704, the Bishop accompanied Mrs. Wilson, who had been for some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her, praying for and comforting her, till the 7th of March following; when she resigned her soul, full of hope of a blessed immortality, into the hands of her Creator.

In this severe trial, his prayers abound with religious sentiment and Christian resignation; pronouncing, with a feeling emphasis, "Thy will be done, O God." He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcame his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

On the 3d of March, 1707, he was made Doctor in Divinity in full convocation at Oxford; and on the 11th of June following, the same honour

was decreed him by the University of Cambridge.

About the same time he was admitted a member of the Society for Promoting Christian Knowledge.

In the same year, he had the Church Catechism translated, and printed in Manks and English.

On the 21st of September, 1708, he consecrated a new built Chapel at Douglas, to which he was a considerable benefactor.

On the 2d of April, 1710, the library of Castle-Town was finished; the greater part of the expense, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

This year, some business calling him to England, and quarantine being ordered to all vessels which came from the Isle of Man to England, he went (accompanied by Mr. Murray, a merchant of Douglas) in an open boat to Scotland, and landed in Kircudbright, intending to have proceeded directly to London; but in this design he was prevented by the Earl of Galway, who knew him, and with some other gentlemen, contrary to his own inclination, prevailed on him to go to Edinburgh; where he was waited on and highly esteemed by the Clergy and nobility, many of whom, on his departure, attended him as far as Carlisle.

The year following he went to London, to settle some business relating to the excise for the lord and people of the Island; when he was taken great notice of by Queen Anne, before whom he preached a sermon on Holy Thursday. Her majesty offered him an English bishopric, but he begged to be excused, saying, that with the blessing of God, he could do some good in the little spot that he then resided on; whereas, if he were removed into a larger sphere, he might be lost, and forget his duty to his flock and to his God.

He could never be induced to sit in the House of Lords, though there is a seat for the Bishop of Man, detached from the other Bishops, and within the bar; saying, "That the Church should have nothing to do with the

* His history of the Isle of Man, was, at the desire of Bishop Gibson, inserted in his second edition of Camden's *Britannia*.

State. Christ's kingdom is not of this world."

On his return to his Diocese, the Vicarage-house at Kirk Arbory being in ruins, he subscribed and collected money enough to build a new one.

At a convocation, held the 20th day of May, 1714, he delivered a Charge to the Clergy, to observe their own duty, for the edification and example of their flock; strictly requiring them to censure offenders, and regulate the discipline of the Church with proper authority.

In the year 1719, Mrs. Horne, wife of Captain Horne, Governor of the Island, accused Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this story, Archdeacon Horribin, to please Mrs. Horne, refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitutions of the Church, to prove her innocence; namely, *by oath*, which she and Sir James Pool took before the Bishop, with compurgators of the best character; and no evidence being produced to prove their guilt, they were, by the Bishop, cleared of the charge, and Mrs. Horne was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do; and treated the Bishop and his authority, as well as the ecclesiastical constitutions of the Island, with contempt.

For this indecent disrespect to the laws of the Church, the ecclesiastical censure was pronounced, which banished her from the sacrament till atonement was made. The Archdeacon, who was chaplain to the Governor, out of pique to the Bishop, or from some unworthy motive, received her at the communion, contrary to the custom and the orders of the Church. An insult to himself the Bishop would have forgiven, but disobedience to the Church and its laws, he could not allow of: he considered it as *the oblation of wrath*, rather than the bond of peace, and at last suspended the Archdeacon.

The Archdeacon, in a rage, instead of applying to the Archbishop of York,

as Metropolitan,* and consequently the proper judge to appeal to in matters relating to the Church, threw himself on the civil power; and the Governor, under pretence that the Bishop had acted illegally and extra-judicially, fined him fifty pounds, and his two Vicars-general,† who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the Governor sent a party of soldiers, and they were, on the 29th of June, 1722, committed to the prison of Castle Rushin, where they were kept closely confined, and no persons admitted within the walls to see or converse with them.

The concern of the people was so great when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and it was with difficulty they were restrained from pulling down the Governor's house, by the mild behaviour and persuasion of the Bishop, who was permitted to speak to them only through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling the people that he meant "to appeal to Cæsar," meaning the King; and he did not doubt but that his Majesty would vindicate his cause if he had acted right. He sent a circular letter to his Clergy, to be publicly read in the Churches throughout the Island, which comforted and appeased the people, who had so much reason to reverence and love the Bishop.

The horrors of a prison were aggravated by the unexampled severity of the Governor, not permitting the Bishop's housekeeper, who was the daughter of a former Governor, to

* The Bishopric of Man, as well as that of Chester, was formerly under the jurisdiction of Canterbury; but in the thirty-third year of the reign of Henry VIII. was removed to the Archbishopric of York, by act of Parliament.

† The Rev. Dr. Walker, Rector of Ballaugh, and the Rev. Mr. Curphy, Vicar of Kirk Braddon.—The office of Vicar-general is similar to that of Chancellor to a Bishop in England.

see him, or any of his servants to attend upon him during his whole confinement; nor was any friend admitted to either the Bishop or his Vicars-general. They were not treated as common prisoners, but with all the strictness of persons confined for high treason. They had no attendants but common jailors, and these instructed to use their prisoners ill.

A strange return this for a long course of favours and hospitality which the Governor and his wife had received from the Bishop at his house, where they frequently resided for days and weeks together!

Governor Horne was not naturally a bad man, and yet in this instance he treated the Bishop with more cruelty than any Protestant Bishop has experienced since the reformation; yet did he not revile again. In his Diary he says,

"*St. Peter's Day, 1722.*—I and my two Vicars-general were fined ninety pounds, and imprisoned in Castle Rushin, for censuring and refusing to take off the censure of certain offenders; which punishment and contempt I desire to receive from God as a means of humbling me," &c.

Thus did he turn all his misfortunes to advantage, and to the glory of God.

He was confined in this prison for two months, and released at the end of that time upon his petition to the King and Council, before whom his cause was afterwards heard and determined.

On the 4th of July, 1724, the King and Council reversed all the proceedings of the officers of the Island, declaring them to be oppressive, arbitrary, and unjust; but they could grant no costs; and the expenses of the trial fell very heavy on the Bishop, although he was assisted by a subscription to the amount of near three hundred pounds. But this was not a sixth part of what it cost him for lawyers and witnesses, which he was obliged to bring from the Isle of Man, and maintain in London several months before the trial was finished.

The Bishop was advised, by his solicitor, to prosecute the Governor, &c.

in the English courts of law, to recover damages, as a compensation for his great expenses; but to this he would not be persuaded. He had established the discipline of the Church, and he sincerely and charitably forgave his persecutors. Nay, one of the most inveterate, Mr. Rowe, the comptroller, being afterwards confined in a spunging-house for debt, the Bishop went to see him, and administered to his relief.

The Bishop always used to say, that he never governed his Diocese so well as when he was in prison; and for his own share, if he could have borne the confinement consistently with his health, he would have been content to have abode there all his life for the good of his flock, who were then more pious and devout than at any other time.

From the dampness of the prison, the Bishop contracted a disorder in his right-hand, which disabled him from the free use of his fingers, and he ever after wrote with his whole hand grasping the pen.

The King offered him the Bishopric of Exeter, vacant by the translation of Dr. Blackburn to the See of York, to reimburse him; but he could not be prevailed on to quit his own Diocese. His Majesty, therefore, promised to defray his expenses out of the privy purse, and gave it in charge to Lord Townsend, Lord Carleton, and Sir Robert Walpole, to put it into his remembrance; but the King going soon afterwards to Hanover, and dying before his return, this promise never was fulfilled.

In the year 1734, the Bishop published "*A short and plain Instruction for the better understanding the Lord's Supper*;" which has since passed through several numerous impressions, and has been universally esteemed for the elegant simplicity of its language, and its unaffected piety.

The year following he came to England, for the last time, to visit his son and daughter, when he was introduced to King George the second and his Queen, who took particular notice of him. On his return, he visited the province of York, at the earnest re-

Archbishop Blackburn, and upwards of fifteen thousand

(To be continued.)

Considerations on the Life and Death of St. John the Baptist.

ed from p. 137, and concluded.)

SECTION VIII.

Considerations on the Circumstances of St. John's Death.

have now accompanied St. John through the several stages of his life. We have rejoiced with him at his birth, and with his friends and kinsfolk at his birth, and with him in contemplating him in the deserts; we have been moved by him, as a preacher of the Gospel, at the river Jordan, and we have been made acquainted with his various testimonies borne by him at different times, to the Messias of Jesus; we have heard him reprove Ahab, and have visited him in the prison, where the glory of his Master, and the salvation of his people, were committed to his care, and still he remained to be the objects of his love. It remains only, that we have seen him paying that debt to nature which the greatest of men are born of women are subjected to. And here our acquaintance with him must end, till we meet him in the kingdom of glory. Thus do scenes of real life pass swiftly away, and, when looked upon, appear like those which are pictured within the compass of a single volume like this. In the space of a few years, the child, at his birth we made merry, is become a man; he sickens and dies, and we mourn at his funeral. Some of the scenes of success and prosperity, which brighten and adorn certain portions of his life, as the sun gilds the edges of a dark cloud, or imparts upon it the still more beautiful colours of the rainbow. But when we gaze, the sun sets, the

colours fade, the bow vanishes, and "the place thereof knoweth it no more."

Of prophets, as well as of kings, it may be observed, that there is generally but a short interval between their imprisonment and their death; the enmity which occasioned one, seldom leaving them till it have accomplished the other. And "more bitter even than death itself is the woman whose heart is snares and nets, and her hands bands."* Herod had thrown John into prison; but this would not satisfy Herodias. Even there she heard him still preaching upon the old text, and reproaching her with her crimes. "She had a quarrel against him; *ἐμίσην αὐτὸν*, she fastened upon him, and would have killed him, but," for some time, she "could not."† For though Herod had not religion enough to produce in him the fear of God, he had policy enough to produce the fear of the Jews, among whom John's reputation, as a prophet, ran very high. Herodias, however, in her heart, had determined to effect her purpose, by procuring, sooner or later, the execution of him whom she falsely deemed her enemy. As if sin could not be committed with impunity, while John was living to hear of it; as if his blood would not cry louder than his voice had done; or the head of the prophet could enter the palace without reproving the adultery of the tetrarch. But an imperious lust, in the height of its career, can brook no obstruction; and, were it possible, as well as necessary, the world itself would be blown up to make way for it.

Sin being once resolved on in the heart, an opportunity of committing it is seldom long wanting; and the mind is upon the watch, to embrace the very first that offers. "When a convenient day was come, that Herod's birth-day should be kept,

* Eccles. vii. 26. † Mark vi. 19, &c.

he made a great supper to his lords, high captains, and chief estates of Galilee." It is certainly no sin in a prince to keep his birth-day, or to make a great supper upon it. But how much it behooveth a man, at such times of rejoicing, to be upon his guard, lest, unawares, he be induced to sacrifice truth and conscience to mirth and gaiety, the melancholy catastrophe of this banquet may serve to show us; since neither Herod, nor any of his guests imagined, when they sat down to table on that fatal evening, how horribly their great supper would conclude. But so it happened, that, before the night was out, a deed was done, which displayed to all succeeding generations the malice and cruelty of Herodias, with the weakness, and wickedness of Herod; teaching us, at the same time, that the greatest of prophets and the best of men are not more secure from violence, than from natural death, but rather more exposed to it than the rest of mankind, if, with fidelity and fortitude, they execute the trust committed to them.

Herodias, by her lawful husband Philip, had a daughter named Salome, who condescended to grace the festivity by dancing before the company, in a manner which "pleased Herod, and them that sat with him." A pious prelate of our church, in his contemplations on this occurrence, observes, that "dancing, in itself, as it is a set, regular, harmonious, graceful motion of the body, cannot be unlawful, any more than walking or running." We may add, that it hath, in all ages and nations, been one way, and that a natural one, of expressing an uncommon degree of joy and gladness; on which account it was adopted into the number of religious ceremonies formerly enjoined to be observed by the people of God. But *for a young lady to appear, as a dan-*

cer, before Herod and his high captains, and chief estates of Galilee," probably, when the well warmed with wine, only the daughter of an Herod, educated by her own mother

Herod, quite overcome, and off his guard by Salome's presence, makes her a foolish promise; and, as if that was enough, confirms it with an oath; "Whatsoever thou shalt ask of me, I will give it thee, half of my kingdom." A very some recompense, one would think for a dance! But it will appear presently, that the king had not enough. Half of his kingdom was not do. Something was more valuable than the whole; had it extended from Judea round the globe. Nothing could satisfy, but his honour, his conscience, his soul; the price of sin never fails to ask! The golden opportunity of repentance not to be lost. Herodias is seduced by her daughter, and lo, the tender, delicate Salome re-enters the hall athirst for blood—"Give me," she charges the head of John the Baptist; "of a prophet; of a man whom thou knowest to be in the way of holy, upright. Make me thy sacrifice, and I am content." Her such eagerness and sagacity—"the adúlteress hunt for the prey of life!"

Bad as Herod was, the presence of Salome at first shocked him. "The king was sorry." He thought of John's character, the atrocity of the murder, and the guilt which the world would enter on by the murderer. But the tide of passion had ebbed, soon flowed again, obliterated, in a moment, what had been written on the sand, during the recess. The love of Herodias, the address of Salome, the festivity of the season, and the presence of "lords and high captains," w

been witnesses of the promise, and might possibly approve the proposal; all these circumstances on the side of the temptation prevailed. And perhaps Herod, upon recollection, might think that the supposed obligation of his oath would afford him a better excuse than he should ever be master of again, for complying with the importunity of Herodias, and taking off a monitor troublesome to them both. "For his oath's sake, and for their sakes which sat with him, he would not reject her." Thus, if any extraordinary wickedness is to be transacted, religion must be made to cover it. As if wrong became right, when acted in the name of God; and it were more acceptable in his sight, to massacre a prophet, than to repent of a rash oath made to a foolish girl, at a drunken entertainment.

The Baptist's fate being thus determined, "immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in prison." This deed of darkness must have been done in the season proper for it, the middle of the night, and St. John was probably awakened, to receive his sentence, out of that sleep, which truth and innocence can secure to their possessor, in any situation. The generality of mankind have reason enough to deprecate a sudden death, lest it should surprise them in one of their many unguarded hours. But to St. John no hour could be such. He had finished the work which God had given him to do. He had kept the faith, and preserved a conscience void of offence. He had done his duty, and waited daily and hourly, we may be sure, for his departure. He was now, therefore, called off from his station with honour, to quit the well-fought field for the palace of the Great King; to refresh himself, after the dust, and toil, and heat of

the day, by bathing in the fountain of life and immortality; to exchange his blood-stained armour for a robe of glory, and to have his temporary labours rewarded with eternal rest; to sit down with Abraham, and Isaac, and Jacob, in the kingdom of God; and as the friend of the Bridegroom, to enter into the joy of his Lord. From the darkness and confinement of a prison, he passed to the liberty and light of heaven; and while malice was gratified with a sight of his head, and his body was carried, by a few friends, in silence to the grave, his immortal spirit repaired to a court, where no Herod desires to have his brother's wife; where no Herodias thirsts after the blood of a prophet; where he who hath laboured with sincerity and diligence, in the work of reformation, is sure to be well received; where holiness, zeal, and constancy "are crowned, and receive palms from the Son of God, whom they confessed in the world."*

So sinks the day-star in the ocean bed,
And yet anon uprears his drooping head,
And tricks his beams, and with new
spangled ore,
Flames in the forehead of the morning
sky—
He hears the unexpressive nuptial song
In the blest kingdoms meek of joy and
love.
There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory
move,
And wipe the tears for ever from his eyes.
MILTON.

We do not pronounce on the correctness of the sentiments contained in the following article. We publish it as containing some curious and interesting information.

On the London Society for Converting the Jews.

(From the British Critic.)

THE Apostle's declaration, that his "heart's desire and prayer to God for

* 2 Esdr. ii. 45—47.

Israel was, that they might be saved," has doubtless been echoed by the wishes of all reflecting Christians; to whom the situation of the Jews, that once highly favoured, now outcast and despised people, will ever be a subject of intense interest and awful contemplation. Eighteen centuries have rolled by since that ruthless imprecation was uttered, "his blood be on us and on our children;" and the guilt of that blood still rests upon them with all its original weight; fixing, as it were, "the primal eldest curse" upon them, and, in some sense, raising their hand against every man, and the hand of every man against them. "Time and chance," we are told, "happen unto all men;" but in the lot of the Jews, neither time nor chance have had power to effect a change: cities have crumbled into dust, empires have been swept from the earth, and languages have survived the nations which gave them utterance; but the Jews remain the same, in features, in habits, in customs, and in character. Gross darkness overspread the world for ages; but it added not to the mental thralldom, nor extinguished the limited knowledge of this extraordinary people. Light has since sprung up, arts have revived, science has reared its head, education, morals, religion, all have made rapid progress; but their blindness has not been removed, their prejudices have not been softened, their condition not improved: they are yet a wandering, unsocial, and despised people, "an astonishment, a by-word, and a proverb;"* the scorn of the thoughtless, the gaze of the curious, and the wonder of the reflecting: while Christian charity, regarding their situation as a continual miracle, and them as living witnesses to the truth of our holy religion, pities them as estranged brethren, and looks forward with laudable anxiety to that predicted time, when it shall please God once more to call them to the knowledge of his truth, and the participation of his favour.

As the conversion of the Jews is an

event which we are assured will, at some future time, be accomplished; and as every Christian, who feels for the welfare of so large a portion of his brethren, will desire to promote it; it is not surprising that many pious and learned men, in every age of the Church, should have considered it their duty to devote a portion of their time and abilities to this object. From the days of Justin Martyr, to those of Hoornbeck, Limborch, and Spanheim, and our own incomparable Leslie, a long list of writers might be produced, who have laboured in this well intentioned but fruitless work. For, as if to show that "God only knoweth the times and the seasons," and that this is a task which he has especially reserved for himself, the real conversion of a Jew has been at all times as rare, as their whole history is wonderful: and however laudable may have been the designs of these writers, or excellent their performances, they have hitherto been utterly unprofitable; the veil is yet upon the heart of the Jew, and until it shall please God to remove that judicial blindness, to which, for wise purposes, he has seen fit to condemn them, we have no reason to expect that others will succeed where they have failed.

In the present day, marked as it is by a continual craving after new projects, and an ill-regulated benevolence, which is always travelling out of the common road of duty, and seeking for its objects any where rather than at home, in its own Church, and among its own people, it would perhaps have been surprising if the case of the Jews had not recommended itself to the morbid sensibilities of restless enthusiasts; and still more so, if, when new societies for religious speculations are as common, and often as delusive, as new joint stock companies in trade, the conversion of the Jews had not been made the pretext, or the object of a combination, where money might be collected, and the pomp of petty legislation indulged; where the praise of eloquence might be acquired at a cheap rate, by would-be orators, and employment found for those who mistake activity for

* Deut. xxviii. 37.

usefulness, and a zeal in making proselytes, for religion.

The London Society for promoting Christianity among the Jews has been instituted for ten years; it has expended, according to the accounts before us, about 95,000*l.* and its receipts during the last year amounted to 10,091*l.* 11*s.* 8*d.* If we inquire what these ample funds have enabled the Society to perform towards the promotion of its object, we shall be informed by its various reports, that it has opened a Dissenting Meeting-House for the benefit of those Jews who might be converted, or appeared well disposed for conversion; that it has built an Episcopal Chapel, on Bethnal Green, for the accommodation of those converts, who might prefer the ministrations of the Church of England; that it has established schools, in which there are at present 43 boys and 35 girls; and that it has printed an edition of the New Testament in Hebrew. We learn, however, from the same sources of information, that the Dissenting Meeting-House is shut up, and to be disposed of, as the conversions produced by this Society are henceforth to be conducted on the principles of the Church of England; the Society itself having, as it appears, fallen entirely, or in a great measure, under the control of those who style themselves "the Evangelical Party" in the Church.

The Episcopal Chapel, on Bethnal Green, continues open, and is, we are informed, well attended; not, however, by Jews, or by the converts of the Society, who might probably be accommodated within a single pew in any Church, but by the Christians who usually resort to those chapels in which an Evangelical Clergyman officiates.

The schools do not appear to be confined to the children of Jewish parents; not a few having found admission there, whose birth and parentage could scarcely have recommended them to this institution;* and as for the Hebrew Testament, it would pro-

bably have remained as lumber in the ware-room of the Society's printer, had not the Bible Society taken the greater part of the impression at *less than the cost price*; (10th Report, p. 24, 26.) and the Rev. L. Way and his associates, undertaken to distribute a portion of what was left, in the course of their foreign rambles. (10th Report, p. 29.) The Society does not boast much of its success in making converts; and probably it is prudent in thus refraining from such statements as might fix the attention of the public on this part of its proceedings. Some nominal converts have, however, been made; but the Reverend author of the letter before us has, we understand, found, to his cost, that a converted Jew gains no very clear ideas of Christian honesty from the process; having not only detected these hopeful children of grace and the new light, in levying contributions upon his silver spoons, and such lighter articles; but having been robbed of the communion plate, and surplices of his Church, by the convert who, with admirable propriety, had been appointed to the office of clerk; and having reason to suspect the same person of a forgery upon his banker to the amount of some hundred pounds.* It seems, however, necessary that the Society should not be altogether silent on that subject to which its labours are supposed to be chiefly directed; and therefore, the Report now before us speaks of a Jew from Poland, who has "made public profession of his faith by baptism;" of a Jew boy from Scotland, who has done the same; of an old Jewess, who has also been baptized;†

* *Sailman's Mystery Unfolded*, p. 47, 48, 49.—Goakman's London Society for Promoting Christianity among the Jews examined, p. 61.

† We may perhaps be allowed to ask, whether in these and other cases of adult baptism in this Chapel, the Rubrick has been complied with, which directs that "timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Chris-

* See "The Mystery Unfolded," by M. Sailman. P. 20, 21.

and of "seven or eight Jews who usually attend the Lord's table" at Bethnal Green Chapel. (10th Report, p. 27, 28.) But it does not tell the public and the subscribers, how much these several, and all similar conversions, have cost the Society; how the half-naked and hungry Jew boy has been tempted by food and clothes, to profess a faith of which he knew or cared no more than of the Koran; how two, three, and four pounds a week have been lavished upon pretended converts, who before could not earn as many shillings; and how many instances of such ill-judged attempts to bribe the souls of the ignorant and avaricious, have been deservedly repaid by ingratitude, abuse, and desertion. The following anecdote, which, as far as we have been able to learn, remains to this day uncontradicted, affords, we fear, a fair specimen of the principles upon which these Jewish conversions have been for the most part effected.

"A man of the name of Marinus, came from Germany into this country, for the purpose of obtaining sale for some Cologne water, of which he professed to be the inventor. Finding himself run short of cash, he applied to the London Society for assistance. I asked him if he had embraced Christianity; the reply was, 'I am not converted, but if I can get a good sale for my Cologne water I soon shall be.'" P. 64.—*Goakman's London Society Examined.*

A volume might be filled with similar instances of fraud on the one hand, and credulity on the other; but we turn to the letter of Mr. Way, now before us, in itself containing admissions of the errors and failures of the Society, and of the infatuation of its supporters.

We entertain no doubts either of the piety or the zeal of the Reverend author: his zeal may be estimated by the fact, that none of the untoward accidents which have occurred, to prove that he has been "ploughing flints and reaping pebbles," (p. 29.) have yet damped his ardour, or checked his ex-

ortions; he has been cheated and robbed at home, and he is now wandering* over the continent of Europe, handing Hebrew Testaments out of his carriage window to the casual passenger in the Desert, (p. 36.) and bandying compliments in Latin, French, and German, with advertising Professors, deistical Rabbies, Jewish Postmasters, and Russian Bible Societies.

If such an employment of his time and his fortune suits Mr. Way's taste, of the latter at least he is the master; of the former he might have retained the same control, had he not, by taking Holy Orders, subjected himself to the authority and disposal of that Church, whose minister he became. He indeed imagines, that "his path of immediate duty is both longer and wider than that of parochial occupation;" (p. 10.) but we can find nothing in his ordination vows which can justify his self-appointed mission to the Russian Empire, but much, very much which binds him to that very "parochial occupation" which he disregards. These, however, are considerations of a personal nature; our principal objection to his mission is, that through the medium of his own pamphlet, and the eulogiums of newspapers, and annual reports, it is employed to interest the public in favour of a Society, of which the least that can be said is, that it is useless; and thus to induce unwary benevolence to place still larger sums at the disposal of this Institution, which seems hitherto to have squandered thousands upon profligates and hypocrites, in order to gratify the prurient fancy of brainsick enthusiasts.

Mr. Way commences his letter† by some remarks on the progress and actual condition of the Society, the ac-

* Since this was written, we have seen the return of the Reverend Gentleman duly announced in one of the newspapers. Rev.

† Entitled "A Letter, addressed to the Right Reverend the Lord Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity among the Jews; by the Rev. Lewis Way, M. A. of Stansted Park, Sussex; late Fellow of Merton College, Oxford. With an Appendix."

tian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament." Rev.

censations brought against it, and the embarrassments in which it has been involved. The latter, he asserts, have been completely removed; and the charges of its opponents he dismisses, as "calumnies and misrepresentations" which "have carried with them their own refutation," and have been "conveyed in language" which "leaves a Christian advocate of the cause no argument but silence." (p. 8.)

We shall not defend the language of its accusers, far less their calumnies and misrepresentations, if such they have employed: this, however, as it may be easily proved where matters of fact are alleged, ought not to rest on bare assertion; and we question the policy as respects the public, and the justice as regards the supporters of the Society, of thus endeavouring to dismiss such charges with contempt. If it be true that, after an existence of seven years, and an expenditure of 70,000*l.* a radical change was necessary, in consequence of the blunders and failures which had occurred; if "unpropitious circumstances of a personal nature," (p. 2.) the ingratitude of some of its proselytes, the knavery of others, and the shameless profligacy of more, had cast a shade over the character of its proceedings and its projects; if pecuniary distresses, approaching almost to the verge of bankruptcy, had driven the leaders of the Society into the necessity of adopting new measures, and courting a new class of patrons, by a fundamental alteration of its constitution, surely the censures of its enemies cannot be wholly undeserved. The errors of the Society, and the faults of its agents, may be, and perhaps have been, exaggerated by those whom feelings of personal disappointment, or the odium theologicum have armed against it: but the wiser method of depriving this aggragation of its mischievous influence would have been found, in an honest confession of the *real* truth; for querulous remarks upon the coarse or angry expressions of an opponent, will not extenuate a charge supported by evidence, which the defendant does not venture to impeach; and facts *uncontradicted* will

bias the judgment of the public, however the language in which they are stated may offend by its violence, or the observations which accompany them may betray a malicious or revengeful spirit.

We extract from Mr. Way's pamphlet, the following rhetorical description of the rise and progress of his favourite Institution, in order to contrast it with a somewhat different version of the same story.

"An obscure and unknown individual of the Jewish nation is led, in a foreign land, to make a profession of Christianity. He comes to a country occupied, in a time of warfare and public calamity, in diffusing the blessings of everlasting peace to the nations at large. He is patronized and educated by an association of Christians, who intend to send him to the Hottentots. The circumstance of his origin, and an apparent casual suggestion, detain him in our country to make an attempt towards calling the attention of his brethren to the religion he had espoused. At first only *ten* individuals unite with him in the formation of a little society, called "the City of Refuge." All classes and denominations of Christians gradually attach themselves to the object of ameliorating the temporal and spiritual condition of the Jews resident in England. Subscriptions are raised, amounting gradually to nearly 10,000*l.* per annum. Royal patronage is obtained, the public interest excited at home and abroad. The Old Testament reprinted,† the New translated into Hebrew, correspondences established, con-

* It would seem, from this statement, that "The London Society" had grown out of the exertions of Mr. Frey; and that this City of Refuge had been its precursor. The fact, however is, that the "London Society" must have been formed in the latter end of the year 1808, as its *first half yearly* Report is dated May 23, 1809, and the "City of Refuge" was first established February 28, 1809. (See Mr. Way's Letter, p. 7, note.) *REV.*

† The reprint of the Hebrew Old Testament was, we presume, a mere trading speculation of its editor, Mr. Frey. Surely copies of various editions were easily to be obtained, both at home and abroad, and it needed not the exertions of a new Society to reprint a book which is in constant demand. We have now before us the catalogue of a very respectable bookseller, which proves that this new edition is not materially cheaper than the Amsterdam edition of Vander Hooght, of which it is professedly a reprint. The question then occurs *cui bono?* *REV.*

troverſaries commenced with Rabbies, the Jewish people provoked to emulation, and new vigour given to their own endeavours to remove the moral reproach ſo long hanging over their nation. An Episcopalian Chapel,* built for their ſpiritual inſtruction, ſprings up, as it were, out of the earth, raiſed, if not "without hands," yet, certainly, without oſtenſible means. In the ſpace of one ſhort year, an hundred† deſcendants of the Houſe of Abraham are heard to ſing within its walls, "Moſannah to the Son of God!" At the end of the ſixth year of its exiſtence, this rapid and extraordinary exertion ſeems at once to ſuffer a paralysis, and the whole, as a mere ephemeral novelty, appears nigh to diſſolution. The warmth of public zeal abates, the hopes of individuals are diſappointed, the ſupporters of the ſystem are withdrawn—the machine of the Society, complicated and embarrassed, appears to be at an utter ſtand. At once a new era commences, light ſprings up in darkneſs, reſources are found in a deſert. The peculiar circumſtances of the Society, which would have involved any Inſtitution of a mere worldly nature in utter conſuſion, are over-ruled to the production of more harmony and order than had ever before exiſted. The differences of religious perſuaſion are made to produce and nourish the principles of Chriſtian love. Private feelings are ſacrificed to public good; the very principle on which the Society was founded, is abandoned for its immediate preſervation. Under the influence of a Chriſtian ſpirit, worthy of the beſt ages of the Church, all denominations concerned in the general promotion of the cauſe, concur, at a public meeting, in conſigning the conduct of this important cauſe to the excluſive management of the Eſtabliſhed Church; and on the ſeventh anniversary of the Society above mentioned, (on the very day on which it had aſſumed its firſt oſtenſible name and character,) a new Inſtitution ariſes, not one *preſent* efficient member of which had any concern in the primary Inſtitution." P. 5.

Our readers, we hope, will excuſe

* The hiſtory of this Episcopalian Church would not be without its moral, did our limits permit us to enter upon it. We have heard of various pretences under which ſubſcriptions were obtained towards the building; and of ſome ſubſcriptions which were reclaimed, becauſe theſe pretences were not realized. If its means were not oſtenſible, at leaſt an oſtentatious diſplay was not wanting to procure them. See account of the laying the firſt ſtone, Jewish Repository for May, 1813. Rev.

† "There are uſually *ſeven or eight* Jews at the Lord's Table at the Episcopalian Chapel." (10th Report, p. 28!!!) Rev.

us, if, after having gratified them by this highly wrought narrative, we now proceed to lay before them a very homely, but, as we believe, authentic ſtatement. It is drawn, indeed, from adverſe ſources; but the particulars which it details are either ſupported by the admissions of individuals who beſt knew the facts, or corroborated by ſtrong circumſtantial evidence: and they are further rendered credible by the ſilence of that Society, which, if it has been unjuſtly accuſed, is, on all accounts, deeply intereſted in their refutation.

* An obſcure foreign Jew profeſſing Chriſtianity, who, after failing in an attempt to qualify himſelf as a ſtrolling player, had ſerved his time as a ſhoemaker, diſgusted with manual labour, ſuddenly felt an inclination to become a Miſſionary; and was recommended, as ſuch, to the Miſſionary Society in England, to be ſent by them to Africa. Arrived in England, however, his mind became ſuddenly enlightened upon the ſubject of his future deſtination; he found himſelf called to duties of a higher order than mere miſſionary occupation, and diſcovered that his talents fitted him rather for the meridian of London, than for the kraals of the Hottentots. Having ſucceeded in perſuading the Miſſionary Society to educate him for the miniſtry here, he was clothed, fed, and inſtructed in one of their ſeminaries; and, in due time, employed in the Diſſenting Chapels as a Miſſionary to the Jews at home. Ambitious, however, of more power and diſtinction than his patrons choſe to give him, and forgetful of all the favours he had received, and the implied conditions on which they were beſtowed, he deſerted them, joined the newly formed "London Society," and, by inſinuation and management, obtained from them a liberal income, and conſiderable influence in the diſpoſal of their funds, and the conduct of their concerns.

While under his auſpices, impoſtors without number were ſuffered to prey upon the Society; the moſt shameful immoralities were practiſed by its pretended converts; the aſſociation

itself was disgraced, its income wasted, the royal patronage which had been obtained, withheld, the public interest lost, and the more respectable Jews insulted, and confirmed, if they needed confirmation, in their own faith, by the misconduct of those who had undertaken to convert them. And thus the crisis was produced to which Mr. Way alludes.

"The warmth of public zeal abates, the hopes of individuals are disappointed, the supporters of the system are withdrawn; the machine of the Society, complicated and embarrassed, appears to be at an utter stand."

The new era then commenced; but it was marked by occurrences, which, as Mr. Way has chosen to involve them in studied obscurity, we will venture to state more clearly. The Society had been originally conducted upon dissenting principles, and was then joined only by those churchmen, who were willing to give their time and money to an institution, whose converts were instructed in a meeting-house by a Jew, educated by Dissenters, and receiving all his notions of Christianity from their teaching. But when its profuse and foolish expenditure of the enormous sums which had been levied on the credulity of the public, had involved the Society in financial difficulties; when its debts were great, and its creditors clamorous; the Dissenting members of the Institution, with a wariness which the conduct of its directors fully justified, refused to advance more money. Nothing, therefore, remained, but to appeal to the less cautious liberality of their Church of England associates; and to conciliate them, the direction of the Society was thrown into their hands by a willing abdication on the part of the Dissenters; the meeting-house was shut up, the rules altered, the committee re-cast, and, under the management of those churchmen who before had felt no objection to the broad basis, it suddenly became a Church of England Society, and as such was loudly and perseveringly recommended to those whose good-humoured liberality and pious credulity had been tolerably well ascertained. Such then was the

new era; and thus was "the conduct of this important cause consigned to the exclusive management of the Established Church," (p. 7.) that is, of persons, many of whom had before sat in the committee with Dissenters, and expressed no disapprobation of the meeting-house, the Jew-dissenting teacher, and all those arrangements which made it, what it was henceforth nominally to cease to be: we say nominally, because, though Mr. Way calls it a "new Institution," we shall soon show that little was altered but the name.

The meeting-house indeed was shut up; but the Dissenting Jew convert, Mr. Frey, was continued in the pay of the Society as a teacher; and in that capacity he was sent down to Stansted, to superintend those who were there breeding up as future converts, under the patronage of Mr. Way. In the Report of 1816, one whole year after the regeneration of the Society, this appointment, and the reasons which induced a committee of churchmen to make it, are thus announced.

"A door not being at present opened for Mr. Frey's ordination in the Established Church, it has been judged expedient by your committee to give him a destination which connects him with this establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned, and the three youths educating by the Society, have been removed from their former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their brethren. Another young man who was baptized some years ago, under the patronage of the Society, and has since been employed in the printing-office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a providential manner." 8th Report, p. 24.

No other testimony, we conceive, will be required, to prove that the change in this Society had been more nominal than real. "The conduct of the cause" was indeed consigned to members of the Church; but the principles on which it was conducted had suffered no alteration. Neither the converts, nor the Missionaries of the

Society could be expected to become very sound churchmen under the tuition which they "judged it expedient" to afford them; nor would any persons who were really anxious for the security and welfare of our excellent establishment, be well content to entrust one of her institutions to those who could endeavour to procure ordination for Mr. Frey; a man of dubious morals even then, a man whose conduct in the Society had already attracted notice and animadversion, whose religious principles were wholly imbibed from Dissenters, who continued to be a Dissenting teacher, and was ready, if they could have employed him, still to officiate in that character.

Fortunately, in this instance, the vigilance of our ecclesiastical rulers defeated the expectations of these consistent churchmen, and the door was shut against Mr. Frey. We sincerely hope that no future occurrences may suggest reasons for regretting that a similar caution was not observed on another occasion; and that the chosen companion of Mr. Way's travels may prove worthy of the sacred order into which he has been admitted.

As we conceive that the best evidence of the principles of this Institution is afforded by its conduct, we could not allow any weight to arguments built upon alterations in the list of its managers, were they as great as Mr. Way has chosen to represent them. He has ventured to assure the Right Rev. Prelate whom he addresses, that "not one *present efficient* member of the new Institution had any concern in the primary Institution." P. 7.

What shelter Mr. Way may claim under a latitudinarian interpretation of the word "efficient" we know not; but we learn, from a comparison of the Report for 1814, with that now before us, that his assertion is not to be understood *au pied de la lettre*. One of the present Right Rev. Patrons stands upon the list of Vice-Presidents for the year 1813, up to the moment of his promotion to the joint patronage. Shall we imagine that he is not, and has not been an efficient member? Shall we so stigmatize all the Vice-Patrons but one, and twelve

of the Vice-Presidents, among whom Mr. Lewis Way himself must be reckoned, all of whom appear on the Society's lists in Reports prior and subsequent to the change, though not always bearing the same rank in its scale of dignities? Or shall we judge thus harshly of all the Clerical members of the committee, and five of the Laity who are to be found on the list before the boasted reformation; or of the Treasurer, or the County Directors, or one of the Secretaries who was on the committee under the original constitution? Surely some of these persons were efficient members of the Institution, or wherefore were their names continued on the list? In either case something like deception has been practised. If they were non-efficient, it was scarcely dealing fairly by the subscribers, to allow them to imagine, that the funds they had so liberally supplied were managed by men of high respectability, whose names were only used as a decoy: if they were, and are efficient, wherefore is this disparaging insinuation thrown out against them? If the object of thus asserting that the affairs of the Society have passed into new hands, be to conciliate favour and obtain support, it wears too much the appearance of a libel upon them, and a fraud upon the public, to suffer it to pass without a mark of disapprobation. The honourable mind of the learned prelate, to whom this letter is addressed, will, we are sure, shrink from the very idea of being made in any way a party to such a representation.

It is far from our intention to follow Mr. Way through the whole of his letter, or to comment on the various strange positions which it contains. If he can be delighted with his present wanderings; or if he received any pleasure from being surrounded by outcast Jews, clad in the tarnished finery of Monmouth-street, in silken robes, silver clasps, and faded turbans; and was disposed, for the sake of such a gratification, to submit to those depredations to which so suspicious an association subjected him, we know of no law which forbids the

gence of his whim. But we : it necessary to protest against making a parade of these vagabonds in order to keep up a delusion, which diverts the public liberality more useful and legitimate channels and feeds that morbid appetite religious extravagances, which is increased by indulgence, and tends to supersede the rational and well-directed benevolence which were the characteristics of our forefathers.

From the Report of 1818, we learn, that the whole complicated machinery of many clubs, auxiliary associations, and societies, itinerant orators, and preachings throughout the kingdom, has been set in motion to aid the ends of the institution: and that the annual expenditure amounts to £100,000. We are, therefore, impelled to ask, what good can rationally be expected to result from all this exertion and expenditure; is it likely that the conversion of the Jews will be effected through the instrumentality of such an association as this? Will converts be made upon principles which the Church of England can censure or approve? or has any such plan hitherto attended the plan, which encourages reasonable men to give their support? We would willingly speak with tenderness of those who have hitherto stood most prominently as the managers of the Society; notwithstanding we differ from them on many important questions, and on none more than on the expediency of such an institution as this, they are always ready to give their sanction for a sincere desire to do good, or an ardent zeal in the prosecution of those designs, which doubtless consider to be praise-worthy and beneficial. But when we turn from the objects to the instruments which they have been induced to employ, in carrying the objects of this Society into effect, we are astonished to find them so unfortunate, or so careless, in their conduct. The immoralities of one have led to have driven him from the country;* another is reported to

have been arrested on a charge of forgery, and strongly suspected of sacrilege;† a third, the most prominent and active character on the scene, appears to have deserted his original benefactors, and to have been ready to preach either in the meeting-house or the church, as his employers directed or paid him; and he is charged, moreover, with having quitted this country at last, because detection in practices disgraceful to his moral character rendered his further residence here, or employment by the Society, impossible.‡ The fourth, after vacillating§ for some time between Judaism and Christianity, is at last fixed in the Church; but even his friends appear to regard him with an eye of diffidence, and we have yet to learn what advantage the Church of England, or the cause of Jewish conversion, will gain from his exertions.

If we proceed to investigate the conduct of the presumed, or pretended converts of the Society, the picture which it presents will be too disgusting to look upon. If the hitherto uncontradicted narrative of Mr. Coakman be not exaggerated, grievous indeed has been the misapplication of public liberality, and gross the deception of those by whom it has been administered: and if it be exaggerated or false, let the misrepresentations and misstatements be publicly and speedily proved. When, however, we turn from the charges made by avowed enemies of the Society, to the statements of its zealous friends, what rational ground for hope do even they afford us. Mr. Way speaks too vaguely upon all which relates to the state of the continental Jews, to satisfy an inquiring mind. We anticipate no successful termination of the Society's labours from such facts as these; that a professor, at Deventor, advertises for pupils, whom he may instruct in the Hebrew language; (p. 21.) that a

Also Sailman's "Mystery unfolded," p. 61, 62.

† See Sailman, p. 43. Coakman. 61.

‡ See Sailman, p. 47—50.

§ See the Letter signed Nochman Menker, published by Sailman, in his *Mystery unfolded*, p. 57, 58.

Judas Caterevus. See Coakman's *London Society examined*, p. 19—22.

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Rabbi, at Posen, received Mr. Way with civility; (p. 33.) that a post-master at Polangen, though a Jew, permitted him to leave a Hebrew Testament in his house; (p. 35.) or that the Jews at Berlin, are disciples of Moses Mendelsohn. (p. 24.) Nor can we be much more satisfied with what are called "the encouraging incidents which have happened at our own doors." (Report, 1818, p. 29.) We read, indeed, of some thirty boys, and as many girls, who are at present in the school; but we are not told whether they are the children of Jewish parents or not, and we know how easy it is to sweep the streets of hungry and ragged children, and to detain them for a time by good food, new clothes, and sugared words. We hear also of seven or eight Jews at the Lord's table, of whom there is reason to think well; better reasons we hope than those which induced the Society to form an equally favourable opinion of Judas Catarevus, of Josephson, of Jacobs, of L. Leon, and others, by whom it has been brought to shame.* Well, indeed, does Mr. Simeon remark, that it should not

"Content us to proselyte the Jews to mere nominal Christianity. It is to no purpose to bring their bones together, and cover them with flesh, unless their souls be made alive to God, and they become living members of Christ's mystical body." Report, 1818, p. 16.

We very much fear that few such real Christians have been, or will be made by this institution. Mr. Abrahams, we suspect, has stated the truth, when adverting to the thousands which have been expended in visionary attempts to convert Jews, he asks;

"What have they bought for their money but deception? Even those outcasts which the temptation of money has beguiled to enlist under the banners of that Society, would be exceeding happy to return to their own congregation, if they thought they would be accepted." Abraham's Answer to Simeon, p. 13.

This advice, therefore, is well worthy of consideration; and if Mr. Simeon and his friends may hesitate in adopting it upon the recommendation of a hostile Jew, when they recollect

* See Goakman and Sailman—Passim.

upon what authority they are directed, first and principally to do good to the household of faith, they may receive it as an evangelical precept.

"Let me recommend you," says he, "to withhold your light from us, and bestow it where it is more required. Endeavour, first, to enlighten upwards of one hundred different sects of your own profession, and make it appear to them which sect is right; for was there any Jew willing to embrace Christianity, the many different sects would confuse him so as not to incline him to put faith in either." p. 21.

Of this we are sure, that the readiest mode of recommending Christianity to those who are without, is to rectify the opinions and conduct of those who are within. When our Jerusalem is built as a city that is at unity in itself, then the Jews and Gentiles may be expected to flow into it; but while every fanatical teacher sets up for an Apostle, while every benevolent enthusiast advocates a new plan of conversion or instruction, while the people are carried about by every wind of doctrine, and the very ministers of the Church, who should be the guardians of unity, are, some of them, by their will worship, and independency, the promoters of division, that predicted time may be considered as still far off from us. Our Zion herself must first be established in the beauty of holiness, her breaches repaired, her wounds healed, her dissensions pacified, her pure doctrine asserted, her apostolic discipline restored to its due authority, before the great work of Jewish or of Gentile conversion can be successfully carried on, or they, whose first duty is owed to her, can consistently or blamelessly devote their time or faculties to such an undertaking.

FOR THE CHRISTIAN JOURNAL.

BISHOP HICKES.

THE following extract from an Epistle of this truly excellent and primitive prelate, to the author of a book against which he wrote, shows at once the independent and evangelical character of his mind.

"THESE are the men, whose oracle you are, and whose party language

speaking; calling us, as you think finely, *High-Church, High-fly, and Enslavers of Mankind*. But, to let you and your party see, little I am concerned at those as, let me tell you, I glory in, and here make no difficulty to be all that they truly im-

I am for the *height*, as well as breadth, and length, and depth of the Church, that is built upon the foundation of the Apostles and Prophets, *Jesus Christ* himself being the corner-stone. I am as much for the highest pinnacle of it, as any part, though it may be you would throw me down headlong from you could, as the Jews did St. Peter, from the battlements of their temple. I also profess to be an *High-Church*, whose endeavour is to fly upon the wings of the old principles, which are in ridicule, as upon the wings of an ant to my Saviour, *to the General Assembly, to the Church (the High Church) of the Firstborn, who are enrolled in Heaven, and to the spirits of men made perfect*. And as to the most hateful name, you will by my answer, I am, as I have long been, one of those whom you miscall *avers of Mankind*, by those *holy, and primitive doctrines*, which he that made us hath been desirous to limit the passions and actions of men, and restrain the liberties of flesh and blood.

You see, Sir, I have made a confession to you, and therefore ought not to reproach me, or be angry with me, for my error, if it be an unhappy error. *First*, because I confess it; and, *secondly*, because I enslaved myself by the narrow doctrines of it, as much as I have endeavoured to enslave all other

Sir, I farther protest to you, as my flesh and blood is of the same nature with yours; so I have and still have as natural desires as much at liberty from the *severe and sturdy old principles* as you. I will farther confess to you, all the world, that my first notion, for want of knowing better, was too much of *latitude* in them; that since I espoused the princi-

ples I now defend, the *law in my members*, as the Apostle calls the inclinations of flesh and blood, would have me throw them off, as so many manacles and fetters; but the *law of my mind*, which I take to be superior, will not let me do it, but commands me to go through the straight gate, and walk in the narrow way to heaven. This, Sir, is my unfeigned endeavour, upon conviction, which I cannot overcome; this is my profession, which I must still own, and if you will have it so, *my craft, my very priestcraft*, by which I am not yet ashamed to declare, I have, as much as I was able, endeavoured, in your sense, to *enslave mankind, and deceive the people*; but which, in my own judgment, is to set men free from sin, which heathen, as well as Christian writers have always declared to be the greatest slavery of mankind."

FOR THE CHRISTIAN JOURNAL.

Remarks on a few Passages in Raffles's Tour.

"FEW of the doctrines, and little of the spirit which once rendered it" (Geneva) "the glory of the Protestant world, now remain." "The pastors of its churches are, almost to a man, *Arians or Socinians*." "On Sunday, I debated much in my own mind where I should worship."

Every friend of the truth as it is in Jesus, must enter into the feelings of the Reverend Author in this dilemma. On the holy day, when it had been his delight to resort to public worship, for both the exercise and confirmation of his faith in the blessed doctrines of the Gospel, he is at a loss, even in a Christian city, to know where he can expect to find them recognized or illustrated. But there was a refuge. God, in his providence, had provided a sanctuary in which his pure worship could not be alloyed by either the ignorance or the artifice of him who conducted it; and where much instruction in the sincere word of God was ever to be certainly found.

The author bears testimony to this in a style which does credit to the

strength of his understanding, the piety of his heart, and his impartiality as an English dissenting minister. "Aware of the state of things in the churches of Geneva, and ignorant who and what I might hear, I determined for the *English Episcopal Chapel*. I felt the devotional part of the service extremely edifying, and was much impressed with the scriptural character, and deeply devotional spirit of the Liturgy."

The reader of this interesting volume cannot but regret that the respectable author, who rarely neglects an opportunity of deducing religious and moral reflections from the occurrences of his tour, should have been restrained from a very obvious improvement of the pious satisfaction he experienced on this occasion. Surely the *edifying, impressive, scriptural, and devotional* Liturgy which afforded him the only certain refuge from the consequences of the spiritual defection of this city, so eminent in the reformation, deserved something more than a mere passing notice. Did it not occur to him (or did dissenting consistency arrest the obvious remark?) that such a Liturgy must be a blessing wherever it is received—that to have the public worship of Almighty God governed by its requisitions, as indispensably binding upon him who leads that worship, must be its most effectual security against the pollution of erroneous and strange doctrine?

The sentiments of the eminent Dr. Buchanan are here forcibly brought to mind. Speaking of the Syrian Churches, he says:—

"Here, as in all Churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians, (for every copy was transcribed with the pen,) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their

Liturgy, there would have been in the revolution of ages, no vestige of Christianity left among them.

"In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while; but a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the Priests leave their ARTICLES and their CONFESSIONS of FAITH. Woe to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary."

Let those who are blessed with such a Liturgy, be thankful for the privilege. Let them jealously guard against every innovation, which, by lessening a sense of obligation to any part, may tend to diminish a proper reverence for the whole, and thereby gradually deprive it of its wonted efficacy in preserving the true doctrines of the Gospel. If the present writer is not misinformed, the Genevan Churches have a Liturgy, but it admits of the interpolation or addition of prayers of the minister's own composing. Now it is obvious that many of the advantages of a Liturgy may be lost by the use of this liberty.

If we suppose that every part of the prescribed services is not binding on every occasion of public worship, and that the minister is at liberty to add any prayers of his own on such occasions, it is obvious that such omissions and such additions may be practised, as will defeat every good purpose of an evangelical Liturgy. The only safe rule, therefore, is to consider every part of the prescribed services indispensably binding upon

minister; and to follow the directions of the 34th Canon of Church in the United States, orders that "*on all occasions of worship, every minister shall use the book of Common Prayer, and no other prayer than those prescribed in said book.*" L.

Publishers of the Christian Journal.

GENTLEMEN,

As it is my custom to attend the celebration of divine service in the church, as often as other necessary engagements will permit, I went to Morning Prayer, in Trinity Church, Wednesday of last week. I can only express the satisfaction I felt when we came to the noble anthem *Exultemus*, on hearing the sounds of the fine organ belonging to the church, and the beautiful chant which that inspired act of praise is usually performed in the Sunday service.

The *Gloria Patri* after the reading of the day, and the *Benedictus* were also sung. This was rendered the more interesting and impressive from the circumstance of its being a treat very rarely enjoyed on our Prayer Days. It gave rise to a variety of reflections in my mind, which I endeavour to reduce to some order, and take the liberty, with your consent, of obtruding them upon your ears.

I could not help asking myself, why the sublime service of our Church is not always be allowed the additional effect which the primitive and native music of the sanctuary is calculated to impart. By this I mean chanting of the anthems, psalms, and hymns, which statedly occur. This mode of music is almost uniformly made a species of music merely allowed, and by no means essential to the scriptural and edifying character of our worship. Why should that which leads us to a closer imitation of the piety of primitive piety, and to a nearer resemblance to what is revealed of the character of the Church Triumphant be slighted and neglected? The service is in a much more simple and

easy style of music than that which is appropriated to the psalms and hymns in metre. They are more uniform; each anthem, psalm, and hymn, having generally a chant peculiar to itself. There is, then, every reason why they should become more familiar to our congregations than the other music. I know not how other minds are affected, but with regard to myself, although I have no skill in music, and scarcely ability to join in it, a sensation of disappointment is experienced, when, after the deeply affecting preparation for praise which is afforded by the part of the Morning Service preceding the *Venite*, that anthem is not allowed the natural expression which music only can afford, of its lofty strains.

Again; why should not the noble instruments which adorn the temples of our God, and are hallowed to the setting forth of his most worthy praise, be applied to this sacred purpose whenever a congregation of worshippers is assembled? Is it of less importance at some times, than at others, to have every impressive and edifying effect given to the services of the temple? Would it not tend to remove, in a degree, the indifference of people to the weekly prayers, if there were attached to them the additional solemnity afforded by the sound of sacred instruments? I could propose another very serious question, suggested by observing that rarely when the exercises of the pulpit are to be superadded to those of the desk, are we denied the pleasure of rejoicing in that sound.

Indulging in such reflections, a singular fact excited some surprise in my mind. How is it that the finest anthem in the English language is uniformly deprived of the effect of music? I mean the *Te Deum*. I have never heard it sung, but on a few special occasions, and then, by a choir, in a style by no means adapted to the general use of a congregation. In Dr. Smith's collection, it is set to a chant with which the people could very easily become acquainted. And who would not feel his devotion heightened, when its majestic strains

ascend in full and melodious chorus?

Methinks I hear the common objection which this age of spiritual coldness and decline so amply furnishes, that it would take too much time—it would be tedious. Now I will venture to assert, that the five or six, or more verses which are not unfrequently sung from the psalms or hymns in metre, together with the goodly symphonies in which our organists seem so fond of displaying their skill, occupy nearly, if not quite as much time, as would the chanting of the *Te Deum*. But to this we rarely hear objections.

If I am rightly informed, the chanting, in this country, is altogether too slow. Its correct execution would be very little slower than reading, and have all the effect of the natural accent, emphasis, and pause.

The proper improvement of our chanting in this particular, and preventing the unnecessary obtrusion of a species of music which is merely allowed, and was unknown till a very recent age, upon that time which we have hardly to spare for the genuine praises of the sanctuary, would allow us more fully to engage in them, without the unwelcome appropriation of time that we so much fear.

I could not help further reflecting how very few avail themselves of the opportunities of public worship afforded on the weekly Prayer Days. Indeed, it would seem that out of the parish in the churches of which they are steadily observed, few think themselves at all concerned in them; whereas it has ever been my impression, that this should be regarded, not as a *parochial*, but as a *public* benefit. But few, indeed, even on our solemn festivals (except when there is to be preaching) are seen to go up to the temple at the hour of prayer. It cannot, indeed, but be allowed that necessary avocations may often keep many from the sanctuary, on days when those avocations may be fairly considered duties. But who will not sometimes let them be interrupted by pleasure or worldly interest; and yet how few, by the worship of their God? I have

ever thought that if it should please God to revive among us the primitive spirit of evangelical piety, one of its first evidences would be an earnest endeavour so to arrange the discharge of the various social duties, as not to be prevented by them from availing ourselves of every opportunity of joining in the worship of his Church.

I was further led to query, why, in this large city, there might not be established the primitive pious custom for which our Church has so amply provided, of DAILY MORNING and EVENING PRAYER. I think there would always be enough to form a Christian congregation; while it would be providing a facility and frequency of evangelical and edifying worship, very acceptable to many pious and devout people, and which, we might humbly hope, would be blessed to the increase of pure and undefiled religion.

Such, Messrs. Publishers, is the course of reflection into which my mind was brought by the circumstance I above stated. If you think the detail of it will be acceptable to your readers, or calculated to do any good, you will oblige, by inserting it,

Your's, sincerely,

CULTOR CHRISTIANUS.

New-York, May 21, 1819.

Diocese of South-Carolina.

FRIDAY, FEB. 19, 1819.

The following Parochial Reports, required by the 45th Canon of the General Convention, were presented by the Clergy, and read.

St. Michael's Church, Charleston.

Right Rev. Nathanael Bowen, D. D. Rector.

Baptisms, 55.—Marriages, 15.—Burials, 11.—Communicants, about 350 whites, and 130 persons of colour. An accession of several persons to the number of communicants has taken place within the year.

St. Philip's Church, Charleston.

Rev. Christopher E. Gadsden, D. D. Rector.

Baptisms, 123 infants, 18 adults.—Marriages, 47.—Burials, 72.—Communicants, 320 white persons, 180 persons of colour.

St. Paul's Church, Radcliffeborough.

Rev. William Percy, D. D. Rector.

Baptisms, 13.—Marriages, 7.—Burials, 9.—This report was forwarded to the Convention.

St. Helena's Church, Beaufort.

Rev. John B. Campbell, *Rector.*

ptisms, 2.—Marriages, 2.—Burials, communicants, the same as last year. is report was also forwarded to the ention.

Prince George's, Winyaw.

Rev. Maurice H. Lance, *Rector.*

ptisms, 7.—Marriages, 8.—Burials, communicants, 60 whites, 6 persons four.

St. John's Church, Berkley.

Rev. John Jacob Tschudy, *Rector.*

ptisms, 4 white children, 7 blacks.—Marriages, 3.—Funerals, 6.—nunicants, 43 whites and 14 blacks: white communicants and one black added during the past year; whilst white communicant and one black and another black one removed from arish.

is report was, in conformity with the tion of the 48th Canon of the Gene- convention, addressed to the Bishop : Diocese; and, after the usual sub- of such a report, the Rector of St. 's, Berkley, reported concerning an- important matter.

soon as the report was read, it was ved, on motion of the Rev. Dr. Gads- hat the thanks of the Convention be nted to the Rev. Mr. Tschudy for tetition to so interesting a subject, hat an abstract of his report be en- on the journal.

compliance of which resolution the ving is subjoined.

aving thus made the usual parochial t, I beg leave, Right Rev. Sir, to of- ou another communication upon a ct, which is strictly conformable that part of the Canon, which res- the ministers to report upon *all matters that may throw light on the of the Church.* This part of the t respects the spiritual condition of lacks.

rom the commencement of my minis- labours, Right Rev. Sir, this subject ed a lively interest in my breast. I entered upon the duties of my of- as Rector of St. John's, Berkley, I rsed with gentlemen about the mat- ut met in general with very little en- gement. In answer, however, to my st endeavours and frequent prayers, ord was pleased to suggest to my a mode, which has been adopted, which promises utility, and will, I r myself, finally prove successful.

About eighteen months ago I gave c notice, that on every Sabbath, after e service, I would instruct such s at the place of public worship, as desirous of being made acquainted the way of attaining everlasting happi-

ness, and who brought me written or verbal assurances from their owners, that it was with their consent. This I did, with the view, in the first place, of making it more acceptable to my parishioners, and, secondly, to impress forcibly upon the minds of the slaves, that they ought to do nothing without the approbation of their masters. The instruction detains me generally about an hour after the usual time of divine service; but for this additional labour, should I prove a happy instrument, in the hands of the Lord, of saving one soul only from eternal perdition, I shall feel amply rewarded.

"The progress, however, must unavoidably be slow; and much difficulty is in the way, arising from their not understanding the English language properly, and from my inability always to accommodate myself to their modes of expression: but a patient continuance in well doing will, eventually, effect a great deal. In the mean time, I inculcate strongly and repeatedly, the practical rules of sound morality, avoiding the deep, abstruse, and mysterious doctrines, incomprehensible even to the wisest men; and I regularly enforce the necessity of good behaviour and circumspect conduct. I make it a point, moreover, to inquire after them of their masters and overseers, whenever I visit them; and repeat again to them before the assembled catechumens, whatever report I receive concerning them. After this manner I excite their emulation to lead an exemplary life, and let them see that I regard them, even when out of my sight. As they cannot read, and must learn every thing from my verbal explanations, and their recollection of them, but little can be taught them at a time, and the lesson must be often repeated; nor can, for fear of creating confusion, a new one be given, until the former ones are all well known. Thus you will readily perceive, Right Rev. Sir, that it is necessary to continue this instruction every Sunday, from year's end to year's end; and that the person would be unreasonable, who, under such circumstances, expected a rapid improvement.

"Much has, nevertheless, already occurred to afford me great satisfaction. The blacks attend now both places of public worship in crowds; and the number constantly increases; and almost every Sunday new tickets are brought me for the admission of fresh candidates into the class of catechumens. The happy effects too of a rational instruction in the doctrines of Christianity, equally distant from the coldness of heathen morals and the extravagancies of fanaticism, have manifested themselves in the changed lives and manners of these people. Some of the greatest reprobates have become exem-

plary characters, and obtained the favour and confidence of their owners; nor have any as yet been discovered to abuse the trust, which their masters have put in them.

"I beg leave now to apologize for having drawn out this report to such a length. My apology, however, must principally be found in the importance of the subject; and, secondly, because the mode of instruction which I have adopted, is yet, as it were, in the threshold of experiment. On which account I wished it to be brought to the notice of others, that they might impart to me whatever improvements should suggest themselves to them, or that they might themselves happily improve upon it."

Trinity Church, Columbia.

Rev. Christian Hanckel, *Rector.*

Baptisms, 5 infants.—Marriages, 4.—Burial, 1.—Communicants, 23 whites and one black. An accession of 4 to the number of communicants the past year.

St. John's Church, Colleton.

Rev. Paul T. Gervais, *late Rector.*

Baptism, 1.—Marriage, 1.—Funeral, 1.—Communicants, 12 whites, and 1 coloured person.

St. Thomas and St. Dennis.

Rev. C. E. Gadsden, D. D. *Visitor.*
Marriage, 1.

Christ Church.

Rev. Albert A. Muller, *Visitor.*

Baptisms, 3 black adults, 1 black infant.—Communicants, about 16.

Prvt. Epis. Church on Sullivan's Island.

Rev. Albert A. Muller, *Rector.*

Baptisms, 4.—Marriages, 5.—Funerals, 2.—Communicants, about 23.

DIVINE DECREES.—An Extract.

RABBI HILLEL, surnamed *The Holy*, sat in the chair of Moses, and around his feet five score of the sons of the prophets. His fame for sanctity and wisdom was such, that it became a bye-word. If the Messiah were then alive, he should be looked for in the person of Hillel. But every man, in his best estate, is vanity. Hillel wished to explore, and to explain, the mystery of the divine decrees; and, in order to prepare himself for such deep meditation, had spent two days in prayer and fasting. On the third, he ascended the top of Carmel, and sat down beneath the shade of a Juniper. Here his mind collected its force, to

cast his thoughts towards heaven and hell, eternity and infinity. But his thoughts recoiled on his own breast, like stones from the top of Gerizzim. Hillel at length, tired of his fruitless contemplation, turned, by chance, his eye towards a spot of earth not very distant, in which something seemed to be moving. It was a mole, which, in his darkness abode, had perceived that there was such a thing as light, and forgetting the weakness of his organs, desired to contemplate the sun at mid-day. But no sooner had he left his element, than blinded by the splendour of meridian beams, he wished himself again in his subterraneous lodgement. But, ere he could accomplish his retreat, an eagle snatched him away, and flew with her prey towards the valley of the son of Hinnom. Blessed be God, said Hillel, who hath conveyed instruction to the mind of his servant, and thus warned him of the folly and danger of prying into that knowledge which its difficulties shows to be forbidden. With respect to the decrees of God, the sons of men are moles, incapable of exploring the source of light. Ignorant of almost every thing on earth, how can they search out any thing in heaven? Ignorant of what relates to their own nature, will they presume to explain what relates to the nature of the God who made them?

Death of the celebrated John Bacon.

MR. JOHN BACON, the celebrated sculptor, died August 7, 1799. His abilities as an artist were very considerable, but faith in Jesus Christ seemed to him of infinitely more consequence than all things beside. He ordered, by his will, the following inscription to be placed on a plain stone over his grave.

What I was as an artist
Seemed to me of some importance
while I lived,

But
What I really was as a believer
in Christ Jesus
Is the only thing of importance
to me now.

Providence seems to have peculiarly favoured his infancy; for when he was

five years of age, he fell into it of a soap-boiler, and would perished, if a man, who then entered the yard, had not discovered the end of his head, and immediately pulled him out. About the same time he fell before a cart, the wheel of which went over his right hand, and he had crushed it, had it not fallen between two projecting stones.

A proof of his filial affection ought to be recorded. At an early age of life, he principally supported his parents by the produce of his hands, even to the abridging himself the necessaries of life. His favorite topic was the character of God, and he often discoursed upon human dependence, yet intolerable, which is so observable in human nature. "We are all beggars at birth," said he, "but are ready to quit it, and that is one source of our sin." Two beggars stand at a door, one receives a penny, the other a shilling; it is well if the latter does not begin to imagine some reason of distinction; it is well if he does not wall upon it, and turn in contempt upon his fellow. Yet this is a picture of a man's admiration of himself. This view of the matter led him to be ever suspicious of himself, and glad of any hint from his friends. I can know but little of even the world before me, nor can I indelicately take a single step in it safe, what then can I do with respect to the next world without my Bible? I myself, indeed, in the midst of a tem of deep moral disorder and actual vicissitude:—If I listen to philosophers, I hear them obtrude ten thousand opinions which only to prove each other a fool. Between which, none of them offers any that meets, and much less that suits my case. One cheering light shines into this our moral darkness.

It shows me the holy law I am to obey, and declares my true character as a transgressor from the law. I feel that very depravity and weakness in my nature which it rebukes. I have erred and strayed a lost sheep, and feel no health in my sin.

In such a state dare I venture
 ❧ III.

my soul upon conjectures and probabilities? Once, indeed, I was driven to lay hold on the only hope set before me in the Gospel from imperious necessity; but since I feel drawn to embrace it for its excellence. If infinite wisdom, holiness, power, and love, unite in appointing my ransom only through a Saviour on his cross, God forbid that I should glory, save in that alone. There I see the perfections of God harmonized, his law magnified, the evil of sin escaped. I see the worth of the soul, the vanity of the world, and the grace and grandeur of the Gospel. With a dispensation so suited to my condition, can I hesitate? I tremble at the thought of being found negligent under a constitution in which God the Father is willing to become my Father; God the Son my Redeemer; God the Spirit my Guide, Sanctifier, and Comforter. Besides which, in this high and warranted friendship, I find not only motive, but strength for proceeding soberly, righteously, and godly in this present world, and confidence to assuredly wait for a better. I have, as well as others, looked around me for some other standing, but find I can abide possible consequences upon no lower ground. I will, therefore, neither be frowned nor flattered out of a privilege of which I am so distinctly conscious. A man may as well tell me I never received nourishment from bread, nor light nor warmth from the sun! Verily it is Christianity or nothing, or worse than nothing."

FOR THE CHRISTIAN JOURNAL.

The "Act to provide for the Incorporation of Religious Societies in this State," requires that Protestant Episcopalians availing themselves of its provisions must "have belonged to" the "church or congregation" which they wish to have incorporated, "for the last twelve months preceding" the first "election" of wardens and vestrymen, under the act. This does not appear to have been generally understood, as a large number of parishes in this diocese have been incorporated without any attention to it. The in-

convenience of insisting upon that condition is so obvious, that the Legislature provided for its removal, and for confirming all the incorporations above referred to, in an act of their last session, entitled "*An Act to amend the Act, entitled 'An Act to provide for the Incorporation of Religious Societies,'*" passed March 5, 1819.*

As the sections of the act which relate to this business are interesting to the Episcopalians of this diocese, they are here presented.

"I. *Be it enacted by the people of the State of New-York, represented in Senate and Assembly,* That it shall be lawful for the male persons, of full age, belonging to any church, congregation or religious society, in which divine worship shall be celebrated according to the rights of the Protestant Episcopal Church in this state, and not already incorporated, at any time to meet for the purpose of incorporating themselves, and of electing church-wardens and vestrymen, and to proceed to make such election, and to effect such incorporation in like manner as by the first section of the act hereby amended is authorized to be done by persons possessing the qualifications therein specified: *Provided,* That no person not possessing those qualifications shall be permitted to vote at any subsequent election of church-wardens and vestrymen.

"II. *And be it further enacted,* That all incorporations of churches or congregations heretofore formed or made under the first section of the act hereby amended, although by persons who may not have belonged to such churches or congregations for the last twelve months then preceding, shall be deemed valid and effectual, in like manner, as if formed or made by persons qualified according to the provisions of the same section."

HUMAN DEPRAVITY.—*An Extract.*

In every regular discussion of the subjects between Calvinists and Arminians, the degree of corruption entailed upon our natural will by the fall of Adam must take the lead. Those who hold that corruption to be

so entire as to render the human will, unless regenerated and renewed by grace, altogether averse from spiritual things, and morally incapable of any obedience to the divine commands, must necessarily be brought to a dilemma, which carries them to all the consequences on which they found their objections against Calvin's decrees. This has not always been kept in view by modern divines, and it even seems doubtful, from the terms of his third article, whether it occurred to Arminius himself. Many who strenuously oppose the tenets of personal election and irresistible grace, do not hesitate to agree with their adversaries as to the natural aversion from holiness in the unrenewed mind; but they differ from them in the assertion, that grace to counteract the evil tendency is fully bestowed, not merely on the elect, but on every man. Be it so: but this grace, confessedly, is often abused. "It does not force the man to act against his inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner." It follows, that where it produces not the fruits of holiness, man's will rejects and quenches it; where it is received, it becomes effectual through the co-operation of the same will. Whence, then, is this co-operative will to be derived? It cannot be from nature, because it is a good will, and goodness is excluded from the natural will by the hypothesis; and if it is of grace, it must be of special grace co-operating with the common grace bestowed upon all men equally. Here, then, we have all that the Calvinist demands; and this difficult question may be retorted upon us, Why is this special grace bestowed upon any, if it is not bestowed universally? And how is man to be judged, if his will is thus predisposed to evil from which he has no natural inclination to escape?

It is of great importance to observe this indissoluble connexion between the total corruption of the human will and the doctrine of personal election; when the opinions supported by our church are made a question of controversy. The ninth article asserts, that

ginal sin is the fault or corruption of the nature of every man, every man is very far gone from all righteousness, and is of his nature inclined to evil." These imply a strong moral difficulty, not a moral incapacity; they affirm that man is very far gone from all righteousness, not that he has no edicts of righteousness remaining; he has the brightness of his original glory cured, but not that it is extinguished. The degree of natural corruption is, in fact, the basis on which the superstructure must rest, whether it be erected by Calvin or his opponents. The insertion and studious omission of these limited expressions is subject, shows that the framers of our articles were well aware of its importance; and as long as the church possesses of this vantage ground, it is an error, if not a calumny, to assert that her articles are Calvinistic; her clergy is Arminian.

Our next inquiry must be, on what foundation it is asserted, that man is naturally unable, by the means either of his own natural powers, or of common grace, to will any thing that can make him an object of favour in the eyes of God. The broad distinction set forth by Calvinists is this, the natural will, they say, can enable a man to perform the various moral duties of duty and to abstain from sinful actions; but incapable of "natural affection towards relatives, and humane, compassionate feelings towards our fellow creatures;" but it can incline to none of these things on that principle of obedience to God which alone can render them acceptable to him. "Of love to God, and love to man for the Father's sake, and according to his will, no man is absolutely incapable except by the special grace of God."

Now this distinction, if it is just, must be founded either on reason or on scripture. But it is not founded on reason. The same natural understanding which points out to us the different degrees of regard due to our men, according to the relation we bear towards them, and shows us our social duties and our personal obligations, renders it evident that when

these duties appear to be enjoined as positive commands by him who is supreme in nature, they must be performed in allegiance to him, and in obedience to his injunctions. Such is the actual conclusion of reason.

But the Gospel, it is alleged, directing to the right performance of our duty from a right principle, by a right rule, and to a right end, "gives the moral duties a new nature, and turns them into evangelical obedience." No; it does not change the nature of the action, but simply of the object for which it is performed. When Socrates dissuaded the youth of Athens from immoralities, as being unworthy of the purity of the soul, and when a Christian preacher reproves vice as being contrary to the revealed will of God, will it be affirmed that the different motive employed to sanction the same precept changes the nature of the action in one who conforms to it? Or will it be argued, that man, by common grace, can forbear from sin on such motives as an ancient philosopher might propose, but not on the higher motive enforced by the Christian, without the farther assistance of special grace? Surely it is not reason which leads to the conclusion, that the stronger the motive, the greater is the difficulty, and higher in proportion the degree of grace required to secure our obedience.

The doctrine of Scripture, to which we must now turn, is never contrary to the conclusions of our reason, though often above them. There we are told, not that by our natural powers we can discharge our relative duties, so as to be useful in society, but not so as to satisfy the Almighty; but that we can "do," viz. accomplish and bring to execution, "no good thing of ourselves; that it is God who maketh us perfect in every good work, to do his will, working in us that which is well pleasing in his sight." St. Paul accuses the heathen world, not because they were moral on wrong principles, for "a man will be judged according to that which he hath," but because they were immoral against their principles, and did not act up to "the law written in their hearts," being posi-

tively "filled with all unrighteousness." The distinction that is drawn between the works of the flesh and the fruits of the spirit, is plainly between the virtues and the vices collectively, not between the effects of common and those of extraordinary grace. The converts were no where told that they were displeasing to God, as far as they did "by nature the things contained in the law," but that they must now perform the same moral duties on a higher motive, as servants, and, after all, "unprofitable servants," because "they believed in Christ," because "Christ loved them," and because all is to be referred "to the glory of God." The tenor of Scripture, in short, is not that Cornelius "feared God with all his house, and gave much alms to the people, and prayed to God alway" by a different sort of grace from that by which, after his conversion, he "worked out his salvation," but that the same grace co-operates with the reason and natural powers of all, whether heathen or Christian, who do not reject the gift; different, indeed, in degree, but not in nature.

That the human will is not so entirely corrupt, but that it has still a principle or power left (we do not say "to turn or prepare itself for good works,") but to co-operate with divine grace towards spiritual things in a manner quite inconsistent with the moral inability ascribed to it by Calvinists, may be satisfactorily gathered from Scripture, notwithstanding the strong expressions which only a Pelagian can resist, declaring its inherent pravity and inclination to evil. The much disputed passage of St. Paul cannot be received in any other sense without a total disregard of the context, where he says, "To *will* is present with me, but how to *perform* that which is good I find not. For the good that I would I do not, but the evil which I would not that I do. For I delight in the law of God after the inward man." With the inward man, then, i. e. with reason, and the will resulting from the proper exercise of reason, grace co-operates, without which it could produce no effect.

al result, fruitlessly "warring against the law of sin which is in the members."

PREACHING.—By Bishop Horne.

At the critical moment of that night, when count Lestock, in 1741, was going to conduct the princess Elizabeth to the palace, to dethrone the regent, and put her in possession of the Russian empire, fear preponderated, and the princess refused to set out. The count then drew from his pocket two cards, on one of which she was represented under the tonsure in a convent, and himself on a scaffold: on the other, she appeared ascending the throne, amidst the acclamations of the people. He laid both before her, and bade her choose her situation. She chose the throne, and before morning was empress of all the Russians. A preacher should take the same method with his people, which the count took with the princess. Before the eyes of those who halt between God and the world, through fear or any other motive, should be placed pictures of the joys of heaven, and the pains of hell. It remains only for them to choose right, and proceed to action. Success will be the consequence.

FOR THE CHRISTIAN JOURNAL.

On the Misapplication of the Term CHURCH MEMBERSHIP.

"Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death." Rom. vi. 3.

"By one Spirit are we all baptized into one body." 1 Cor. xii. 13.

"As many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27.

"We receive this child [person] into the congregation of Christ's flock." "Seeing now that this child [person] is regenerate and grafted into the body of Christ's Church."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to incorporate this infant *into thy holy Church.*" Liturgy P. E. Church. Baptism Services.

"My sponsors in baptism, wherein I was made a member of Christ." Catechism P. E. Church.

These quotations show conclusively what is the sentiment of the Holy Scriptures, and of the Liturgy of the Protestant Episcopal Church, as to the meaning of the term *Church Membership*. It implies that state into which persons are placed by the grace of God accompanying the reception of the sacrament of baptism.

In how different a sense is the term generally understood. *Is he a member of the Church?* is a question often asked of those who are known to have been baptized. *I wish to become a member of the Church—I wish to join the Church*, is the style in which pastors are almost uniformly addressed by pious parishioners who wish to be admitted to the sacrament of the Lord's Supper.

It surely does not occur to the many excellent Christians who are accustomed to this use of such and similar expressions, that they are thereby derogating from the value and efficacy of the sacred rite of Christ's own appointment, by which they have already joined, or become members of the Church; and are thus setting up their own judgment in opposition to the clear sense of Scripture, and the ordinance of Almighty God. All baptized persons are members of the Church. The reception of the holy communion is a privilege attached to Church membership, and a duty arising out of it, but does not in the least confer that character. N. L. K.

Greenfield, (Mass.) May 28, 1819.

MESSRS. SWORDS,

IN the account of St. James's Church, a mistake inadvertently occurred, which I wish you to correct in the next Journal. The whole number of communicants at Greenfield and Montague is 68, instead of the number stated, the latter being the

amount of families in both parishes. The increase, therefore, is 65.

I wish you also to add the following particulars, which should have been given at first, as an incitement to similar exertions in all places where the ability is not wanting. The members of the parish have erected a good and convenient dwelling-house for the use of the Rector—they have procured an organ, and have commenced the establishment of a minister's fund. In addition to this, the pews of the church are all reserved to be rented annually, which will insure a continuance of the means of supporting a Clergyman. Much assistance has been derived to the parish from the zeal and liberality of SHUBAEL BELL, Esq. of Boston, a gentleman whose praise is in all the churches. He has presented us with large and elegant altar tables, containing the Creed, Lord's Prayer, and Ten Commandments, with other suitable selections from Scripture. He has also collected, and presented for the use of the minister, a valuable library, consisting of three hundred volumes, many of them scarce and useful works of divines of the latter part of the seventeenth and beginning of the eighteenth centuries. Such instances of liberality and zeal for the welfare of the Church should be recorded. Yours, &c. respectfully,

T. S.

HUMAN LIFE.—AN EXTRACT.

THE lark has sung his carol in the sky;
The bees have hummed their noon-tide lullaby.

Still in the vale the village-bells ring round,
Still in Llewellyn hall the jests resound:
For now the caudle-cup is circling there,
Now, glad at heart, the gossips breathe their prayer,

And, crowding, stop the cradle to admire
The babe, the sleeping image of his sire.

A few short years—and then these sounds shall hail

The day again, and gladness fill the vale;
So soon the child a youth, the youth a man,
Eager to run the race his fathers ran.

Then the huge ox shall yield the broad sir-loin;

The ale, now brewed, in floods of amber shine;

And, basking in the chimney's ample blaze,

Mid many a tale, told of his boyish days

The nurse shall cry, of all her ills beguiled,
'Twas on these knees he sate so oft and
smiled !

And soon again shall music swell the
breeze ;

Soon, issuing forth, shall glitter through
the trees

Vestures of nuptial white ; and hymns be
sung,

And violets scattered round ; and old and
young,

In every cottage porch with garlands
green,

Stand still to gaze, and, gazing, bless the
scene ;

While, her dark eyes declining, by his side
Moves in her virgin veil the gentle bride.

And once, alas ! nor in a distant hour,
Another voice shall come from yonder
tower :

Where in dim chambers long black weeds
are seen ;

And weepings heard where only joy has
been ;

When by his children borne and from the
door

Slowly departing to return no more,
He rests in holy earth with those that
went before.

And such 's human life ; so gliding on,
It glimmers like a meteor, and is gone !
Yet is the tale, brief though it be, as
strange,

As full, methinks, of wild and wondrous
change,

As any that the wandering tribes require
Stretched in the desert round their even-
ing fire ;

As any song of old in hall or bower
To minstrel harps at midnight's witching
hour !

FOR THE CHRISTIAN JOURNAL.

Lines on the Instability of Human Affairs.

WRITTEN BY A YOUNG LADY.

How vain ! how transitory are the scenes
Which on the world's vast theatre dis-
play'd,

Oft catch the gaze of admiration !

So does the swain, the show'rnrow o'er,
Behold the arch encircling half the skies.
He sees the colours bright, and beautiful,
And wishes thus they ever would remain ;
But, ah ! too soon they fade upon his sight ;

They mingle with each other, and they
vanish.

He looks and wonders, that which one
moment past

He thought within his ardent grasp to
hold,

Should prove a fair delusion.

Thus mortals contemplate their state on
earth,

Till from the rock, on which secure they
stood,

Sudden they're hurl'd to blank obscurity !
Learn, hence, O man, above this lower
sphere

Thy wand'ring thoughts to raise, e'en
unto him

Who bids thee after other bliss aspire ;

Such as will purify thy longing soul,

And place thee in supreme security.

Then, tasting happiness, so much de-
sir'd,

Round thou wilt view the busy multitude

Who diff'rent paths pursu'd, hoping to
attain

That bliss thou hast so well deserv'd,

By following the dictates of fair virtue.

I leave thee now, enjoy that pure delight

Which virtuous ends obtain'd, ne'er fail
to impart.

A. M. C.

THROUGH the instrumentality of the
Rev. MAURICE H. LANCE, the Church in
Georgetown, South-Carolina, has the
pleasing prospect of a very handsome en-
dowment. The zeal and foresight of this
gentleman, who has officiated there for a
few years back, prompted him to suggest
to a few of her friends the propriety of
providing for future wants by the founding
of a permanent fund ; and he very speedi-
ly obtained, by voluntary subscriptions,
from six gentlemen, five thousand nine
hundred dollars ; and large additions to
this amount have been promised, and are
confidently expected from others. Three
gentlemen subscribed fifteen hundred dol-
lars each. This strong evidence of at-
tachment to our primitive and apostolic
Church is worthy of the highest com-
mendation. The Publishers of the Chris-
tian Journal will be happy to record simi-
lar instances of it in any part of our coun-
try.

This instance of munificence presents
an opportunity of reminding Episcopali-
ans of the Theological Seminary, to which
their attention was directed some months
ago. No object, perhaps, is more worthy
the notice of those who possess wealth.
The importance of a learned ministry is
universally acknowledged. Christians of
every denomination in this our country, are
peculiarly impressed with this importance,
and are rapidly founding Theological
Schools for the benefit of their Students.
We see, and we hear, and we remark it
with great pleasure, of the endowing, in
some of the seminaries already establish-

ed, of Scholarships and Professorships. Wealthy individuals thus perpetuate their names in the most honourable and useful manner. Are there not men of wealth among Episcopalians to "go and do likewise?" The Publishers, ever anxious for the honour and welfare of the Church in which they have been reared, trust this hint is sufficient; and they fondly anticipate the pleasure of recording many instances of pious zeal in subscriptions and bequests both to individual Churches, and to the Seminary which they now bring to the notice of their Episcopal friends.

All acts of munificence in relation to the Church, and other matters and events regarding her welfare, form proper objects of notice in this journal. The Publishers, therefore, request all persons in possession of such facts to communicate the same to them, free of postage, in as particular a manner as circumstances will permit.

Pawtucket, Rhode-Island.—The lady of Samuel Slater, Esq. has presented to St. Paul's Church, in this village, an elegant Glass Chandelier, together with a pair of Branches for the Reading Desk, and another for the Pulpit.

From the New-York Evening Post, of May 24.

A friend has furnished the following Obituary.

DIED, on Saturday last, the 22d of May inst. in the 84th year of his age, HUGH WILLIAMSON, M. D. LL. D. Fellow of the American Philosophical Society, of the Literary and Philosophical Society of New-York, of the College of Physicians and Surgeons of the University of the State of New-York, of the Society of Arts and Sciences of Utrecht, &c. &c. In every situation of life, in which it was the fortune of this eminent individual to be placed, he was distinguished by undeviating integrity and honour. Called, at an early period, to take a part in our war of independence, he, for a considerable time, held a conspicuous rank in the medical department of the American army. He was appointed one of the delegates from the state of North-Carolina, in the convention which formed the present constitution of the United States, and served as a member of Congress both anterior and subsequent to that event. But high as was his political career, his services in the cause of literature and science are not less meritorious. Upon the first formation of the University of Pennsylvania, he acted as Professor of

Mathematics in that institution, and, in conjunction with Rittenhouse, Ewing, and Smith, was appointed by the American Philosophical Society of Philadelphia, to observe the transit of Venus in 1769. The account of their joint labours appears in the transactions of that learned Society. He published many other papers, medical and philosophical, in the journals of different associations, and an account of his experiments on the gymnotus electricus in the transactions of the Royal Society of London. But his literary and scientific reputation chiefly rests on his history of North-Carolina, and his Essay on the Climate of the United States, which last work alone is sufficient to transmit his name with renown to posterity. He was associated with the New-York Hospital, the Humane Society, and most of the other benevolent institutions of this city, and their records bear ample testimony to his disinterested zeal and unwearied exertions in behalf of humanity. He was deeply read in theological studies, and his researches resulted in an entire conviction of the truth of Christianity, and a practice of life conformable to its divine precepts. He has left to the world another example of the union of high attainments in philosophy with confidence in the Christian consolation. Long will his virtues live in the memory of his friends, and deeply will his loss be felt by society.

DIED, in this city, on Monday, May 24th, Mr. ANDREW HAMERSLEY, aged 94. The life of this venerable gentleman had uniformly exhibited the sincerity of his faith in the doctrines and attachment to the precepts of the Gospel. Sweetness of disposition, urbanity of manners, and benevolence of heart eminently characterized him. The ardour of his piety was manifested by a regular and devout attendance on the services of the temple and the altar. His attachment to them, commenced in early life, and continued as long as he retained those faculties of the mind which he consecrated to the honour and service of his Maker. The writer of this has often admired the example he uniformly set, even at 90 years of age, of improving, with little regard to the state of the weather, every opportunity of public worship, presented not only in the Sunday, but in the week day services of the Church. For many years before his infirmities rendered it impracticable, he faithfully served the parish of Trinity Church, to which he belonged, in the capacity of vestryman. In every social relation, he exhibited a characteristic fidelity, kindness, and uprightness of deportment. Adorning in all things the doctrine of God his Saviour, in which his understanding and his affections were equally interested, he has bequeathed to

the world an invaluable example, and to his family and friends, the unspeakable comfort of assuredly hoping, that through the merits of the divine Redeemer, in whom he trusted, he has entered into the joy of his Lord.

Communication.

DIED, at Burlington, in New-Jersey, on the 17th day of May, JOSHUA MADDOX WALLACE, Esquire, in the 68th year of his age, after an illness of a very few days.

It must be admitted that no partiality of affection should so warp the mind as to influence its regard for truth. On common subjects the world is sufficiently indulgent to accept the embellishments which a warm imagination may add to a few plain facts, but the language of eulogy is always suspected, and, consequently, much more exposed to the severity of remark; yet if any subject, which has occurred in this place, will bear a more than ordinary detail and warmth of expression, it may, we trust, be indulged in a tribute to the memory of this worthy gentleman and devout Christian. To his relatives and intimate friends, nothing, it is true, would be more superfluous than a laboured panegyric upon his general character. They have long been witnesses to the tenderness and sincerity of his affections; to his unwearied exertions in the cause of religion; to his devout and punctual attendance upon all her ordinances, and to the constant marks which he exhibited of a heart habitually devout, and holding communion with its God; but while they fondly cherish the recollection of these qualities as the source of their consolation, and the foundation of their hopes, they are willing that a bright example should be held out, in this humble and enlightened Christian, of the efficacy of Divine grace upon the frail nature of man, and be thus instrumental, after his death, in promoting what, in life, was nearest to his heart, namely, the great interests of righteousness and truth. All, therefore, who have heard the name of this gentleman may be respectfully informed, and let them rely upon the information, and make it a subject of thankfulness to the Giver of every good gift, that, in all situations, his conduct was that of an honest man and sincere Christian. In perilous times he was the steady patriot, partaking in the toils of his native country, and rejoicing in her success. As a magistrate he was noted for his inflexible integrity; and his scrupulous punctuality, as a man of business, was eminently conspicuous. His conjugal, parental, and social affections were of the highest order, ever disinterested, tender, and alive. The selfish principle formed no feature in his character. The offices of benevolence and humanity were familiar to his nature, and

his zeal for the education of the rising generation was evinced by his liberal contributions, and personal attendance, whenever they were required. Nassau-Hall will long remember his unwearied attentions and services, and so will other institutions of that kind. But it was chiefly in his Christian labours of love that this worthy gentleman stood pre-eminent. In these his whole soul appeared to be engaged. The circulation of the Holy Scriptures was the primary concern of his heart, and theme of his conversation. To promote the great object of Bible Societies he, accordingly, spared no pains nor labour; and to aid religious institutions in general, no application to his purse was ever made in vain. As a Catholic Christian his love was unfeigned to all who love the Lord Jesus in sincerity and truth, and Ministers of the Gospel always found a welcome under his hospitable roof. Unleavened by any mixture of a sectarian spirit, his attachment to his own Church was founded on principle, and nourished by the graces accompanying her ministrations. To these he ever paid unfeigned and punctual compliance; and we may humbly hope, nay, confidently trust, that, as the appointed means of sanctification, they enabled him to subdue the power of sin; and, at last, to sink with a composure, which is seldom observed even in God's faithful servants, into the arms of his Heavenly Father. The particular Church of which he was, for many years, a devout member and faithful officer, while lamenting his loss, will find comfort in the well-grounded hope, and assurance that he passed to Christ's Church Triumphant in the heavens; that his example, displaying the powerful influences of religion on the human heart, enables him still "to speak, though he be dead;" and that, with respect to him, the remark of the Psalmist will be verified—"The sweet remembrance of the just Shall flourish, when he sleeps in dust."

Burlington, N. J. May 27th, 1819.

On the 27th May, 1819, a new Church, erected in the town of Red-Hook, Dutchess county, was consecrated; and the Rev. HENRY ANTHON, Deacon, admitted to the holy order of Priests, by the Right Rev Bishop HOBART.

THE Publishers think it proper to state, that the avocations of the Right Rev. Bishop HOBART, not permitting a constant superintendence of the Journal, it has been issued, since the commencement of the present volume, under the additional inspection of the Rev. BENJAMIN T. OGDENBROOK.

Erratum in our last.—Page 142, col. 1. Line 39, for "divine," read required.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.]

JULY, 1819.

[Vol. III.]

*Memoirs of the late Right Reverend
THOMAS WILSON, D. D. Bishop of
Sodor and Man.*

(Continued from p. 167, and concluded.)

UPON a new edition of the book on the Sacrament, printed about 1740, he says, "I have but few things to add or alter in my book of the Lord's Supper. Pray have a care how you reprint at your own cost; such books will go off but poorly, I fear. What I have to add, I hope, will go by the next. I am not elated with the letters* you enclose me; if any good is like to be done, far be it from me to take the praise to myself; let it be ascribed to the good Spirit of God; and let me take the shame to myself for the many faults I plainly see in it, and for the negligence with which it is performed. May God forgive me these, and pardon the things I have been wanting in, and the good I might, and have not done in the way of my duty, in a long, long life, and in my proper calling; and I shall bless his name for ever."

In the year 1741, a Jew applied to the Rev. Mr. Moore to be admitted a proselyte to Christianity. On a matter so very extraordinary, Mr. Moore applied to the Bishop for his direction and advice, which this judicious prelate gave him in the following letter:

"Dec. 23, 1741.

"MR. MOORE,

"Though charity will oblige us to hope well of men's pretences till the

* These letters were written by some of the most respectable Clergy, and were full of the highest commendations of the Bishop's publications. And the general esteem they have been and are held in, are sufficient testimonials of their great merit.

Vol. III.

contrary appears; yet we ought to be very careful; and where their and our own souls are concerned, to be very cautious how we receive proselytes.

"His reasons for his conversion must be very strictly inquired into. He must know very particularly what it is to be a Christian, and the obligations he must lay himself under, as ever he hopes for salvation by Jesus Christ. He must be made sensible of the danger he exposes himself to, in being an hypocrite in so solemn a change, and the scandal he will give to Christianity, either by a change hereafter, or by leading an unchristian life, &c.

"This will take some time to be done as it ought to be; and therefore he ought to have patience; and he will have patience, if he be sincerely desirous to become a Christian. You would, therefore, do well to put into his hands some plain exposition of the Church Catechism, to be by him well considered; after that foundation shall be laid, I will, with you, examine him upon the chief articles of Christianity.

"This is a busy time, with me at least, so I can add no more, but commend him and you to the blessing of God, and the grace of our Lord Jesus Christ.

"THO. SODOR AND MAN."

This Jew convert was afterwards baptized by Mr. Moore, and lived in Douglass orderly and regular in his life, with a wife and several children, natives of the Isle.

In the year 1743, the Bishop wrote a letter to King George the Second, upon the promotion of his son to a prebend of Westminster, which was given to him by his majesty himself. The Bishop of Salisbury at the same time appointing him sub-almoner.

"May it please the King's most sacred Majesty,

"To receive the most grateful acknowledgments of the ancient Bishop of Man, for his majesty's great condescension, and late royal favour, to the son of a Bishop, whose obscure diocese and remote situation might justly have forbid him all expectations of so high a nature from a royal hand. May both the father and the son ever act worthy of so distinguishing a favour! And may the King of kings bless his majesty with all the graces and virtues which are necessary for his high station, and for his eternal happiness;—enable his majesty to overcome all the difficulties he shall meet with abroad,*—and bring him back to his kingdoms here in peace and safety, and finally to an everlasting kingdom hereafter;—which has been, and shall be, the sincere and constant prayer of his majesty's most grateful, dutiful, and faithful subject and servant.

"THO. SODOR AND MAN.

"*Isle of Man, May 3, 1743.*"

In a letter to his son, at the same time, he says,

"I am both surprised and pleased with the unexpected favours conferred upon you both by the King and the Bishop of Salisbury. I hope in God you will answer the great ends of his providence in raising you such friends, and in putting into your hands such unlooked-for talents, in order to improve them to his glory and to your own salvation. For my own part, I have ever received such favours with fear, lest I should be tempted to dishonour God by his own gifts; and it shall be my daily prayers for you, that you may never do so. This was the case of the wisest and the greatest of men, whose history and fall was part of this day's service of the Church."†

About the year 1745, the Bishop had settled a plan for translating the New Testament into the Manks language. This had been originally

concerted between himself and Dr. Walker, when prisoners in Castle-Rushin.

The Bishop did not live to see a farther progress made in this great work, than the translation of the Gospels, and the printing of St. Matthew. This, however, was afterwards completed by his very worthy successor, Bishop Hildesley, and his Clergy, assisted by the Society for the Promotion of Christian Knowledge.

From 1746, the Bishop does not seem to have been concerned in any other matters of a public nature beyond the immediate duties of the bishopric, which he continued to execute to the latest period of his life.

The Charge which was delivered to his Clergy in Convocation, on the 11th of June, 1747, proves, that although the Bishop was eighty-four years of age, his senses were then perfect, and his care for his diocese undiminished; nay, he continued to deliver his Charges till the year before he died; but they appear (in his own hand-writing) more like sketches of what he intended to say, than as Exhortations written in full; which, considering the infirmities naturally attending his great age, and the disorder in his hand, may be very well accounted for.

The Bishop continued to ride on horseback till the year 1749. In a very long letter, dated the 11th of October in that year, he says, "I have at last got a horse, such as I could get, and now and then ride into the fields." In the former part of his life he had been an excellent horseman, seldom getting into a carriage. Mr. Moore (in a letter to the Editor) says, "Prince Eugene did not sit on horseback better than the Bishop."

In June, 1751, he wrote a letter to the new Governor, who was lately arrived in the Island. This letter is equally legible, though not so finely written as some of his letters in the prime of life.

"Honoured Governor,

"I hope my great age, and the infirmities that attend it, will be some excuse for my forgetting so long to

* The King was in Hanover.

† The tenth and eleventh chapter of the first book of Kings, showing the wisdom and fall of Solomon.

inquire after your health, and settling in your government. I promise to make some amends for that fault by my daily prayers, that God may bless you, and make you an happy instrument of good to this people, and comfort and satisfaction to yourself, this being the duty of, honoured Sir, your affectionate friend and humble servant,

"THO. SODOR AND MAN.

"June 21, 1751."

In summing up THE CHARACTER of this truly great man, every part of his life affords a display of the most genuine charity and benevolence. Whether we consider him as a son, a husband, a parent,* a master,† or a Bishop, we shall find few equal,—no one superior to him.

Having the precepts of his divine Master constantly before him, with the Lives and Writings of the Apostles and primitive Christian Fathers; he from them laid down his plan of life, and steadily copied their example.

There is scarcely a part of human science that could be valuable or serviceable to his diocese which he did not understand. He was well acquainted with the Latin, Greek, and Hebrew languages. In the younger part of his life he had a poetical turn, but afterwards he laid aside such amusements, as thinking them inconsistent with his episcopal character.

He had studied and he practised physic with success. For some time after he settled there he was the only physician in the Island; keeping a shop of drugs for general use, which

he distributed, as well as his advice, gratis; but when some gentlemen of the faculty came to settle on the Island, he gave up to them that part of the practice which alone could conduce to their emolument—attendance on the rich; but the poor he kept always to himself.

He instructed young candidates for Orders, and maintained them in his house under his own immediate care; nor did he ordain them, until he found, on a strict and careful examination, that they were perfectly qualified.

He was an able mathematician; an excellent botanist; and, if we view him as a farmer, we find, that by a judicious and successful cultivation, from the ecclesiastical demesnes (which, before his coming to the Island, produced little or nothing) he in a few years fed and clothed the poor of his diocese. The whole was a sheep-walk, but by tillage and manure it bore excellent corn; and his coffin was made from one of the elm-trees that he planted soon after his coming to the Island, which was cut down and sawed into planks for that purpose a few years before his death.

He was so charitable, that it was not unaptly observed by a gentleman of the Island who knew him well, that "he kept beggars from every body's door but his own."

He always kept an open hospitable table, covered with the produce of his own demesnes, in a plentiful, not extravagant manner. As the friendly host or master of that table, he was the most entertaining and agreeable, as well as instructive of men; his manners, though always consistently adorned with Christian gravity, were ever gentle and polite; and from his natural sagacity, and distinguished erudition, he seemed to have the world in his possession. He was the divine, the scholar, and the gentleman.

In the year 1750, Dr. Pocock, after his return from his travels, went to see the Bishop of Man, and sent him his Works handsomely bound, to announce his arrival. The Bishop received him with a graceful welcome, but told him he ought not to address

* "I never rise nor lie down without recommending you and my daughter to the mercy and goodness of God."

Letter to his son, Feb. 20, 1741-2.

† In a letter to his son, we meet with the following proof of his attention to the memory of a faithful servant: "I have set a handsome stone at the head of John Ryddiard's grave, with the following inscription:—John Ryddiard died at Bishop's Court, April 27, 1738, aged 47; whose master hath here given this testimony of his integrity, that in more than twenty years' service he found no cause to charge him with eye-service, fraud, or injustice." Dated August 16, 1739.

the poor Bishop of Man with a present as to an Eastern Prince.

Cardinal Fleury wanted much to see him, and sent over on purpose to inquire after his health, his age, and the date of his consecration; as they were the two oldest Bishops, and he believed the poorest, in Europe; at the same time inviting him to France. The Bishop sent the Cardinal an answer, which gave him so high an opinion of him, that he obtained an order that no French privateer should ravage the Isle of Man.

He often on a Sunday visited the different parishes of his diocese without giving them notice; and, after doing the duty of the day, returned to Bishop's Court to dinner; and this, after he was eighty years of age, on horseback. This was a constant obligation on the Clergy and the people to be mindful of their duty. And four times in every year he made a general visitation, inquiring into the behaviour and conduct of all the parishoners, and exhorting them to the practice of religion and virtue. And at his annual Convocation, he delivered his Charges with a divine pathos, grace, and dignity of an inspired Apostle.

He was so great a friend to toleration, that the Papists who resided in the Island loved and esteemed him, and not unfrequently attended his sermons and his prayers. The dissenters too attended even the Communion Service. A few Quakers who resided on the Island, visited, loved, and respected him.

He was so fond of his flock, and so attached to his diocese, that no temptation could seduce him from their service, no offers could remove him.

I have already mentioned, that Queen Anne would have given him an English Bishopric; King George the First made him the same offer; and in the year 1735, Queen Caroline was very desirous of keeping him in England; but though he was much bound to her Majesty's goodness, he would not be persuaded. One day, as he was coming to pay his duty to the Queen, when she had several Prelates with her, she turned round to her loves, and said, "See here, my Lords,

is a Bishop who does not come for a translation." "No, indeed, and please your Majesty," said our good Bishop, "I will not leave my wife in my old age because she is poor."

He never interfered in temporal or political concerns, unless when called upon at the request of the inhabitants to serve them on particular occasions. The whole conduct and every action of his life showed him to be no otherwise a man of this world, than as a Minister to do good to his fellow-creatures, while living in it; and the people of the Island were so thoroughly persuaded of his receiving a larger portion of God's blessing, that they seldom began harvest till he did; and if he passed along by the field, they would leave their work to ask his blessing, assured that that day would be prosperous. Nor was this opinion confined to the obscure corner of the world where he resided; in Warrington, nay, in London, there are those now living who can remember crowds of people flocking round him with the cry of "Bless me too, my Lord!"

The charities he bestowed himself, and the contributions he obtained of others, are proofs of his munificence and the benevolence of his disposition.

The Author of an *Appeal to Common Reason and Candour*, in behalf of a review of our Liturgy, published in the year 1750, having taken notice of the state of Christianity in the North of Scotland, and in some parts of Ireland, proceeds thus:—

"It will be unpardonable, after these, to mention the Isle of Man in any other expressions than those of gratitude and praise, delight and joy. Happy Island! May thy worthy Bishop live, and continue, with the assistance of his God, to make thee an example of religion and holiness to all Islands and Kingdoms of the world! May his works also live, and the good effects of them continue to a thousand generations! When he has been long dead, he will yet speak; and the happy influence of his works will remain in this world, whilst he is enjoying the glorious reward of them in another. May I live the life, and see

the death of that righteous man; and may my latter end and state of eternity be like his!"

Thus, by living a sober, righteous, and godly life, this excellent Divine attained to the ninety-third year of his age, and the fifty-eighth of his consecration, and gently expired on the 7th of March, 1755.

The immediate cause of his death was a cold caught by walking in his garden in very cold damp weather, after Evening Prayers; dying as he lived, praising God in Psalms, and detached sentences of the *Te Deum*.

The tenants about his demesnes were the persons appointed to bear the Bishop to his grave; and each had a mourning coat given to him for the occasion: but from the Palace to the Church, which is a distance of two miles, he was attended by all the in-

habitants of the Island as mourners, except those whom necessity, age, or sickness, confined at home; and at every resting-place was a contest among the crowd, to bear him on their shoulders; and happy were they who could pay this last sad office to their friend and benefactor.

His funeral sermon was preached by the Rev. Mr. Moore of Douglass.

He was interred at the east end of Kirk-Michael Church-yard, near to the Chancel, which being in a ruinous condition, was taken down and entirely rebuilt in the year 1776, at the sole expense of Dr. Thomas Wilson, the Bishop's son.

Over his grave is placed a square marble monument, surrounded with iron rails, through which may be read the following too modest inscription:

On the Sides.

Sleeping in Jesus, here lieth the Body of
THOMAS WILSON, D. D. Lord Bishop of this Isle,
Who died March the 7th, 1755,
Aged 93, and in the fifty-eighth year of his Consecration.

At the Ends.

This Monument was erected
By his Son, THOMAS WILSON, D. D. a native of this Parish;
Who, in Obedience to the *express Commands* of his Father, declines
giving him the Character he so justly deserved.

LET THIS ISLAND SPEAK THE REST.

And so it will!

When turning to the stranger or their children, the grateful Mankmen will relate a tale of the wondrous goodness of their dear, their much loved, much lamented Bishop. Telling them, (and witnesses they were) whose hunger he had satisfied; to whose thirst he had given drink; what strangers he had relieved; whose nakedness he had clothed; whose sickness he had administered to; and what prisoners he had visited.—The widow, comforted by his bounty, with her lisping orphans shall declare the praises of their pious benefactor. And perhaps some faithful Minister of the Gospel may conclude the story, by saying, that he was a Bishop "blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good

men, sober, just, holy, temperate: holding fast the faithful word as he had been taught; and that he was able by sound doctrine, both to exhort and to convince the gainsayers."

FOR THE CHRISTIAN JOURNAL.

I HAVE often heard it said by many who were desirous of obtaining information on the subject of Episcopacy, that they should like to see a succession of Bishops from the Apostles, as thereby, in their opinion, the argument in favour of Episcopal claims would be very much strengthened, if not established. I have collected from Echard, whose Ecclesiastical History is indisputable, four successions of the Episcopate, from the Apostles down to the latter end of the *third*, and the beginning of the fourth century, when Christianity became triumphant in the empire under Constantine the Great.—These successions are those of Jerusalem, Antioch,

Alexandria, and Rome, where Bishops were established by the Apostles.

The See of Jerusalem begins with, James, the Apostle, who was put to death A. D. 62.

Simeon succeeded, and was martyred A. D. 107.

Justus,
Zachæus,
Tobias,
Benjamin,
John,
Matthias,
Philip,
Senece,
Justus,
Levi,
Ephraim,
Joseph,

Judas, who was the last Christian Bishop of the circumcision, A. D. 136.

Mark, the first Bishop of the uncircumcision, succeeded the following year, A. D. 137.

Cassianus succeeded, A. D. 156.

Thirteen others till

Narcissus, who flourished A. D. 198.

Alexander succeeded, A. D. 212.

Mazabanes, 251.

Others followed, but this succession is of less importance to our purpose.

The distinction between Bishops of the circumcision and uncircumcision, in this line, is owing to the following circumstance:

The prejudices of the Jews in favour of their ancient laws were so great, that, although they were converted to the Christian faith, they still insisted upon the necessity of this Abrahamic institution, and, consequently, were circumcised. Although the temple and polity of the Jews were broken and destroyed in the year 70, by Titus, yet there was not a complete dispersion of the nation till, under the Emperor Adrian, 66 years after Titus's success against this ancient metropolis. The Bishops of Jerusalem, therefore, before this last event, were called Bishops of the Circumcision, and afterwards they were denominated Bishops of the Uncircumcision.

I proceed to the Succession of Antioch.

It will be recollected that in this place the disciples of our Lord were first called Christians.

Evodius, martyred, A. D. 68 .
Ignatius do. 107
Heron, exit, 128
Cornelius, 142
Eros, 168
Theophilus, 181
Maximinus, 190
Serapion, 211
Asclepiades, 217
Philetus, 228
Zebinus, 237

Babylus, exit, 250
Fabius, 252
Demetrian, 260
Paul, of Samosate, deposed, 270
Domnus, exit, 275
Timæus, 281
Cyrillus, 299

Tyrannus, who continued till the empire became Christian, under Constantine.

The succession of Alexandria, in Egypt.

St. Mark, the Evangelist, founded this bishopric, was martyred by the votaries of idolatry A. D. 61

and was succeeded by

Anianus, exit, 84
Avilius, 97
Cerdo, 108
Primus, 118
Justus, 129
Eumenes, 142
Marcus, 152
Celadion, 166
Agrippinus, 179
Julian, 188
Demetrius, 231
Heracles, 247
Dionysius, 264
Maximus, 282
Theonas, 300
Peter, 311
Achillas, 313
Alexander, 326

which runs into the era of the triumph of Christianity.

The following is the Roman succession.

St. Peter and St. Paul were succeeded A. D. 68 by

Linus, exit 79
Anacletus, 92
Clement, 100
Evaristus 108
Alexander I. 118
Sixtus I. 128
Telesphorus, 138
Hyginus 142
Pius I. 157
Anicetus, 168
Soter, 176
Eleutherus, 191
Victor, 201
Zephyrinus, 218
Calistus, 224
Urbanus, 232
Pontianus, 236
Anteros, 236
Fabian, 250
Cornelius, 252
Lucius, 253
Stephen I. 257
Sixtus II. 258
Dionysius, 270
Felix I. 274
Eutychianus, 283
Caius, 296
Marcellinus, 304
Marcellus, 309
Eusebius, 336

Miltiades, who continued till Constantine's edict in favour of Christianity.

It is easy, if it were necessary, to bring down the succession to the present Archbishop of Canterbury, and even to the present Bishop of New-York. But since the days of Constantine there can be no doubt in regard to the hierarchy in question.

The Church of England, and the Protestant Episcopal Church in this country, in the line of their Bishops, claim the honour of being the legitimate descendants of that Church which Christ established with his apostles. If, by virtue of the commission which Christ gave his apostles, the power of transmitting the ministry was lodged by them with the Bishops, as is evident from Scripture and antiquity, and no other mode of conveying the sacerdotal functions was instituted by the Divine Founder of the Church, or his apostles, nor any other ever thought of for fifteen hundred years after our Lord's ascent into heaven; it appears to me that the exclusive claim to the ministry is on the side of Episcopacy, as clear as any matter of fact can be made out.

LONG-ISLAND.

New-York Protestant Episcopal Sunday School Society.

THE Second Anniversary of this Society was celebrated in St. Paul's Chapel, in this city, on Monday, June 7th, the weather having proved unfavourable on Whitsun-Monday, the regular day. On this occasion divine service was performed by the Rev. JAMES MONTGOMERY, Rector of Grace Church; and an address delivered by the Rev. WILLIAM CREIGHTON, Rector of St. Mark's Church. The Scholars present (between 6 and 700) then sang the 23d Psalm in metre, omitting the 5th verse. The solemnities were concluded with a few appropriate Collects from the Liturgy, and the Benediction, by the Right Rev. Bishop HOBART.

The following Report of the Board of Managers had been previously circulated:

Second Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

To the Schools of Trinity, St. Mark's, and Grace Churches, and

St. Paul's and St. John's Chapels, which were stated, at the last report, to be in union with this Society, the Managers are happy to note, that there has been added a very flourishing School, consisting of a male and female department, formed in the newly organized parish of Zion Church.

The following account of these several Schools is drawn from the reports of their respective Directors, made to the Board of Managers at their late meeting. The Schools will be arranged according to the number of their Scholars respectively.

The first that presents itself according to this order, is the School of *St. John's Chapel*. The state of the male department will be seen by referring to the following extracts from the Report of the Directors.

"During the last year the state of the School has been generally equal to the preceding year. The number of attending Scholars has not been uniformly the same, but the average for the whole year exceeds eighty boys.

"There are at present on the Class-Books of this department, 107 attending Scholars; of whom 42 read well, and commit to memory various religious exercises; 21 read indifferently, and also commit tasks to memory; 17 are spellers only; and the residue are learning the alphabet, and joining from two to six letters. There are many of these who are regular, punctual, and accurate in their several duties, and some who commit very large portions of Scripture and Catechism. The Scholars are now rewarded for their attendance and performances by tickets, redeemable in books; and no premiums being delivered except they are earned in this mode; and the redemption be-

ing punctual, the Scholars are more incited to regular attendance and uniform industry, than they were when their rewards depended, in a great measure, upon periodical and momentary exertions.

"The instruction of the Alphabet Class having always been found comparatively more laborious and tedious than that of any other division of the School, and its improvement being very slow, and in some cases almost imperceptible, it has been lately determined to introduce a Sand Desk into the School for the use of that class. The desk has been procured, and it is believed will fully serve the object intended by its introduction, the more speedy instruction of that class.

"The conduct of the boys during divine service, has been much improved since the last report, in consequence of the careful and unremitting attention of the Teachers; two of whom, in regular succession, sit with them every Sunday.

"The School has continued to improve, and has doubtless been the instrument of much good to many of the destitute children of want and idleness."

In the female department of the same School, the number of regular attendants has increased, and the general improvement of the children is such as to afford the highest gratification to their Teachers, and amply compensate for the time and attention so cheerfully and unremittingly devoted to their welfare.

The School at present consists of 139 white girls, and 37 coloured women and children, divided into 13 classes. The coloured applicants having greatly increased during the last year, it has been judged expedient to form them into two classes, as they require more than common attention; and it is impossible to do justice to the two

young ladies, who so zealously endeavour to make amends for the neglect which many of them have unhappily experienced in early life.

In the course of the last year, 15 Bibles, 30 Prayer Books, 10 Testaments, and 50 small volumes, calculated to inform the mind, and regulate the heart, have been distributed to the most deserving. It is a primary object, that all who can read, shall be supplied with Bibles and Prayer Books before other premiums are given—all which are awarded according to the number of tickets presented to the Scholars, as evidences of their diligence and general good conduct.

It is an earnest of the valuable accession we have, in the newly formed School of Zion Church, that it has entitled itself to the second place in the order of this report. Its late organization, however, prevents as detailed an account as might otherwise have been given. The male department was opened on the 3d of January, 1819, with 16 Scholars and two Teachers. Since that period it has been gradually increasing, and is now in successful operation, with two Superintendents and 16 Teachers, and the names of 150 Scholars on the Numerical Register, between 50 and 60 of whom attend regularly. Many of them have given proofs of improvement, both in morals and learning. About 25 boys read very well in the Prayer Book and Scripture Instruction; some of whom have committed to memory a great part of the Church Catechism. Great improvement has also been made by some in the smaller classes, who, at the time of entering the School, did not know a letter;—they can now spell words of short syllables with ease.

The female department of this School commenced the 31st January,

1819. The number of Scholars placed under its care since that period is 118, of whom 48 attend regularly. Their behaviour at Church and School has been better than could have been expected from so many children, who have been so little instructed. 80 of them are under the age of nine years. Their improvement has not been very great, although some, who, when they commenced, did not know their letters, can now spell in words of two and three syllables; those who could spell, can read, and have committed to memory part of the Church Catechism, and those who were farther advanced have improved proportionably.

They are under the care of 17 young ladies, who are regular in attendance, and persevering in their duties.

The coloured class is under the care of two of the ladies, and consists of 21. Their improvement has been very satisfactory to their Teachers. Two who commenced with the alphabet, can read with fluency. Three who could only spell, can read, and have commenced learning the Catechism. They behave, generally, well.

Of the male department of *St. Paul's Chapel* School, we have obtained the following information.

"During the last summer, and throughout the winter, the male department of the Sunday School attached to *St. Paul's Chapel* experienced considerable reduction in its number of Scholars. The principal causes of this were the same which will be detailed in the account of the female department. It is pleasing, however, to add, that the School is now increasing: the number of Scholars attending is between 40 and 50; and the perseverance and assiduity of the Teachers, aided by a visible increase of

interest among the Directors, will, no doubt, add much to that number.

"The deportment of the Scholars has generally been good; their improvement manifest,—in some to an extraordinary degree; and every day's experience renders more clear the beneficial effects of the institution.

"Since the last anniversary report, there have been received in donations from the Auxiliary New-York Bible and Common Prayer Book Society, 26 Bibles and 51 Prayer Books; and from the First Juvenile Female Tract Society of New-York, 50 Tracts of various descriptions.

"It is, perhaps, proper to remark, that besides the Bibles and Common Prayer Books mentioned as having been received from the Auxiliary New-York Bible and Common Prayer Book Society, several more Prayer Books were likewise received from that institution by individuals in some way connected with this School, and have been principally appropriated to its use."

In a Report from the Female department of *St. Paul's School*, the following are the leading particulars.

"From January, 1818, until July and August in the same year, between 60 and 70 regular Scholars attended. The number was afterwards reduced to about 40. Many causes conspired to produce this decrease. A few of the most prominent ones may be stated. The Chapel, at the time, was undergoing extensive repairs, and the meetings of the School, which were notwithstanding still held in it, were rendered, on that account, extremely inconvenient both to the Teachers and their pupils. In addition to this, the Scholars were compelled, every Sunday, while the Chapel re-

remained closed, to attend divine service at Trinity Church. The length of the walk, on these occasions, and the excessive heat of the season, were powerful inducements, with a large number, to absent themselves altogether from the meetings of the School. The Teachers were likewise compelled, about this period, to discontinue their customary visits to the parents of the Scholars, on account of the absence of the Superintendent, who was under the necessity of leaving the city. These, operating with other causes, too numerous and minute to admit of being mentioned, gave a temporary check to the increase of the School. Their influence, however, was not of long duration. The renewal of divine service in St. Paul's Chapel, and the return of the Superintendent to the city, and to the active duties of her station, soon had the effect of placing all things on their former footing, and the Scholars again increased in number to about 80. They have continued to fluctuate between 70 and 80, until the present month of May. The School now consists of about 50. The change of abode which has taken place in many cases, added to the very unsettled state of the weather during the greater part of the month, has had the effect of producing this second decrease in number. When these temporary obstacles, however, shall have been removed, there is every reason to hope that the School will, once more, attain to its usual strength.

"During the period embraced by this report, eight or nine of the Scholars have attached themselves to the School organized in St John's Chapel, on account of the proximity of their dwellings to that Chapel; three or four have, likewise, been received into the Episcopal Charity School. The general deportment of the Scholars dur-

ing the period above mentioned, has been marked by regularity, diligence, and a fondness for learning. Very few of them have given occasion for any harsh interference on the part of the Teachers. Their proficiency has invariably kept pace with their desire of instruction. The School is at present divided into two classes; and these are again subdivided, the first into three, and the second into two smaller classes. There is, besides, a Bible Class, consisting of about 14 of the most advanced Scholars, who are obliged, every Sunday afternoon, to repeat from memory a chapter of the Scriptures; upon which they are afterwards examined by the Superintendent.

"Fifty Tracts have been presented to this School by the Juvenile Tract Society."

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In the Female School of *Trinity Church* there are seven regular classes of whites, and four of coloured. Four classes of whites read, learn Catechism, and study Bible Questions; also two coloured classes perform the same. Every fourth Sunday these classes are examined upon the above mentioned lessons. Only two examinations have taken place, owing to their not having been prepared. They are likewise admonished to commit Psalms, Collects, &c. to memory, which they do sometimes.

About 47 Scholars attend regularly; of these 23 are white, and 24 coloured children. 28 are capable of reading the Prayer Book, and joining in with the services of the Church.

With regard to the other classes, only eight Scholars read in the Primer; the others are confined to the alphabet, and words of one, two, and three syllables. The examination of the above takes place every fourth week, and the last exam-

ination gave proof of some improvement.

At present there are eight Teachers, and one Assistant ; three Teachers having been prevented from attending during some weeks.

In order to excite the attention of pupils, and to stimulate their exertions, the Superintendent and Teachers have pursued the plan of distributing tickets to the most deserving, and of redeeming them by premiums and rewards. This system has had great effect, and they are gratified at its success. The Scholars have become attentive to their exercises, and more respectful to their Teachers.

In the Male School of *Trinity* and *Grace Churches* there have been added, since the last report, 86 Scholars. 46 have been discharged, viz. two for disorderly conduct, three who have been admitted into the Episcopal Charity School, and 41 who have removed to distant parts of the city, or into the country.

The present number of Scholars is 65 ; viz. 44 whites and 21 blacks. Of this number about 46 are regular in their attendance.

The present number of Teachers is nine, who, with the Superintendent, are permanently attached to the School.

The Schools in connexion with *St. Mark's Church* have, from various causes, very much diminished since the last report. The whole number of Scholars being now reduced to somewhere about 50. The principal cause of this is the want of sufficient voluntary aid ; the number of young persons in that parish, especially of males, qualified to take an active part in the School, being very small. Of the above Scholars, about 20 are boys, who are under the sole care of Mr.

William Tripler, to whose laudable zeal and perseverance the present existence of the Boys' School is entirely owing. Of the other Male Teachers, some have relinquished from the want of a proper sensibility to the importance of the charity in which they were engaged ; and others have become wearied in consequence of the arduous and long continued duty imposed upon them. Much praise is due to several of the young Ladies in the congregation, for their persevering attention to the Scholars in their department. The decline of their School is chiefly to be ascribed to the bad walking in the neighbourhood of the Church, during the late inclement season, which has prevented the Visiting Committees calling upon the parents of the children, to ascertain the cause of their neglecting School.

From the Female School of *Grace Church* the following report has been received.

" About 150 Scholars have been admitted into the School, since its formation in 1817 ; of which but a very small proportion has ever attended. The number of Scholars who have been, at any one time, in regular attendance, has rarely exceeded 30. The size of the School may be accounted for, in some measure, by its local situation, in a part of the city where comparatively but a small number of the poorer classes are to be met with ; and also by its being the last formed in the lower Churches. Other causes have contributed to depress it, and to render the exertions of the few interested in its growth and prosperity, of little effect. The Superintendents and Teachers have, however, witnessed, with great satisfaction, the eagerness of many of the children to receive instruction, and the visible improvement of all in morals and manners. They have uniformly en-

deavoured to inculcate correct sentiments, and to impress the minds of their pupils with a deep sense of their moral obligations, and religious duties.

"The School has been supported, for a long time, by the exertions of a few individuals. It is hoped that the females, generally, of Grace Church, who have been, hitherto, uninterested spectators of the progress of the School, will follow the example given them by those of other Churches, and volunteer their aid in its support. None who have been applied to have withheld their money; but very few have been willing to give their time to the religious instruction of this interesting portion of their fellow-creatures; many of whom have been rescued from the extreme of ignorance, vice, and misery, and afford their Instructors the confident hope of their being thoroughly reclaimed from the error of their ways."

From the above statements it appears that the aggregate number of Scholars at present regularly attending the several Schools in union with this Society, is 654, viz. 273 males and 381 females.

It ought, in justice, to be stated, that the very general change of residence, and the difficulty of ascertaining, for some time, whither the Scholars have removed, always produce a temporary diminution of numbers at this period of the year.

From the Report of the Treasurer, it appears that there is a balance in his hands of one hundred and fourteen dollars and thirty-four cents. There are demands, however, against the Society for books and other necessary expenses of the several Schools, much beyond the amount now in the Treasury. The Board confidently hope that this fact will be seriously considered by their fellow members of

the Church. Among Scholars of the description usually found in Sunday Schools, the consumption of books must necessarily be very great; while the premiums essential to the proposed usefulness of the Schools form no small item of expenditure. Our Schools must decline and perish, unless favoured with the timely aid of the friends of the institution. An event so repugnant to the feelings of piety and humanity, and so discreditable to our Church, we trust will not be suffered to occur. The limited amount of funds has been found a most serious inconvenience, and a very great obstacle to the success of the Schools. The Board cannot but hope that it will be effectually removed.

The Reports of the Schools above detailed, afford much matter for commendation and encouragement. The Board are in possession of various particulars, too minute to be here detailed, of a most satisfactory nature, illustrating the religious and moral benefits of this establishment; and the astonishing proficiency, especially in exercises of memory, to which many of the pupils have attained. The Board are not unaware of the respect and gratitude to which these circumstances entitle the Superintendents and Teachers. We recognize among them several, under whose diligent and assiduous labours the Schools were first organized. So far from being weary in well-doing, their zeal is unabated, and their efforts unremitting. May God remember them for good.

We regret to find circumstances of qualification to the general pleasure and encouragement we feel, in the very unpromising state of the Female School of Grace Church, and the Schools of St. Mark's Church. To a few individuals, we are greatly indebted for their conti-

existence. The want of interest in their behalf on the part of respective congregations, we are sorry to be obliged to regard as a cause of the too well grounded fear of their *extinction*. We feel humbly and respectfully apologetic to their feelings of benevolence, and their wish for diffusing religious and moral instruction. Measures are about to be taken, under the authority of this Board, with a view to improving the condition of these Schools. We earnestly solicit the co-operation of the congregations of those churches. The Board gratefully acknowledge the receipt of 144 Bibles and Prayer Books from the Auxiliary-New-York Bible and Common Prayer Book Society, and of several copies from the First Female Tract Society of New-

York. This has given the Board much pleasure to hear of a very considerable improvement in the management of the School of St. Paul's Church. To the Superintendents and Teachers of that, as of every other School, much credit has been uniformly due. But it is impossible for them, however anxious, to do all that the care and conduct of a School require. We are, accordingly, here aided by the Directors, who, by successively-committees of three, assist in the care and superintendence of the Schools during divine service, seek converts, and procure additional pupils. The zeal manifested by the lay gentlemen of the congregations in this excellent work, is truly admirable, and worthy of imitation. Several Schools might be greatly benefited, if there were not such a want of forwardness in the offer of services as Teachers. Sunday School instruction is an eminently useful, and a self-rewarding work of piety and Christian charity. We would

earnestly solicit increased attention to it in behalf of the Schools under our care, particularly of the young members of our several congregations.

To our brethren, generally, we would address ourselves in the spirit dictated by the sacred character, and the temporal and eternal importance of the work we have in hand. We confidently appeal to their judgment in favour of the principle of our institution, that religious instruction—the grand object of Sunday Schools, and the only one which can justify their occupying time and care on the Lord's Day—should be imparted under the direction of the Church, and should embrace, not efforts to form a bigoted and sectarian spirit, but guidance in that faith, and those religious and moral precepts which the Gospel enforces, and which characterized the days of the primitive purity and unity of the mystical body of Christ. We would ask them not to be indifferent spectators of the efforts making under the auspices of this Society, to raise fellow beings from the degradation and awful danger of ignorance and vice, to the sanctifying faith, the cheering hope, and the eternal recompense of pure and undefiled religion. We would ask their aid and encouragement in every way in which Providence may fit them to extend it. We would earnestly solicit their prayers, that he “who, as at this time,” did “teach the hearts of” his “faithful people, by sending to them the light of” his “Holy Spirit,” would “grant us, by the same Spirit, to have a right judgment in all things;” that we may faithfully and successfully promote the pious and interesting design of our establishment; and that it may be blessed as an useful handmaid to the Church in her legitimate peculiar work, of advancing

the spiritual and eternal welfare of the sons of men.

By order of the Board.

JOHN H. HOBART, *President.*

T. N. STANFORD, *Sec. pro. tem.*

New-York,

Whitsun-Monday, May 31, 1819.

The following gentlemen compose the Board:

The Right Rev. John H. Hobart,
D. D. *ex officio*, *President.*

Joshua Jones, *1st Vice-President.*

Henry Rogers, *2d Vice-President.*

Richard Platt, *3d Vice-President.*

Luther Bradish, *Secretary.*

Benjamin W. Rogers, *Treasurer.*

Clergymen, being members of the Society, *ex officio*, *Managers*—

Rev. William Berrian, Rev. Benjamin T. Onderdonk, Rev. William

Creighton, Rev. James Montgomery, Rev. Thomas C. Brownell,

Rev. Thomas Breintnall.

Male Superintendents of the different Schools, *ex officio*, *Managers*

—Trinity and Grace Churches, J. Smyth Rogers—St. Paul's Chapel,

James Swords—St. John's Chapel,

Charles W. Sandford—St. Mark's Church,

William Tripler—Zion Church,

Joseph Moore.

Delegates from the different

Boards of Direction—Trinity Church,

Joshua Jones, Philip Hone

—St. Paul's Chapel, Anthony L.

Underhill, John R. Wheaton—

St. John's Chapel, Col. Richard

Platt, Jonathan H. Lawrence—Zion

Church, John Heath, Thomas Jennings.

Managers for Life—Henry Rogers,

Richard Whiley, John Watts,

jun. Abijah Hammond, Henry

Fisher, Ezra Weeks, Nehemiah

Rogers, Moses Rogers, David R.

Lambert, Benjamin W. Rogers,

Thomas N. Stanford, Francis Pan-

ton, Edward J. Ball, John Anthon,

and Jonathan Goodhue.

Visiting Committee to the different

Schools—J. Smyth Rogers, Thomas

N. Stanford.

Diocess of Virginia.

Bishop Moore's Address to the Convention of the Protestant Episcopal Church, delivered before them at Petersburg, (Virginia,) on Saturday, the 15th May, 1819.

BRETHREN,

To effect great and important objects, great and continued exertion is required. Difficulties must not be permitted to paralyze our efforts, nor to unnerve our arm. The mind, fixed upon a legitimate point, must put forth all its energies in the attainment of the contemplated design. To press forward towards the mark, and to persevere with firmness, can alone secure to us success, and effect the completion of that hallowed object in which we have engaged, the resuscitation of the Church of our fathers.

When travelling through this extensive diocess, fatigued with the labours peculiar to the station which I occupy, my spirits are always revived by recurring to that noble principle which forms the soul of this convention, and which animates the bosom of each individual member. It is to raise our Zion from the dust, to build up her prostrated altars, and to furnish the people of our communion with the bread of life, that we are labouring. Jehovah, from his throne of mercy, looks down with approbation, and whispers to our hearts, "well done, good and faithful servants."

When the ruins of our desolated temples meet my eye, and the religious privations of the people are presented to my view, my soul is overwhelmed with those reflections peculiar to the case. Considering the enemy of mankind as the origin of the desolation and distress which I behold, a new impetus is communicated to my mind; the Cross of the Lord Jesus Christ is presented to my view, and "lo! I am with you always," revives my heart, and impels me to renewed exertion. To labour in the vineyard of the crucified Saviour, has formed the chief delight of the last thirty-two years of my life; and though the power of doing good is in a de-

abridged by an increase of years, my inclination is as great as it ever been, and if I can add one to the sacred edifice, and see hurch of my fathers placed upon eight, to which the apostolic puff her doctrines entitles her, I commit my head to the pillow of with satisfaction, and leave my blessing to those who shall survive.

ere I to say, brethren, that I en the least doubt of our ultimate is, I should speak a language to my heart. We are not, it e remembered, entering within closures of other denominations, nterfering with them. We are itely seeking the lost sheep of wn fold. We are in pursuit of who have been baptized at the we are appointed to guard, who are destitute of spiritual

en I look around me, and, with xious solicitude, view those lars engaged with me in the work; I witness their zeal, and listen o sacred truths they deliver; I hear the name of Jesus and umphs of redeeming grace prod by youthful lips; when I see andard of the Cross erected in pulpit; when I hear the Rer proclaimed as the Lord our ousness, the only hope of the er; when I see the ministers of hurch leading their flocks to the ar, as "the way, and the truth, e life;" when I behold those ave been set apart to the sacred ry by the imposition of my treading in the steps of Hall, ant, and Hooker, conducting fellow mortals not to Socrates eneca for relief, but to that ounch which was opened on Calvary, for lvation of a ruined world, the ness and solitary places of the h appear stripped of their weeds, e presented to my enraptured in all the verdure of primitive

thren, we have much cause of ide to God for the mercies.con upon us; and though all has an done that we could have

wished, still enough has been effected to convince us that the Lord is with us, and that Jehovah smiles upon our efforts.

After leaving the Convention in Winchester, last May, in which place I confirmed a goodly number, and ordained two Priests and one Deacon, I repaired to the congregation at Bunker's Hill, at which place I consecrated a neat stone Church to the service of Almighty God, preached to a devout and pious people, and confirmed thirty-five persons. I then visited Martinsburgh, at which place I preached twice on the Sabbath, to a respectable and attentive auditory, and confirmed fourteen. After discharging my duties in Martinsburgh, I visited the North Mountain, where I proclaimed the truths of the Gospel to a large and attentive assembly, consecrated a new and beautiful Church, and confirmed fifteen.

From the North Mountain I went to Shepherd's Town, at which place I preached to a large auditory, and confirmed fifty. From thence I went to Charleston, in Jefferson county, opened a new and elegant Church, and confirmed twenty-five. From Charleston I repaired to the Chapel in Frederick county, and preached to a pious and devout assembly. After completing the object of my visit beyond the Blue Ridge, I crossed into the county of Loudon, and visited the parish under the care of Mr. Dunn, preached twice on the Sabbath, and once on Monday, to large and attentive congregations, and confirmed twelve. From Loudon I repaired to Prince William, and preached at Hay Market. From thence I went to Fauquier, consecrated a new Church, delivered a discourse adapted to the occasion, and assisted in the administration of the Lord's Supper. From Fauquier I passed into Culpepper, and preached to a large congregation. From Culpepper I went to Orange, and preached on the Sabbath to a large and attentive assembly. From Orange I went to Albemarle, but as some mistake had taken place relative to my appointment, I was not presented with an opportunity of officiating. Having

then finished my spring tour, I returned to Richmond.

Remaining at home a fortnight, I again left my parish the last of June, on a visit to some of the lower counties. In New-Kent, I preached to an attentive congregation in the old Parish of St. Peter's. I then repaired to York-Town, and officiated in the court-house, and on the subsequent Sabbath, preached in the Church in Williamsburg, administered the Lord's Supper to the people, and then returned home.

The claims of Hanover to my pastoral attention, summoned me into that county, in which district I preached in the course of the week, in four places of public worship, and lectured at Dr. Carter Berkley's. My visit to that parish was again repeated after a little time, when I administered the Lord's Supper, and preached as usual to a pious and attentive congregation at the Fork Church. The state of that parish, as it is, of individuals endeared to me, by a thousand tender considerations, induced me to visit it a third time, when I preached in two of the Churches, administered the Lord's Supper, and lectured at Mr. Francis Nelson's.

The last autumn I left Richmond, on a tour to the northern section of the diocese, preaching in Fredericksburg in the evening, and continued my journey as far as Alexandria. In that city I preached five times in three days, to overflowing pious congregations. From Alexandria I passed into Prince William, consecrated a new Church, preached to a pious people, and administered the Lord's Supper. From Prince William I again repaired to Fredericksburg, at which place I preached twice, and assisted Mr. M'Guire in the administration of the Lord's Supper. From thence I went to Port Royal, where I also officiated, and then returned to Richmond. In addition to the duties above specified, I have visited Chesterfield several times—preached once in the Church of Falling Creek, and also upon two funeral occasions.

It will not be thought irrelevant, brethren, to notice, at this time, my

late excursion through the diocese of North-Carolina. The Church in that state is rising in all the vigour of youth. A new edifice has been lately erected in Fayetteville, an ornament to the town, and a credit to the exertion of its founders, which I consecrated to the service of Almighty God. I confirmed in that place sixty persons, and admitted the Reverend Mr. Shaw, to the order of Deacons. Among the list of worthies, who have exerted themselves in the building of the Church in Fayetteville, I find the names of Cameron and Winslow, the sons of two of our deceased clergy. May the spirit of their fathers continue to animate their bosoms, and may the children of other ministers imitate their noble, their laudable example. The Church in Wilmington is also in a prosperous condition. I preached in that place to pious, crowded auditories, and confirmed 133. Newbern is also rising in importance. The congregation have determined to erect a new Church, upon the plan of that in Fayetteville. I preached in Newbern five times in three days, confirmed 52 persons, and administered the Lord's Supper to a large body of pious communicants. I visited Washington, Greenville, and Tarborough, and preached several times in each place.

Brethren, animated with the disposition of doing good, let us renew this day to God, and his Church, our vows of fidelity. We have pledged ourselves to exert every nerve in the prosecution of the cause in which we have embarked, and let us redeem that pledge by an indefatigable attention to our duty. Let us continue to love one another. Let us pray for our mutual success. Let us speak the same things, and proclaim the same truths. Peace will then be within our walls, and the blessing of the Almighty will rest upon our labours. Going forth in the strength of the Lord God, and making mention of his righteousness, and his only, the powers of darkness must yield to the force of divine truth. The Gospel will triumph over all its enemies. The kingdom of the Messiah must

and will prevail, until the earth shall be filled with the knowledge of God, as the waters cover the sea. To assist in the accomplishment of the divine promises, we have been called to labour. Attired in the armour of the Gospel, God will be on our side, and will render our efforts successful. The members of our churches will hold up their hands, and pray for the advancement of the hallowed cause. "Who is he that will harm you, if ye be followers of that which is good?" Brethren of the Clergy and Laity, you carry with you my warmest prayers and benediction. May Jehovah be your portion, and underneath you, may he place the everlasting arms of his love.

To the Publishers of the Christian Journal.

GENTLEMEN,

THE remarks of *Cultor Christianus*, in your last number, on the duty of attending weekly prayers, have afforded, at least, one of your readers peculiar satisfaction. It is with infinite regret one is obliged to remark, that attendance on these occasions is chiefly confined to the fair sex. Does not this arise, not so much from indifference, as from the inevitable necessity that every male is under of minding his business at that particular period when, in a commercial city, the active duties of the day must be discharged? Cannot a remedy be applied by adopting an earlier hour, that would not interfere with indispensable vocations? If Trinity Church, like the Cathedrals in Great-Britain, should be opened for Morning Prayer at six in summer, and half past seven in winter; likewise, every evening towards sunset, throughout the year, an opportunity would be afforded to a large proportion of males, of attending daily prayers, without interfering with the concerns of the day. Females who are, or ought to be, employed in their domestic duties, might be incited to attend at an earlier hour; which would induce, moreover, a habit of early rising, with all its concomitant benefits. But a difficulty, perhaps, lies at the very threshold of introduc-

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ing this ancient and once universal practice of the Christian Church in this city. Who is to perform the service? This must be left to the decision of those better acquainted with the subject than the writer of this article. There are a dozen or more Episcopal Clergymen in this metropolis, who might, perhaps, lend their voluntary assistance to discharge the duty in rotation. The collateral beauty of holiness, *chanting*, might be vastly improved by young ladies lending their vocal powers in the choir; an exercise that would be productive of health, by giving free play to the lungs. It has been remarked, that *consumption*, the direful disease of our climate, is almost totally unknown in Germany. This has been ascribed to the universal practice, among all denominations in that country, of teaching young persons Psalmody, and the consequent general improved taste for singing. This delightful and natural accomplishment is almost entirely neglected in this city, unless accompanied by a piano; when the articulation and nicer inflections of the voice are rarely exerted and almost always overwhelmed by the tones of the instruments. Would it not be an improvement, if not already adopted, in the Sunday School education, to instruct the children in Psalmody? The psalm or hymn, selected as an exercise for the memory, might be sung to the appropriate air by the aid of the organ. The finer voices would be distinguished and selected for further improvement, and thus progressively lay the basis for forming a choir, so intimately connected with the service of the sanctuary. These hints are modestly suggested with the hope of eliciting further attention to this interesting subject.

LAICUS.

FOR THE CHRISTIAN JOURNAL.

Gentlemen,

To diversify the pages of your highly useful publication, and to suit the various and fastidious tastes of your numerous subscribers, the following Essay, from "*Resolves, divine*,"

moral, and political, by OWEN FELTHAM, Esq." a writer of the seventeenth century, will afford a favourable specimen of the quaintness and raciness of the style of that period, and may gratify those who, like Alphonso, king of Arragon, *opine* that there are only four things in the world worth living for, *old wine to drink, old wood to burn, old books to read, and old friends to converse with.*

"OWEN FELTHAM, was born in the reign of James I. in Suffolk, Old England; where his family had been settled for several generations. Few particulars are known of his history, though it appears that his learning and virtues recommended him to the notice of the Earl of Thomond, in whose family he lived for some years in easy and honourable dependence. He wrote 'Resolves, divine, moral, and political,' a work of great merit and singular excellence, of which the 12th edition appeared in 1709, in 8vo.—This book, so valuable for its refined sentiments, its pointed delineations of duty, and its interesting tendency to instruct the mind and improve the heart in the road of virtue, has lately been edited, with a few alterations, by Mr. CUMMING, and deservedly recommends itself to universal perusal."—*Lempriere's Biog. Dict.* New-York edit: 1810.

This essay is taken from the *ninth impression*, folio, London, 1670, published in the lifetime of the author. To give it full effect, and to afford modern readers a competent idea of the manner and spirit of that age, it would be desirable to copy, exactly, the orthography, italics, and punctuation: The trouble will be more than requited by thus preserving the venerable air and costume of the original.

Your constant reader,

INDAGATOR.

New-York, 12th June, 1819.

Of the Danger of a fruitless Hearer.

THOUGH *Preaching* in it's elocutive part be but the *conception of Man*, and differs as the *gifts and abilities of men* give it lustre or depression; and *many Hearers* for their knowledge

are able to *instruct their Teachers*: Yet, as it puts us in mind of our duties, that may perhaps be out of our *thoughts*; and as it is the Ordinance of God, and may quicken and enliven our *Conversation*, we owe it both our *Reverence and attention*. And though we may think our *education and parts* have set us in a higher form than it hath done him that does ascend the *Pulpit*; yet without a *derogation* to our own *Endowments* (as in other *Arts* so in that of *Divinity*;) we may well conceive, He that makes it his *trade and calling* should better understand it, and is likely to be more perfect in it, than he that hath *inspection* therein but by the *by and obviously*. Arts, perfect are by *exercise and industry*. As man is born a *Child*, and does by *tendence and improving time*, creep up to *full Maturity*; So Arts at first are infant-things, till *filed*, and *garnish'd*, they burnish out in *perfection*. Even in matter of fact; they have *easier and nearer waies* to do things, who with assiduity and practice are still *intent* upon them; than can by those be thought on, that are *strangers* to the *profession*. And these *Considerations* may certainly content us to *hear* sometimes the meaner-parted *preach*. The Apostle allows it the foolishness of *preaching*, yet it was the way that *peopled* all the world with *Christianity*. It bruised the *stanch Philosopher*, and brought the *wilful Pagan* off from all his *Idols*. It topp'd the soaring *Eagle* with the *crosse*, and bowed the *lofty Conquerour* to his *knee and Tears*. And, what know we but sometimes our Corruptions may be let out by a poor brass pin, as well as by the *dextrous hand* that guides a *silver Lancet*? He that is our spiritual *Physician* is not confin'd to any certain instrument that he will use to *cure* us with. And if we out of *Copper, Lead, or Pewter-preaching*, can extract pure *Gold*, I take 'tis no *impeachment* to our *wise Philosophy*. Surely they are not right, that because they can not hear such as they would, will therefore come at none. I will hear a good one, if I can; but rather hear an *easy* one than not to hear at all.

abandons his cure, that refuses to
at his *Chirurgion*.
hat Cloth can never be *White*
lies where *dews* do never fall
it. I observe those that leave
Church-assemblies (so they be not
tical) do grow at last to leave
gion too. The *Righteous man*,
e unwise actions of others, does
wiser. Even out of *weakness*
can gather *strength*. Now the
t *King of Heaven* entertains not
for his followers: if they be not
before they come, yet they are
in coming; and then, for that,
nakes them so for ever after.
a *prerogative* belongs to his *Ser-*
s; those that pay him their *obe-*
ce, he does reward with *Wisdoms*
Understanding. It was by keep-
his *Commandments* that *Dauids*
dome did exceed his *Teachers*. He
hath *wisdoms* to be truly *Religi-*
cannot be *condemnedly a Fool*.
y precept of *Christianity*, is a
im of *profoundest prudence*. 'Tis
Gospels work to reduce man to the
iples of his first *Creation*; that
o be both *good* and *wise*. Our
stors it seems were clear of this
ion. He that was *pious* and *just*
reckoned a *righteous Man*. *God-*
s and *Integrity* was call'd and
ted *Righteousness*. And in their
Saxon English, *Righteous* was
twise, and *Righteousness* was
inally *Right-wisness*. 'Tis the
of *God* that is the beginning of
idome: And all that seek it have
red understanding. It is to be
um'd, the Merchant that sold all
uy the *Pearl*, was as well *Wise* as
e. Those therefore that withdraw
i the means altogether, (which,
dinary, is *preaching*) or are long
s under it *unprofitably*, by de-
s grow *strangers* to it, and *dislike*
'Tis an *Aphorism* in *Physick*,
t they who in the beginning of
ses eat much and *mend* not, fall
st to a general *loathing of Food*.
Moral is as true in *Divinity*. He
hath a *sick Conscience* and *lives*
eaver under a *fruitful Ministry*,
'grows not sound he will learn to
is the *Word*. When food con-
not into *Nourishment*, 'twill not

be long before the *Body languisheth*.
Blessings neglected in the *Van do-*
troop in curses in the *Rear* and *sequel*;
but, when contemned, *Vengeance*.
Who neglects the *good* he may have,
shall find the *evil* that he would avoid.
Justly he sits in *darkness*, that would
not light his *Taper* when the *Fire*
burn'd clearly. *Offers of Mercy*
sleighted, prepare the way for *Judg-*
ments. We deeper charge ourselves.
Yet are we more *un capable* of clear-
ing our *accounts*. He that needs
Counsel and will not daign to lend a
listening ear, destines himself to mi-
sery, and is the willing *Author* of his
own *sad woe*. Continue at a stay we
cannot: Corruption neither mends it-
self, nor leaves to be so till it bring
destruction. The fire followed *Lots*
neglected *preaching*. *Capernaum's*
fate was heavier for her miracles.
Desperate is his estate, that hates the
thing should help him. If ever you
see a *drowning man* refuse *help*, con-
clude him a *wilful Murderer*. When
God offers more than hee's oblig'd to,
we ought by all the waies we can to
meet so *glorious Mercies*. To the
burying of such *Treasures*, there be-
longs a *Curse*; To their mispending,
Punishment and *Confusion*.

PSALM XCV.

(From B'Ooly's and Mant's Family Bible, now pub-
lishing by T. & J. Swords.—I he notes between brackets
are added to the American edition.)

1 An exhortation to praise God, 3 for
his greatness, 6 and for his good-
ness, 8 and not to tempt him.

[The introduction of the first-begotten
into the world. A prophetic Song, con-
sisting of six parts; namely, Psalms xcv.
xcvi. xcvi. xcvi. xcix. c.—These six
Psalms form, if I mistake not, one entire
prophetic poem, cited by St. Paul in the
Epistle to the Hebrews, under the title of
the introduction of the First-Born into the
world. Each Psalm has its proper subject,
which is some particular branch of the
general argument, the establishment of
the Messiah's kingdom. The 95th Psalm
asserts *Jeheva's* Godhead and his power
over all nature, and exhorts his people to
serve him. In Psalm 96th, all nations are
exhorted to join in his service, because he
cometh to judge all mankind, Jew and
Gentile. In the 97th Psalm, *Jeheva* reigns
over all the world, the idols are deserted.

the Just One is glorified. In the 98th Psalm, Jehovah hath done wonders, and wrought deliverance for himself: he hath remembered his mercy toward the house of Israel: he comes to judge the whole world. This, I think, clearly alludes to a restoration of the Jewish nation. In the 99th, Jehovah, seated between the cherubim in Zion, [the visible Church,] reigns over all the world, to be praised for the justice of his government. In the 100th Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting. *Bp. Horsley.*

The author of the Epistle to the Hebrews hath taught us to consider this Psalm as an address to believers under the Gospel; and he affirms it to be written by David, Heb. iv. 7. *Bp. Horne.*

[This Psalm hath been long used in the Christian Church, as a proper introduction to her holy services. *Bp. Horne.*]

1 O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

[Ver. 1. *O come, let us sing unto the Lord: &c.*] In this first verse, Christians now exhort and stir up each other, as the Jews did of old, to employ their voices in honour of Jehovah, to celebrate the Rock of their salvation. Jesus, by redeeming us from our enemies, hath opened our lips, and our mouths ought, therefore, to show forth his praise. He is the Rock of ages, in which is opened a fountain for sin and uncleanness; the Rock which attends the Church in the wilderness, pouring forth the water of life for her use and comfort; the Rock which is our fortress against every enemy, shadowing and refreshing a weary land. "O come, then, let us sing unto this our Lord, let us make a joyful noise unto this Rock of our salvation. *Bp. Horne.*]

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

[2. *Let us come before his presence with thanksgiving, &c.*] The presence of Jehovah dwelt formerly between the cherubim, in a tabernacle, or temple, made with hands, whither the Israelites were to resort, until God became manifest in the flesh. After that time, the Divine presence left the synagogue, and removed into the Christian Church; by her we are now invited to come before that presence with thanksgiving, and, while we make a joyful noise, by chanting these Divine Psalms, to imitate, in some measure, the heavenly choirs, who rest not from their blessed employment of praising God day or night, Rev. iv. 8. *Bp. Horne.*

3 For the LORD is a great God, and a great King above all gods.

3. — *above all gods.* Above all the powers of heaven and earth. *Bp. Patrick.*

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

[4, 5. *In his hand, &c.*] The treasures, which lie hid in the deep places of the earth beneath; the majestick pride and strength of the hills, which tower above, and lift up their heads to heaven; the unnumbered waves of the great and wide sea, which roll in perpetual motion round the world; the rich and variegated produce of the dry land, crowned with verdure and beauty; together with every thing that liveth in the waters or on the earth; all are under the government of our God; by him were all things created; by him have all things been redeemed. *Bp. Horne.*

— *the strength of the hills*] That is, the loftiest and largest hills. *Dr. Hammond.*

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

6. — *let us kneel before the Lord*] It is most becoming, on all occasions, to express religious feelings of the mind by suitable actions of the body; and, especially, to "kneel before the Lord our maker," when we humbly pour forth to his sacred name the tribute of our prayers and adorations.

[If we are to worship God for the being, and the benefits which we receive at his hands, as the plain rules of reason inform us; then does it seem agreeable to the same reason, that we should make use of all those several ways of worship, which do best express the total and entire dependence we have on him. The soul worships him, by framing to itself awful ideas of his majesty and great excellencies, by invoking aid and assistance from him, and by putting up praises to him. The body worships him, by bowing and prostrating itself; and by all those humble and devout postures, which suit best with those inward affections and dispositions of the mind. Both together make up that complete harmony of Divine worship, which results from the agreement of the several parts of our frame in the same acts of acknowledgment.—Let us carry in our ears always when we enter into the place of God's publick worship, the sound of those expressions he used to Moses out of the flaming bush: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground!"—Let us consider with ourselves, if such and so many are the advantages that spring from a due care of external behaviour, how great must the inconveniences then be, that arise from the neglect of it; from an indecent and

ly worship; a worship fit neither for who is a God of beauty and order, to re; nor for man, who is the only creature in this lower world that has a sense of these things, to pay.—But let us not have fulfilled our duty merely by going to the Church, and adding one to the number of the congregation; by doing what other men do, and saying as other men here; nor hope to atone by an outwardly decent behaviour, for an inwardly tainted mind. But let us, whenever we go to the house of God, not fail to come as a whole; and entire; to offer and present ourselves (as the Liturgy speaks) ourselves, souls, and bodies, to be a reasonable, and lively sacrifice to him: let us go to worship him, not with our lips only, but (as we are obliged to do) even with all our heart, and all our soul, and with all our mind, with all our strength.”—The service of the sanctuary is particularly contrived to attract the notice of the devout, and to be performed in a solemn manner, in which it is perfect. For it is neither, on the one side, too plain and simple, as not to be able to please; nor, on the other, so splendid and gaudy, as to be apt to distract the

It is duly tempered between these extremes, and partakes of either, as far as is requisite towards creating and inspiring a sound and reasonable, a warm and active devotion. Pictures, indeed, and images, to which the Church of Rome in some cases has recourse, fix the attention; but is on a wrong object. A multitude of rich and pompous ceremonies, a variety of rich habits and ornaments, musick used for delight, without improvement: things, indeed, may render an assembly attentive; but so likewise would a scene in the theatre. The devotion they excite (if indeed they produce any) goes deeper than the senses; it is not that of the heart and spirit. But with us, all that is outside of our worship contributes to the inward life and reality of it: our churches are decently adorned; they officiate at our altars, are decently adorned; our daily service is performed, our sacraments administered in a becoming and reverend manner; our musick is always, or always ought to be, grave and solemn. Every part and circumstance of worship is so ordered, as to inspire in us a holy reverence and awe, and so keep the outward senses awake, as vigilance may be of use to give wings to devotion, and vigour to our minds. [Sterbury.]

For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, lest ye be like the heathen; for he is our God; &c.] “For he is our God; we are the people of his pas-

ture, and the sheep of his hand; if ye will hear his voice to-day;” that is, If ye will be his obedient people, he will continue to be your God. Or else, the word translated “if” may be rendered in the optative form; “O that you would hear his voice to-day,” saying unto you, “Harden not,” &c. However this be, what follows to the end of the Psalm is undoubtedly spoken in the person of God himself. *Bp. Horne.*

[An additional reason why we should both praise Jehovah and pray to him, is the peculiar relation into which he hath been pleased to put himself by the covenant of grace; he is our God; we are the objects of his tender care and unspeakable love; we are his people, and his sheep; his chosen flock, which he hath purchased with his blood, which he feeds with his word, and refreshes with his Spirit, in fair and pleasant pastures. From these pastures, O thou good Shepherd, suffer us not to stray; or, if we do stray, bring us speedily back again, by any means, which thou, in thine infinite wisdom, shalt think fit. Wholesome is the discipline which drives us into the fold, and keeps us there. *Bp. Horne.*]

8 Harden not your heart, as in the day of provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

8, 9. *Harden not, &c.*] These verses allude to what passed at the place called Massah, and Meribah, from the people there striving with their God, notwithstanding all the mighty works which he had wrought for them before their eyes, *Exod. xvii. 7.* *Bp. Horne.*

9. *When your fathers tempted me,*] See the notes on *Numb. xiv. 22.*

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

10. — *they have not known my ways.*] They have not acknowledged my power and presence among them. *Bp. Wilson.*

11 Unto whom I swear in my wrath that they should not enter into my rest.

11. — *into my rest.*] That is, into the land of Canaan, which was a type of heaven. *Dr. Wells.*

The wisdom and piety of the Church hath appointed this Psalm to be used every day in the beginning of our publick morning devotions, that there may be an union of all in heart and voice in the acknowledgment of God's mercy. It is from not acknowledging at all, or not acknowledging together, the superiority of God over all the world, and his power and justice

of disposing of all things in it, that we fail in our humility towards him, and in the exercise of Christian duties towards all men; and it is from not enough remembering the ingratitude and rebellion of our forefathers, and the grievous punishments they underwent for the same, the forcing God to reverse his own purpose, and compelling him not to let them see the blessing he intended to them, that we are still so much inclined to murmur at his providence, and undervalue his power. *Lord Clarendon.*

FOR THE CHRISTIAN JOURNAL.

ON Tuesday, the first day of June inst. the Annual Convention of the Protestant Episcopal Church in the state of Rhode-Island, was holden at St John's Church, in Providence.—Divine service was celebrated; the prayers being read by the Rev. Mr. WHEATON; and a Discourse was delivered by Bishop GRISWOLD. The Holy Eucharist was then administered; when the Convention proceeded to business.

Present, the Right Rev. ALEXANDER V. GRISWOLD, D. D. Bishop of the Eastern Diocess, Rector of St. Michael's Church, Bristol, President *ex-officio*; and the following Clergy appeared and took their seats, viz.

Rev. Nathan Bourne Crocker, Rector of St. John's Church, Providence; Rev. Salmon Wheaton, Rector of Trinity Church, Newport; Rev. John Laurens Blake, Rector of St. Paul's Church, North-Providence. The following named Lay Delegates, producing the requisite testimonials, appeared and took their seats, viz.

From St. John's Church, Providence, Messrs. Thomas L. Halsey, Alexander Jones, Abner Daggett, Jeremiah Lippitt.

From Trinity Church, Newport, Messrs. John P. Mann, Samuel Whiteham, Stephen T. Northam.

From St. Michael's Church, Bristol, Messrs. Charles Collins, William Pearce, John Harve, Lemuel C. Richmond.

From St. Paul's Church, North-Providence, Messrs. Niles Manchester, Ebenezer Tiffany, Apollos Cushman, John B. Braid.

From Christ Church, Gloucester, Messrs. Thomas Owen, and Joseph Bowen.

The Rev. George Taft, Deacon, residing in Providence, and officiating occasionally in Gloucester; and the Rev. Mr. Falker, Deacon, officiating at St. Paul's Churches, North and South-Kington, were admitted to honorary seats.

The Convention proceeded to election, and appointed Jeremiah Lippitt, *Secretary*; Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Rev. John L. Blake, *Standing Committee*. The same gentlemen were also appointed *Clerical*, and Messrs. Benjamin Gardner, Thomas L. Halsey, Alexander Jones, and Stephen T. Northam, *Lay Delegates* to the General Convention.

The three above named Reverend Gentlemen were also appointed *Clerical*, and Messrs. Benj. Gardner, Alex. Jones, David Wilkinson, and Henry Dwoif, *Lay Delegates* to the Diocesan Convention.

Parochial Reports were made by the Rectors of the several Churches; from which it appears, that the congregations are flourishing, and the communicants increasing.

Sunday Schools have been established during the past year, pursuant to a recommendation of the last Convention. The one at St. John's Church consists of about 180; at Trinity Church, of about 90, confined to the children of the poor; and at St. Paul's Church, North-Providence, of about 100. They are all in a flourishing state.

A female Prayer Book and Tract Society is formed in St. Paul's Church, North-Providence; which, besides tracts, has distributed about a hundred and fifty Prayer Books.

Resolutions were passed, directing the Secretary to report to the Convention of the Eastern Diocess, an abstract of the Parochial Reports made to this Convention, and that the Diocesan Convention may be informed of the state of the individual Churches in the Diocess. The Conventions of the other states in the Diocess are requested to pass a similar resolution.

July, 1819.]

Sharpsburg Sunday School.

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The following resolutions were passed:

Resolved unanimously, That this Convention do entertain for the "Auxiliary New-York Bible and Common Prayer Book Society," the most affectionate regard; and view, with lively gratitude to the Supreme Being, the benevolent exertions of said society for the more free and extensive dissemination of our excellent Liturgy, by procuring the first set of stereotype plates for the Book of Common Prayer, whereby the price of that valuable formula of worship has been so reduced, that the poor can now be provided therewith.

Resolved unanimously, That the Secretary of this Convention communicate to the Corresponding Secretary of that society, the above public expression of our sincere and Christian friendship.

Resolved, That this Convention continue to feel a lively interest in the success and prosperity of the Church Missionary Society of this state; and that it be recommended to the Clergy to preach, at some suitable time in the course of the year, a discourse on the subject of said society, and that they have a contribution in aid of its funds.

The Clergy, and one Layman from each Church, were appointed a committee to solicit subscriptions in aid of the said society.

The Missionaries employed under the ecclesiastical authority of this state, were required, by a resolution of the Convention, to make an annual report to the Bishop of their labours, and the state of the parishes in which they may officiate.

A resolution was passed for supplying the destitute children in Sunday Schools, with Bibles.

A proposition for an amendment of the Constitution was offered, providing, that Ministers employed as instructors in incorporated seminaries of learning in the state, and Missionaries officiating therein, under the ecclesiastical authority thereof, shall be members of the Convention.

After votes of thanks to the officers of the Convention, and the officiating Clergyman, the Convention adjourned

to the last Tuesday in April next, then to convene in St. Michael's Church, Bristol.

Providence, June 14, 1819.

In the evening of the day on which the Convention was holden, the Rev. Mr. WHEATON delivered a discourse before the Church Missionary Society; in which were displayed the urgent necessity of exertion on the part of the friends of the Church, and the bounden duty of all who "seek her good, and ever wish her well," to be liberal and active. It was much regretted that the unpleasantness of the weather prevented many from hearing this interesting and instructive discourse, and from contributing to its support. We hope, on future occasions which may offer, all will remember, that what they may give, is "for Zion and the temple's sake."

Sharpsburg (Md.) Sunday School.

MONDAY the 31st May was a proud day for Sharpsburg. At an early hour in the day the town was crowded with persons who assembled to witness the examination of the children attached to the Sunday School, and also the laying of the corner stone of a Protestant Episcopal Church about to be erected in that place. The school consists of 198 children, of whom about 150 were present. It was truly gratifying to see so large an assemblage of children, some of whom were not above six or eight years of age, tuning their infantile voices to the praises of God, and repeating from memory considerable portions of the Holy Scriptures.

It is only to look at the Sunday School of Sharpsburg, and the many beneficial effects that have resulted from it, to have an entire conviction of the utility and excellence of such institutions. The same children, to whom the return of the Lord's Day now brings joy, in the religious exercises to which it is to be consecrated, but a few months since contemplated Sunday as little more than a day for play and merriment. To say that the children of Sharpsburg once spent

the Lord's Day in idleness and noise, is only putting them on a level with many children of neighbouring towns: to say that they now spend that day in a very different manner, and that the only noise you hear from them is, the joyful sound of praise and thanksgiving to God, is to raise them above that level, and to exhibit the institution which has produced these results, as admirably adapted to bring up children in the nurture and admonition of the Lord.

After the examination, premiums of Bibles, Prayer Books, &c. were conferred upon the children, according to their improvement and attention to studies. An affectionate and impressive address to the children, teachers, and parents, was then delivered by the Rev. B. ALLEN; and the exercises closed by singing, and a prayer from the Rev. J. C. CLAY.

From the place of examination the Sunday School children, with their teachers, and others, marched in procession to the ground where the corner stone of the Church was to be laid, singing, as they went, the 42d hymn—"Life is the time," &c. When arrived upon the spot, and while the corner stone was laying, the same children struck up the 67th Psalm. After which an address was delivered by the Rev Mr. CLAY, and the solemnities concluded by a prayer from the Rev. Mr. ALLEN.

The address of Mr. CLAY, having been requested for publication, is here-with given.

ADDRESS,

Delivered by the Rev. Mr. CLAY, at the laying of the corner stone of St. Paul's Church, Sharpsburg.

WE are assembled upon an occasion that must excite a lively interest in the breast of every one who has at heart the welfare of religion. The celebration of the anniversary of a school such as that which has been, for some time, existing in this place, is itself an event calculated to inspire into every spectator feelings of no ordinary satisfaction. But this is not the only interesting sight we are this day called upon to contemplate. Is it no cause

of congratulation and joy, that we here lay the corner stone of a building whose walls are to reverberate the praises of God, and within whose sacred courts the glad tidings of salvation are to be sounded in the ears of perishing mortals? What is the house, the incipient erection of which is marked by the solemnities in which we are now engaged? Is it intended for the exhibition of worldly grandeur, and in which shall be displayed the pomp of power, and the trappings of earthly glory? Far different, and infinitely more noble are the purposes to which this house is to be appropriated. Were worldly grandeur, indeed, and earthly glory presented by Scripture to the mind, as objects in the possession of which we could find happiness in this world, and a passport to the happiness of the world to come, the erection of a building to those objects would be to us highly interesting. But forasmuch as this is not the case; forasmuch as the service of Mammon is as opposite to that of God, as darkness is to light, we proclaim a glorious truth when we declare, that every temple of the Lord is a temple for the demolition of the pomp and pageantry of this world, and for the inculcating of those principles of humility and self-denial, which are the foundation of all true happiness. Is this house intended for the enforcing of those political maxims, by which the blessings of civil liberty are secured, and man's temporal enjoyments increased and strengthened? If it were, it would be designed for a noble object. But, how much more noble that for which it is really intended! Instead of having reference to man's civil enjoyments—enjoyments held altogether by the uncertain tenure of life, and to which death puts an eternal end, the erection of this house, while it is intended to promote man's present happiness, is designed, especially, in the services to which it is to be consecrated, to render him the heir of an inheritance, eternal in the heavens.

No person will deny that every object, which has in view the promotion of man's happiness, is more or less noble and excellent in exact propor-

with the degree in which that end is accomplished. When we cast our eyes abroad into the world, and contemplate the numerous institutions in every where abound, by what criterion do we estimate their value and importance? Does not such criterion consist in the influence they exert in diminishing the extent of human misery, and promoting the increase of human happiness? Wherefore do we look with veneration and regard upon those by whose influence exertions hospitals, for the relief of maniacs, have been founded and supported? Is it not because such institutions contribute to alleviate the sorrows of a most unfortunate class of low creatures, and afford a multitude of means for their recovery to reason and to happiness? Wherefore do we contemplate as the illustrious of mankind, and the truly noble, those who have contented their fortunes and their efforts to the establishment of asylums for the reception of the poor and destitute orphan? Is it not because such institutions afford protection, and concatenate temporal and religious blessings to that interesting and pity-inviting portion of our race. Wherefore do we consider, as entitled to respect and gratitude, the exertions of those through whose instrumentality the Deaf and Dumb are made partakers of many of the numerous blessings of speech and hearing—blessings which, till lately, to be within the reach of those only who are possessed of these inestimable faculties? Is it not that such efforts contribute to mitigate the evils and afflictions endured by the most pitiable portion of the human family? Wherefore is it that the efforts of the British and Foreign Bible Society is in all the world, and that we have been led in almost every civilized part of our earth, to follow the steps in the circulation of the Scriptures? Is it not that Bible Societies are powerful agents, in the service of God, for the extending of that eternal kingdom, whose triumphs are secured, not by the blood and misery of human race, but by their life and happiness? And, to come to an

institution, the beneficial effects of which you have more particularly seen in the reforming influences it has had upon the town in which we are now assembled—Wherefore is it that the name of Raikes has extended far and wide, as deserving and receiving the highest commendations, in its being identified with the origin of schools for the instruction of children on the Lord's Day? Is it not that the interests of morality and religion have thus been promoted? Is it not that Sunday Schools operate to the prevention of those violations of the Sabbath, so frequent in our land, and to which can be generally traced, as their first origin, those heinous crimes which bring their subjects to the gallows, or the penitentiary? Is it not that by means of this institution those virtuous and noble principles are implanted in the youthful breast, which afford a sure pledge of future usefulness, and future happiness? Yes, brethren, we contemplate such institutions as those just mentioned, with satisfaction and delight; because, before their influence, the moral darkness which enveloped the world, is, in some degree, dissipated, and the effulgence of primeval joy again made to gladden our earth—gladden it, not indeed, as to the present life, with that full blaze of bliss, which, in the days of primitive innocence, shone with so unclouded a glory, but gladden it, as in the natural world the mind is gladdened, when, being deprived of the full light of the sun, it rejoices to have only his partial and reflected light from the moon.

But, if, for the reasons we have mentioned, such institutions as those just referred to, receive the favour and approbation of mankind, and have the names of their authors and patrons placed in the catalogue of the benefactors of the human race, what shall we say of that institution to the promotion of whose objects the edifice, the corner stone of which we this day lay, is to be consecrated? Valuable as are many societies of human origin, we must place none of them upon a level with those which have emanated from a divine source. While we re-

joice in the many excellent and noble institutions, for the alleviation of human misery, and the promotion of human happiness, to which the piety and philanthropy of man have given existence, we are called upon to consider the institution of public worship as more noble than them all—more noble in having originated from God, and more noble in the extent of its influence and the importance of its results. It is, indeed, to the sanctuary of the Lord to which we must, in general, trace the possession of those feelings of benevolence which have exhibited themselves in the many charitable and excellent institutions which abound in the civilized world. Where is it that we behold Hospitals, and Orphan Asylums, and Asylums for the Deaf and Dumb, and Bible Societies, and Sunday Schools, springing into existence, and scattering around them their cheering and glorious influences? Is it in places where temples to the Lord have never been erected, or his worship seldom or never solemnized? Or, is it not rather there where his temples most abound; there, where from his altars arises the incense of supplication; there, where from the lips of his Ministers are received instruction and exhortation; which, while they control the vicious feelings of the heart, tend, under the Divine influences, to impel man to virtue and to piety? Where was it that the philanthropic Howard received those noble impulses of his heart, under the guidance and direction of which he relinquished the pleasures of domestic life, and, travelling from place to place, spent his fortune and his time in relieving the pains, and assuaging the griefs of suffering humanity? Was it not in a land of Churches; in a land where his mind, at an early age, was properly disciplined by the devotions and precepts of the sanctuary? Where was it that he, whose name we have already mentioned as the founder of Sunday Schools, imbibed those noble sentiments which so ardently led him to consult the temporal and eternal welfare of the rising generation—led him to the formation of an institution un-

der the benign operations of which many an immortal soul has been reclaimed from the paths of destruction, and made partaker of the promises and hopes of the Gospel? I need not tell you, it was a land of Churches—a land of Gospel light and liberty, that gave birth to this benefactor of mankind. And, in no other but a land of Churches can you find such characters—among no others but the frequenters of those Churches, can you find them.—Philanthropy, to a limited extent, may be sometimes exhibited in a few who neglect God's sanctuaries; but, if you trace it to its source, it will be generally found to proceed, either from ostentation, or some other principle equally spurious, and illegitimate.

But, have we enumerated all the important results of the worship of God, when we speak of it as inspiring those philanthropic feelings whence have originated the many institutions, and the many charities which have so powerfully mitigated the evils of suffering humanity? No; we have taken but a glance at the subject. To go into a detail of the many beneficial and glorious results of public worship, would be extending this address to a length greater than would be at present expedient. Not to mention the influence it has upon national prosperity, and its intimate connexion with the growth and decay of empires, as this worship is attended to, or neglected; we would merely add, as its chief glory and excellence, the relation it bears to the possession of eternal life in the world to come. It will be denied by none who reflect with any justness at all upon the subject, that the brevity and uncertainty of the present life, and the eternally happy, or everlastingly miserable condition in which we are placed in the life to come, render it important that we should act here with a view to that life; and, while we shun the misery of the latter condition, should lay hold of the happiness of the former. But, who are they, that, in the world of spirits, shall be pronounced worthy to escape the misery of the one, and enjoy the happiness of the other? Will

those whose feet seldom or never he courts of God's house—those while they squandered their moments their time upon the vanities and luxuries of the world, were tenants of both when asked for the sanction of the Lord? No; that company of purified spirits, to whom shall be ascribed the plaudit of "Well done, and faithful servants," will not be imposed of such, but of those the sons of whose hearts vibrate with the words of the Psalmist, when he exclaims, "I was glad when they said unto me, Let us go into the house of the Lord." When the Archangel's trumpet shall summon the inhabitants of the earth to judgment, where will stand those who shall meet the demands of that judgment with joy, and ineffable? Will they be found in places where the sanctuaries of the never lighten up the eye, or and gladden the heart of the pilgrim-traveller? Or, will they not rather stand there, where the most valuable of earthly blessings is conceived—the having of a temple in which to adore and worship God? Yes, brethren, the glorified children of men in heaven, were his worshipping assembly on earth.

Does it not appear, from the foregoing remarks, that the occasion which we are this day assembled, an important one? important, from the fact of imagining a house in which shall be dispensed blessings calculated to result with happiness, and heavenly alleluias. God grant that the church, the corner stone of which we lay, may, under the faithful ministry of him by whom it is first to be cupied, and under future and distant ministries, scatter on all sides the riches and blessings of the gospel of Christ. And, may those who whose instrumentality this noble undertaking was commenced, receive, as the reward of their labors, the benedictions of many souls brought to the knowledge of salvation; and, especially, the benediction and blessing of him, "whose father is life, and whose loving-kindness is life."

FOR THE CHRISTIAN JOURNAL.

Reflections for the 4th of July.

THIS is a day to be much observed by the citizens of the United States. It is the day on which their country emerged from the situation of oppressed colonies to the arduous and important one of throwing off the yoke, and rising in formal and open hostility against the oppressing power. The character of this event with the world, and posterity generally, depended upon its issue. Although, in any case, there would probably have been generous feeling enough to have secured for it a share of applause and approbation; while the honest and upright motives of those concerned would have prepared them for any consequences; still failure would have made that to be generally esteemed infamous and rebellious, which now commands the respect and admiration of the world; and is to those more immediately interested, a source of national feelings of a very exalted character, and a very happy influence. But the most invaluable reflection is, that the Christian can call to mind the event which gave rise to the observance of this day, without a single blush for its moral character, without any fear of its having been in opposition to the dictates of his holy religion, and in the humble confidence that the success which ensued was the blessing of an approving Providence. In emotions of gratitude to him, the Christian will find the most congenial feelings; and in devotion to him, the most welcome expression of the joy of his heart. *What shall I render to the Lord for all the benefits he hath done unto me?* is the inquiry which occupies his most serious thoughts. That the nation which, as at this time, sprang into being, and was preserved by an overruling Providence, through the hard struggle which led to its being acknowledged among the people of the earth, should evince becoming gratitude to the high and mighty Ruler of the Universe, and manifest its perpetual trust in him, by whom only it can maintain the independence and

prosperity he has granted,—he feels mainly anxious.

The character of a nation, however, is made up of that of the individuals who compose it. Every citizen, therefore, is to have a share in determining it. Who that owns an overruling almighty Providence, can be indifferent to the establishment of that which is well-pleasing in his sight! To such an one it is an acknowledged maxim, that neither political wisdom, nor physical force, can avail ought without the favour of the Lord of Hosts. To a believer in revelation, it is most obvious, that this can be expected only as the blessing of God, upon humble devotion to him. This is to be manifested by maintaining the true religion, and illustrating its sanctifying efficacy on our hearts and lives.

That our nation, as such, has made no formal recognition of the Christian faith, or—save by inference—of even the existence of a God, is a subject of general and just regret. That she has not favoured any particular views of Christianity, as her established religion, is as generally, and as justly approved. Her deficiency in the former case must be made up, and every good which could be expected from the measure, which, in the latter, she has avoided, be secured, by a deep and practical interest in religion, on the part of her citizens. Protection in the exercise of their religion, and security in the enjoyment of the means of preserving and disseminating it, impartially extended by the civil authorities, reserving the indisputable right of interfering where civil peace and order are endangered, is all that those authorities can be expected to do officially. ON THE CITIZENS THEMSELVES RESTS THE GREAT BURDEN OF RESPONSIBILITY. Let each one, then, for himself, see that in his heart he cherishes, and in his life exhibits the pure and holy doctrines of the Gospel. The faithful disciples of the Lamb are a nation's best security. In its natural consequences, practical Christianity will diffuse order, peace, goodwill, justice, and sobriety; while magistrates and legislators will thence learn principles of government, and

citizens, of fidelity, which will extend the most happy influence. As the required religion of Heaven, practical Christianity alone can warrant the hope of that divine protection and blessing, without which all apparent national prosperity is but delay until the measure of iniquity be full—a reserving for more dreadful execution of the wrath of an avenging God. The prevalence of this religion may be hoped to be attended with the blessings promised to the finding of but ten righteous men in the devoted city of the plain.*

Such reflections should suggest the resolutions with which every good citizen should enter on a new year of our political existence. While every liberal allowance is made, and truest respect is felt for all, however differing, who have the interests of practical Christianity at heart, and sincerely endeavour to promote its cause; and while full confidence is felt, that exertions thus originating, and thus prosecuted, will ultimately be overruled and blessed to the promoting the unity of truth, the remaining observations will be particularly addressed to those whose religious views accord with the sentiments of the Christian Journal. What is their part of the great duties of Christian citizens? If they conscientiously think, as I would fain hope they do, that the system of religion which they profess is characterized by peculiar conformity with Scripture and primitive Christianity; and that in its outward constitution and worship are afforded important barriers against the admixture of error, and the derangement of order,—the following particulars are humbly conceived to be obvious duties:—

The making of every practicable exertion for maintaining, in their respective vicinities, the ministry, worship, and ordinances of their Church; and setting an uniform example of regular attendance on them:

Using whatever influence their station in society may afford, by precept and example, in favour of religious and moral duty:

Lending their willing aid to those

institutions of the Church, which have for their object the training of a learned and pious ministry; the sending of Missionaries, where stated ministerial services cannot be maintained; the religious instruction of the poor; and the distribution of the Holy Scriptures, the Book of Common Prayer, and other religious books and tracts:

Above all, cultivating in their own hearts, through the aid of Divine Grace diligently sought, and faithfully improved, the faith, the humility, the piety, and charity of the Gospel.

This last will be a spur to the other duties, and furnish a principle and motive of action, which will impart to them the holy and acceptable character of evangelical obedience.

At this period, especially, it seems very generally conceded, that our citizens have much erred by undue extravagance and dissipation. Can any period, then, be more favourable for an union among all good men in the firm resolution of correcting this evil? Is any thing of more vital importance than diverting the channel of superfluous income from this pestilent course to the feeding of that "river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High?" That "city," his holy Church, "is the joy of the whole earth. God is known in her palaces for a refuge." She is the true glory and safety of a nation. Let her prosperity be sought, and her purity maintained. "The Lord of Hosts," who "is in the midst of her," will then be "with us; the God of Jacob," who delighteth in her, will be "our refuge."*

One concluding remark. Let such considerations dictate the spirit in which we should express our joy on this great national festival. It should be a *Christian's* joy—should be a joy carefully guarded against an immoral, and irreligious character—such a joy as we may humbly hope will be approved by the great Author of our blessings—such a joy as will not make us ashamed when called to answer for it at the bar of God.

CIVIS CHRISTIANUS.

* Psalm xlvii. and xlviii.

FOR THE CHRISTIAN JOURNAL.

College at Worthington, Ohio.

AN Academy at Worthington, Ohio, has recently been chartered by the Legislature of that state, as a College. This measure is understood to have been adopted, principally at the instance, and through the influence of the members of the Protestant Episcopal Church in Worthington. The Right Rev. Bishop CHASE has been appointed its first President; and, with a view to preserve the characteristic impartiality of our civil institutions, and, at the same time, do justice to those who shall be most instrumental in promoting the welfare of the College, the Legislature have provided that its Trustees shall be elected, and that every donation of \$25 to its funds, shall give the donor, his heirs, and assigns, a vote. Here, therefore, is an opportunity for securing an Episcopal College in the new, promising, and rapidly increasing section of our country, beyond the Alleghanies. May the hope be cherished that this will be considered (as it justly deserves to be,) a common cause by the members of our Church generally? It is understood by the present writer, that distant contributors may transfer to proxies their right of voting. In this way, members and officers of the Church, in Worthington and its vicinity, may permanently have the choice of Trustees of the College.

Mr. CHESTER GRISWOLD, now on business in the Atlantic states, is commissioned to solicit contributions in behalf of its funds. I am happy to learn, that several gentlemen of this city have already manifested their desire to promote the interests of science, and the respectability and prosperity of our Church in the western states, by availing themselves of the direct influence which they have thus an opportunity of extending, toward the establishment of an Episcopal College in that quarter.

It is sincerely to be hoped, that on Mr. GRISWOLD's return to this city, he will find a cheerful willingness still further to promote the object he has in view.

The course taken by the Legislature of Ohio, in this instance, is certainly a just and most commendable one. All extensive literary institutions, where the students board together, cannot but be in some measure characterized by the influence of peculiar religious sentiment; religion is so intimately connected with science, and so essential a part of education. Of course, it must assume a definite form. Where there is an establishment, that determines what the form shall be. Here, where there is none, it is determined by the views of those concerned in the government of the College, or in imparting its instructions. And what can be more just than that they should settle this point, who do most towards endowing the institution!

The impartiality of our Legislatures, I humbly think, is not most wisely and effectually exercised, by efforts to prevent the predominance of any particular religious influence in Colleges. They may prevent any religious test for admission, either as officers or students. They may disallow any compulsion to attend particular modes of worship; but a predominance of particular religious influence, whereby the College is made most subservient to the interests of some particular religious community, they cannot prevent. There is not, perhaps, a single College in the country, where there is worship and religious instruction,—and a boarding College without them would be a disgrace to a Christian land—that does not bear testimony to this. It is by encouraging the various religious denominations, who, after all, must have the control of our Colleges, in the formation and liberal support of them; and extending equal protection to them all, and patronage, in proportion to individual exertions in their behalf,—that the civil authorities are most effectually to connect the promotion of the cause of science, with perfect impartiality on the subject of religion.

K.

NEW-YORK,
June 23, 1819.

The practical INFLUENCE of the DOCTRINE of the Cross: Extracted from a Sermon by the Rev. DANIEL WILSON, M. A. of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row, London.

Thus is the preaching of the Cross the mystery in which the power of God is stupendously displayed; and this in opposition to every other means for saving men. For what have all other means accomplished? What has ever been done to change the heart and lives of men but by the doctrine of the Cross? What have heathen ethica, or abstract morals, or vain philosophy, or human suasion, or political theories done to reach and gain the heart? If the Jews should have their sign from heaven, if new miracles were to be performed, if the stumbling-block of the Cross were to be removed, if the doctrines of the self-righteous and worldly could be acted upon to their utmost extent, what would be accomplished? Would all these be *the power of God unto salvation*? What has been ever done by similar methods? Nothing effectual, nothing saving. No. We want no sign from heaven, we want no new miracle; this is our sign, this is our miracle, a crucified Saviour. If the Jew require additional evidence, and be determined not to believe but on the condition of receiving it, we preach to him the Cross as the miracle of the divine power, which ought to be, and which will be, when the vail is taken from his heart, more convincing than any merely external interpositions of the Almighty. If the infidel or the worldly professor of Christianity requires something sufficiently powerful and energetic to influence and purify the human heart, we direct him to the dying Saviour, as the most surprising and affecting of all exhibitions of the power of God. This we do, because we are fully convinced of the power of the doctrine of the Cross. It is not a mere letter, but full of might and grace. We believe the miracles which our Lord performed on earth, and these are sufficient for us as to signs. We see all the pro-

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phacies exactly accomplished in his person and sufferings, and this removes the offence of his external weakness. We experience in some measure the power of the Cross in our own hearts, and this does more than any sign from heaven; it not only takes away the offence of the Cross, it makes that Cross our glory. It renders it, not a rock of stumbling, but the sure foundation of all our hopes. It clothes it, not with scandal and difficulties, but with splendour and victory. We allow indeed that God may still be thought by an ignorant world to act weakly in this way of salvation: but it is enough for us to know that *the weakness of God is stronger than men, and the foolishness of God is wiser than men.* We wish to have no power, no wisdom, but what spring from the summit of Calvary.

New-Haven, (Con.) June 5.

ON Wednesday the Convention of the Protestant Episcopal Church of the Diocese of Connecticut, met in this city: and on Thursday morning the Right Rev. Bishop HEBERT delivered a Charge to the Convention, on the distinctive principles of the Church, and the true character of Churchmen. During the session, the Rev. THOMAS C. BROWNELL, one of the assistant ministers of Trinity Church, New-York, was elected to the episcopate of the Diocese, by the unanimous suffrages of the clergy and laity. The Convention was uncommonly full—and we are happy to add, that the venerable Dr. Mansfield, Rector of the Church at Derby, who has arrived to his 97th year, was able to attend, and to preside in the House of Clerical Delegates, when the above election was made.

From Poulson's American Daily Advertiser.

THY WILL BE DONE.

LUKE XI. 2.

WHEN sorrow casts its shade around,
And pleasure seems our course to shun;
When nought but grief and care is found,
How sweet to say, "Thy will be done."
When sickness lends its pallid hue,
And every dream of bliss has flown;
When quickly from the fading view,
Recede the joys that once were known;

The soul resigned will still rejoice,
Though life's last sand is nearly run;
With humble faith and trembling voice,
It whispers soft, "Thy will be done."

When call'd to mourn the early doom,
Of one affection held most dear;
While o'er the closing silent tomb,
The bleeding heart distils the tear—

Though love its tribute sad will pay,
And earthly streams of solace shun,
Still, still the humbled soul will say,
In lowly dust, "Thy will be done."

Whate'er, O Lord, thou hast design'd,
To bring my soul to thee in trust;
If mercies or afflictions kind,
For all thy dealings, Lord, are just—

Take all—but grant in goodness free,
That love which ne'er thy stroke would shun,
Support this heart and strengthen me,
To say in faith, "Thy will be done!"

S.

Consecration.—Grace Church, on Sullivan's Island, Moultrieville, S. Carolina, was consecrated on Thursday, June 10th, by the Right Rev. Bishop Bowen, assisted by the Clergy of the Episcopal Churches in Charleston and the vicinity. Prayers were read by the Rev. Mr Muller, present Rector of said Church; and an appropriate Sermon was delivered by the Rev. Dr. Gadsden.

A HEBREW BIBLE, supposed to be written in the 5th century, and for a long time deposited in the library at Constantinople, beautifully written on vellum, has been conveyed to London. After the fall of the Greek empire, it was kept at Vienna, until the French entered that capital, from whence it was carried to Paris, and sold to Mr. Watson, the proprietor. The learned esteem it as unique, and extremely valuable.
London Paper.

We insert, with pleasure, the following Prospectus. The principles it embraces, the promise it holds out in reference to the proposed work, and our knowledge of the Editors, induce the wish that the "*Churchman's Recorder, and Family Expositor*," may meet with the patronage not only of the diocese for which it is more immediately designed, but of the members of our Church generally.

PROSPECTUS

Of the Churchman's Recorder, and Family Expositor; to be published in the city of Baltimore.

THE comparison which has been made of Education to the business of the Statuary, suggests as happy an illustration of the means of imparting the power of religion. And as it is not by a single stroke, that the just form and beautiful propor-

tions of an Apollo are elicited from a block of marble; so neither is the perfect man in Christ Jesus formed in the heart without the patient and persevering application of judicious, though seemingly small means. A dispensation of Providence may powerfully awaken a conscience before destitute of the knowledge of Christ. A discourse, or passage of Scripture, may send sudden and almost resistless conviction to a bosom contaminated or obdurate through sin. The Spirit of God, *without* such instrumentality, may accomplish, in a moment, a change from death unto life. But in the great business of evangelizing the hearts and the principles of men, the all-wise Governor of the Universe acts through an agency, employs means, carries *on* his gracious purposes gradually, naturally, and will only finally accomplish them through our voluntary co-operation. To furnish, then, means of instruction, and an excitement to devotion, which may be attained by all; which, if not powerful in a single impulse, may affect as much by repeated efforts; which, though not profound, may be practical, and level with an humble capacity; which may interest, through a ceaseless novelty, and because of its brevity cannot weary or dishearten the reader; to furnish a volume of family instruction, which may descend to more familiar remarks than are usually compatible with pulpit decorum, which may be taken up in the moments of domestic vacuity, and profitably fill the intermissions of public worship, that sickness or contingency occasion—such has always been considered an important object among those concerned in extending the Redeemer's kingdom; and such is the design with which the subscribers to this Address offer their annexed proposals. Their object, in a word, is to advance the interests of religion. The means by which, upon mature reflection, they deem this most practicable, is an avowed exposition of the doctrines of the Protestant Episcopal Church; their Standard; her Articles, Formulae, and Homilies. In an union with writers of opposite religious tenets; in an affectation of that pseudo liberality which overlooks distinctions of faith, they would weaken the peculiar interest which they wish Churchmen to conceive in their undertaking, and would often be involved in embarrassments from the contrary tendency of communications offered for insertion. They trust, that in striving to inculcate "the truth as it is in Jesus," no individual or community can feel injured. In carefully shunning a controversial system, and sectarian spirit, they will not more gratify those whose principal desire is to foster practical piety, than yield to the propensity of their own bosoms. To afford a minute sketch of the plan by which they propose to be guided, is nei-

ther easy nor necessary. Their design is to have in view the *general scheme* of the "Christian Observer," a work deservedly and extensively patronized, as possessing much valuable matter, and conducted with fidelity and zeal. Original communications in any form; the biography of deceased persons, eminent for their Christian attainments; discourses selected from the writings of the most eloquent and devout preachers; occasional reviews; essays of a literary and practical character; intelligence respecting the Church at large; Diocesan and parochial transactions; religious poetry; an abstract of recent political events; an obituary, and miscellaneous matter, will constitute the general contents of the work; and be arranged in such order and proportion as the limits of the numbers may seem to demand. Means have also been used to secure an early supply of English periodical publications of a religious character; and the Editors have it in contemplation to furnish, in a series of essays, the most valuable portion of the work of Sheridan, and of that of Garrick, on the mode of reading the service of the Protestant Episcopal Church. These writers have entered minutely and accurately into the consideration of the subject; and their treatises, being rarely found in this country, a synopsis of the two may be *interesting* to those who do not require information on such a topic, and *valuable* to candidates for the ministry, whose style of delivery is not yet formed.

The work is offered at so low a price as to render emolument to the Editors unattainable. The pecuniary responsibility is wholly that of the publisher; the control of matter, wholly their own. They look with an affectionate confidence to their Brethren in the ministry for sanction and for aid; the former, to promote the reception, in their parishes, of a work which has but our common object, which can serve no cause but that which we all love; the latter, by such a communication of original discourses, essays, and observations, as will enrich the work with the fruit of their piety and zeal, and confer upon it a local interest, and a lasting usefulness. In fine, they respectfully solicit the patronage of the Clerical and Lay Members of the Protestant Episcopal Church of Maryland.

EDMUND D. BARRY,

WILLIAM EDWARD WYATT.

Baltimore, June 7th, 1819.

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[Vol. III.]

Memoirs of FREDERIC GOTTLIEB KLOPSTOCK, Author of the Messiah.

FREDERIC GOTTLIEB KLOPSTOCK was born in Quedlinburg, July 2, 1724. He was the eldest of eleven children; six sons, and five daughters. His father was a magistrate of Quedlinburg, and afterwards farmed the bailiwick of Friedeburg, was a singular character; but, with some peculiarities, he possessed many virtues. His eccentricities, however, appear to have had no improper influence on the education of his son, who passed his early years at home, under the guidance of a private tutor. Here he was employed during some hours every day, in learning the elements of the languages, and spent the remaining part of his time in athletic exercises. In his thirteenth year his father took him to the Gymnasium, at Quedlinburg. Here he passed three years, unmarked by fame, and rather unfolding his corporeal than his mental powers: but the remembrance of those youthful years afforded him, ever after, the sweetest enjoyment. Even in his old age he entertained all his friends who travelled through Quedlinburg, to visit the play-yard where he had enjoyed those early pleasures, which are never forgotten, and which he loved to describe even to the minutest circumstance.

Klopstock, at the age of sixteen, was removed to college, where his character, as a man and as a poet, began to display itself in a very advantageous point of view. Having, in some degree, while at the Gymnasium, neglected his studies, his father represented to him the necessity of being particularly industrious, in order to his acquiring a suitable rank in the classes. He says, "I followed his ad-

VOL. III.

vice, and again assiduously applied myself to Latin and Greek; and I still remember, how frequently I walked up and down my garret in the heat of the sun, and studied in the sweat of my brow." His introduction to the college is thus described by Mr. Cramer. "His father now took him to the college, and his examination was arranged. The Rector conducted him into an apartment, and gave him an exercise to write, leaving with him Weismann's lexicon, and a grammar. It was to be completed in three hours, and then he was to ring the bell; but he rang before the appointed time. The Rector appeared. 'Is it finished already?' said he; then cast his eye over it, and sent him into the play-ground; where the scholars assembled, as usual, to welcome and to ridicule the new comer. One of the elder ones came to him with a scornful air, and said, 'K-l-o-p Klopstock, is that your name?' Upon which his uncommon name was immediately echoed, and re-echoed, and laughed at. This displeased him, and going up to the boy, with a menacing air and stern look, he answered, 'Yes, my name is Klopstock;' and from this time he was never assailed with any gallery, particularly as the Rector immediately applauded his exercise, and immediately gave him the highest place in the third class."

Under the tuition of an able teacher, who sought to make his pupils familiar not only with the language, but also with the spirit of the ancient writers, he acquired a perfect knowledge of the classics, learned to appreciate their beauties, and while he followed with rapture the bold flights of their original genius, he fed a flame within himself, which was not to

burst forth in full lustre. He read few books, but they were the best; and he read with acute discrimination and unwearied attention. Virgil was his favourite poet; and while he beheld in him the model of perfect beauty, he felt a strong impulse to imitate him. He diligently applied himself to compositions, both in prose and verse; and some pastorals, according to the fashionable taste of the time, preceded one of the noblest plans that ever entered the soul of a poet.

At this early period of life, Klopstock formed the resolution of writing an Epic Poem, which had not till then existed in the German language. His enthusiastic admiration of Virgil; the glory he promised himself in being the first who should produce a work like the *Æneid* in the language of his native country; the warmth of patriotism which early animated him to raise the fame of German literature to a level with that of other countries; his just indignation in reading the work of a Frenchman, who had denied to the Germans any talent for poetry; all combined with the consciousness of his own superior powers, to stimulate him to the execution of his exalted plan. He was long, however, undecided in the choice of a subject. He sought out some hero in German history, and had once fixed on the Emperor Henry, the founder of the freedom of his native city; but after choosing and rejecting many different subjects, he at last formed the plan of his *MESSIAH*; and this preference was given before he was even acquainted with Milton, whose *Paradise Lost* became, soon after this period, his favourite and almost uninterrupted study.

An interesting account of Klopstock, when very young, was inserted in Bodmer's *Letters on Criticism*, and reprinted by Cramer in the year 1780. From this account the following is an extract:—"In his father's library are many sermons, and ten Bibles, but not a single poet. He soon distinguished the Bible from all the rest, still more through his own taste, than on account of his father's earnest recommendations. He made it his constant pocket companion, not merely as a duty, but

for pleasure. While yet in his childhood, he was so well acquainted with the phraseology of the Hebrew language, and the figurative manner of representing things which he found in that book, that he used it unknown to himself, whenever he would express any thing with earnestness.—In a walk with his father, in a fine spring morning, before he was quite fourteen years old, they had sat down under an oak, and a cool western breeze blew on them. His first words were, 'All around the oak receives us in his shadow. Soft airs breathe on us, like a whisper of the presence of God.' Then again he said, 'How peaceful grows the tender moss, here on the cool earth! The hills lie round about in lovely twilight, as though new made, and blooming like Eden!'—At that time, the strong representations of inanimate nature, which he found in the poetical books of Job and the Prophets, affected him most deeply; and he was often heard, when he awoke in the morning, repeating whole chapters, with a strong accent, as a poet might do who was reciting his own work. The descriptions were so strongly impressed on his mind, that when the things themselves came before his eyes, he would often say, they were not new to him; he had already seen them in the Psalms and the Prophets. When he approached to manhood, the pathetic passages took the same strong hold on his heart, as the glittering and magnificent images had before taken on his fancy. A promise that fallen man should find mercy, drew tears from his eyes; a trace of the immortality of the soul threw him into a transport of gratitude. Religion did not remain a mere speculation of the brain; it was a clear view of the greatness and glory of the Messiah; it was the pure feeling of love and grateful adoration. From this turn of mind sprang a style of writing full of poetry, before he had ever seen a verse, or knew any thing of prosody. He was a poet, while neither he nor his father suspected it."

In the autumn of 1745, Klopstock left the college of Quedlinburg, and removed to the university at Jena,

with the intention to study theology. The dull disputes of scholastic divines, however, did not accord with the state of his mind at this period. He wanted no evidence to prove the truth of a religion which had taken entire possession of his heart, and he could not listen with patience to the cavils of infidels, or the cold reasonings of metaphysicians, and after a tedious half year, the ardent youth, whose mind was accustomed to better nourishment, removed with his relation Schmidt to the university of Leipsic. During this short interval, he had, however, in the stillness of his closet, been realizing some part of his intended plan, by sketching out the three first cantos of the Messiah. These he composed in prose, but his performance greatly displeased him. Lost in his own reflections, he would frequently wander up and down the country round Jena, and in one of these solitary walks he came to a determination to imitate the great poets of antiquity in the structure of their verse. In a few hours he completed a page of hexameters, and from that time decided on composing his poem in this measure. Thus was he the first who introduced into German poetry a metre which was supposed to be unattainable in that language, and he afterwards triumphantly defended this mode of versification, both by example and argument.

In the spring of 1746, he carried with him to Leipsic, the three first books of the Messiah, which astonished and delighted a few ingenious friends to whom he showed them. Amongst these early friends of Klopstock were Cramer, Gärtner, Schlegel, Giesecke, Zacharia, Gellert, and Rabener; Schmidt, the relation as well as the bosom friend of the poet, had accompanied him to Leipsic. These young favourites of the muses had formed themselves into a literary society, in order to improve their taste by mutual criticisms on their various essays, of which the best were printed in a paper entitled, "Bremen Contributions." In this work the three finished cantos of the Messiah first appeared. In the two following years he produced many excellent odes,

which were also published in the Bremen Contributions. Germany, at this period, was not prepared for the reception of a poet of such a superior cast; the public taste was not sufficiently formed to relish the lofty flight of Klopstock's genius; but his production was read with the highest warmth of admiration by those who possessed a genuine taste for poetry, and their applause animated the poet in the prosecution of his sublime plan.

Klopstock's residence at Leipsic became unpleasant to him, after he had lost his chosen friends, who gradually left the university. The warm and tender attachment which he felt towards this estimable circle in Leipsic, formed one of the sweetest recollections of his past life, on which he dwelt with peculiar pleasure even in his old age. When he afterwards contemplated, in pensive sadness, each of these beloved friends, sinking successively into the grave before him, his only comfort was the remembrance of what they had once been to him, and the prospect of what they would be in a happier world.

In the year 1748, Klopstock left Leipsic, to reside at Langensalza, in the house of a relation named Weim, whose children he undertook to instruct. This is an interesting period in the life of Klopstock, as he now became acquainted with the beautiful sister of his kinsman Schmidt, who is the subject of some of his most admired poems, in which she is distinguished by the name of Fanny. He never had courage to make proposals of marriage, as he thought he had no prospect of success, and the lady was soon after united to another. Many of his odes and elegies prove the purity and ardour of his youthful passion; and the pain, of not seeing himself beloved, added to the influence of severe application on his health, conspired to throw him into a deep melancholy, and, for a time, spread a dark colouring over all his poetic effusions.

While Klopstock had retired from the world to an obscure retreat, his Messiah excited such a degree of attention, as no other book had ever awakened in Germany. Friends and

enemies, admirers and critics, appeared on all sides; but its success was owing as much to the sacredness of the subject as to the beauty of the poetry. Divines quoted it from the pulpit; and Christian readers loved it as a book that afforded them, amidst the rage of controversy, some scope for devout feeling. By some of the clergy it was condemned, as a presumptuous fiction. The partizans of Gottshed raised still greater clamour against the work, on account of the language; while the Swiss critics, on the other hand, extolled it in the highest degree. Bodmer, in particular, the translator of Milton, embraced the cause of the German epic bard with enthusiastic ardour, and contributed greatly to accelerate the celebrity of the poem. Klopstock suffered his friends and his enemies to write as they pleased, while he was silent, and followed the bent of his genius.

In the summer of 1750, Klopstock went to Zurich, on an invitation from Bodmer, at whose house he resided, and with whom he had previously carried on a correspondence. He was received in Switzerland with the most flattering marks of esteem and respect. The sublime and enchanting beauties of that romantic country, the friendship of some highly-cultivated minds, and the uncorrupted manners of that virtuous nation, would, perhaps, have induced him to settle there for life, had not an unexpected circumstance opened to him very different prospects. The illustrious Danish Count Bernstorff, whose capacious mind traced in the very commencement of Klopstock's work the future glory of the poet, resolved to take him under his patronage, and was recommended by him to the favourite minister of Frederic V. and through him to the king himself, by whom he was invited to reside at Copenhagen, on a pension which set him above pecuniary cares, and left him at liberty to complete the *Messiah*. This offer he accepted, and in the spring of 1751 set out for Denmark, by the way of Brunswick and Hamburg.

At Hamburg, during this journey, he became acquainted with the lovely

and accomplished Margareta Möller, who afterwards made him the happiest of men. After his first meeting with this lady, Klopstock continued his journey to Copenhagen, where he lived in the enjoyment of tranquillity and leisure, beloved and respected by all who were friends to science and virtue. The letters which constantly passed between him and his beloved Margareta, knit still closer the bonds of affection; but domestic circumstances obliged them to delay their union to a distant period. In the year 1752, the king having determined to spend the summer in Holstein, Klopstock took that opportunity to return to the object of his affection at Hamburg, and consecrated this happy interval to love and the muses. To this circumstance we are indebted for his captivating songs to his Margareta, under the title of Cidli, the name which he had given to Jairus's daughter in the *Messiah*. His matrimonial alliance was, however, still deferred, and he was obliged to leave her once more, in order to return with the king to Copenhagen, where he continued during the whole of the following year. In the summer of 1754 he again visited Hamburg; and at length, on the 10th of June, he was united to the amiable object of his affections. After his marriage, he went with his bride to Quedlinburg. He was destined, however, to enjoy but for a short time the bliss of conjugal affection; for in the year 1758 the beloved partner of his heart died in childbed. He cherished the remembrance of this charming woman to the last moment of his life, and always found a melancholy pleasure in visiting her grave, in the village of Otten-sen, near Hamburg, where he directed that his own remains should be placed by her side.

Klopstock continued to reside at Copenhagen till the year 1771, when his protector and friend, Count Bernstorff, retired from office. Our poet then returned to Hamburg, where he still enjoyed a pension from the king of Denmark, by whom he was much esteemed and loved. In 1775 the Margrave Frederic of Baden, sent him a pressing invitation to Carlsruhe. Here

mained about a year, and then
ied to Hamburg, where he resid-
ring the remainder of his life.

opstock, though of a serious turn
ind, was, notwithstanding, fond
ciety, and was very lively and
able. His countenance was ex-
ly pleasing, though not remark-
handsome. His eyes were blue,
f animation, but chiefly expres-
f softness and benevolence; his
uncommonly sweet, and when
it addressed a stranger, it was in
, gentle, *entreating* tone. Ani-
l with all the fire of genius, but
s gentle and unassuming, there
o harshness in his look or man-
nor were his extraordinary ta-
marked by any strong lines or re-
ble expression of countenance;
t where he was not known, his
would probably have attracted
tice, till he entered into conver-

opstock's merit as a poet is now
rsally acknowledged by all who
pable of forming any judgment
e subject. His divine songs
re the genuine spirit of Christi-
; zeal in the cause of truth, fer-
piety, and active benevolence.
grand, sublime, and original.*
lessiah has raised the fame of his
country in the highest depart-
of epic poetry, to a level with
f every other nation.

Horn's "Critical History of Ger-
Poetry and Eloquence," it is ob-

n English gentleman, of the name
on, a young man of an excellent un-
nding, and acquainted with the Ger-
anguage, as well as with the Arabic
rsic, relates the following singular
te respecting the effect of the Mes-
He once attempted to translate to
abian priest, as accurately as the
difference between the languages
permit, a passage in a hymn to
r. He said that it was impossible
cribe the attention with which the
listened to it. At length the blood
nto his face; he stood up and ex-
d with vehemence, "Excellent!
lah pardon him for having so highly
d the Son." He then begged Mr.
to proceed, and again *rose* hastily,
sort of indignant admiration, con-
repeating, "Allah pardon him
ng so highly exalted the Son."

served of Klopstock, that there are
"three equally excellent traits of cha-
racter displayed in his poems,—patri-
otism, warmth of friendship, and pure
religion. Klopstock alone had the
courage to awaken the attention of his
sleeping countrymen, by his noble
compositions, full of ardour and ten-
derness; in order that they might re-
sume their ancient force and energy,
and that calm dignity, which confides
in itself, and is unwilling to borrow
from others. Friendship inspired him
with many of his finest odes. It is a
thought which fills us with the most
pleasing sensations, that this man, who
must have felt so firm a confidence in
himself, yet constantly lived on the
sentiments of friendship, and even had
the art of warming many cooler hearts
with the overflowings of his affection.
Klopstock's piety, in its full extent, as
it influenced both his heart and his un-
derstanding, may clearly be discovered
in his odes, entitled, "The Omnipot-
ent," "The Contemplation of God,"
&c. and in the plan of the Messiah.
When we contemplate this last in all its
dignity and grandeur, and, at the same
time, consider the courage which was
requisite in order to adopt it, as the
subject of an Epic Poem, we shall,
even on this account alone, bestow on
Klopstock the title of a great poet."

The remaining years of Klopstock's
life afford few events. In 1791, when
he was in his 68th year, he married
Johannah von Wenthem, who was
nearly related to his first wife; and
much of the happiness of his cheerful
old age was owing to his union to this
lady. To the close of life he retained
his poetical powers; and his sacred
harp still sent forth strains of sublime
and heartfelt piety.

Klopstock died at Hamburg, on the
14th of March, 1803, in the 80th year
of his age, with a firm expectation
of happiness beyond the grave. His
strong feelings of religion shed a lus-
tre on his last moments, when he dis-
played a noble example of what he had
often sung in his divine poems. He
preserved his gentle animation, his
fervent piety, and the admirable unity
of his mind, till the close of life. He
spoke of death with the most cheer-

ful composure. The pleasing images of immortality sung by his own lofty muse, recurred to his mind in the moment of trial, and whispered comfort to his spirit as it fled. His strength was greatly diminished in the winter of 1802, but he was still pleased with the visits of his friends. He frequently read his Messiah, but "think not," he once said to a friend, "that I now read it as a poet, I only occupy myself with the ideas it contains." To the last he loved to speak of his Meta, and pleased himself with planting white lilies on her grave, because the lily was the most exalted of flowers, and she was the most exalted of women.

In the last weeks of his life he secluded himself entirely even from those who were most dear to him. He sent them many kind messages, but declined seeing them. Tranquillity of mind, resignation to the will of God, warm emotions of gratitude for the happiness he had enjoyed in life, gentle endurance of the pains of death, a calm prospect of the grave, and joyful expectations of a higher existence, these were now his sensations. In the 12th canto of the Messiah, he has sung the happy close of a victorious life, with unparalleled grandeur of description. Such Christian triumph attended him in the hard struggles of dissolution, which grew more painful on a nearer approach. In the last and severest conflict he raised himself on his couch, folded his hands, and with uplifted eyes pronounced the sacred words so finely illustrated in one of his odes,—*"Can a woman forget her child, that she should not have pity on the fruit of her womb? Yes, she may forget, but I will not forget thee!"*—The struggle was now over, he fell into a gentle slumber, and awoke no more.

A solemn funeral, such as Germany had never witnessed for any man of letters before, honoured the venerable remains of Klopstock. The following account of the awful ceremony was written by one of his friends, and inserted in a Hamburg newspaper, dated March 22, 1803.

"At ten o'clock this morning, above seventy coaches assembled before the

house of the deceased. This respectable train consisted of the Diplomatic Corps resident in the circle of Lower Saxony, the members of our Senate, the Ministers of our Church, the teachers of the Gymnasium and of St. John's, Literati, Merchants, &c. Notwithstanding the immense concourse of people, amounting to at least fifty thousand in the streets and market-place, all interference of the police was unnecessary. An universal sentiment of awe supplied its place, and imposed silence on an innumerable multitude of people. The procession, preceded and followed by a guard of cavalry and infantry sent by the Senate, followed the open hearse, drawn by four horses, on which stood the simple coffin, and proceeded through some of the principal streets to the gate which leads to Altona. At the gate, the body was received by the first President of Altona, preceded by ten Marshals, and followed by many citizens and inhabitants, among whom were many members of the Senate, as well as celebrated Literati, foreign Generals, and other persons of distinction. They joined the respectable train from Hamburg in the following order. An escort of Hussars; too Marshals in carriages, with a train of forty-five coaches. Between the Marshals went three young ladies, dressed in white, crowned with oak leaves and white roses, and carrying wreathes of roses, myrtle, and laurel. The procession passed through the principal streets of Altona, to the grave in the church-yard of the village of Ottensen. The corps were every where met by open demonstrations of respect and love, and of grief for such an irreparable loss. The guards, by whom the procession passed in both towns, paid military honours, and the ships in the harbour had mourning flags. When the procession arrived at the grave, where it was received by music of wind instruments muffled, the coffin was taken off the hearse, and carried into the church, and placed before the altar. The noble poem of the Messiah was laid on the coffin: a young man stepped forward, and covered the open book with a laurel crown, while

young ladies from Altona laid
s on the bier. Then began the
cal celebration, performed by
e an hundred musicians, together
many female singers, from dif-
it families in Hamburg. Stanzas
horusses out of Klopstock's para-
se of the Pater-noster, and his
ual songs, set to music by Rom-
and others; and out of Mozart's
ning cantata, resounded through
isles, and added a melting solemn-
to the scene. During a pause in
music, Dr. Meyer took the book
the coffin, and read, from the
canto of the Messiah, the descrip-
of the death of Mary the sister of
rus:—comforting, animating im-
of death and immortality, which
covered round the death-bed of
ious poet! exalted thoughts of
on, with which his soul departed
this world. Then burst forth
orus, "Arise, verily thou shalt
!" during which the coffin was
up and carried into the church-
and after every sacred rite was
med, it was let down into the

A noble lime-tree overshadows it.
ers, the firstlings of the new-
ned spring, were scattered over
ace, heavenly peace, shall hover
his beloved grave. Ye men of
generations, men of genuine
and feeling, ye will make a pil-
ge to this grave, and pay to the
of a man, who was the glory of
e, and the pride of his nation,
fering of admiration and grati-
which we his friends and con-
raries by this day's ceremony
at faintly express for our dear
ed friend."

His Epitaph.

side of his Meta and his child, rests
ERIC GOTTLIEB KLOPSTOCK.
He was born July 2d, 1724.

He died March 14, 1803.
uns, approach with veneration and
the relics of your greatest poet.
ch, ye Christians, with grief and
venly joy, the resting-place of
the sacred songster,
song,—life,—and death,—praised
JESUS CHRIST.

ng to men, in human strains, the
ternal, the Divine Mediator.
e Throne is placed his great reward,

A Golden Holy Cup* filled with Christian
tears.

His second loving and beloved Spouse,
JOHANNAH ELIZABETH,
Erected this marble to the Guide of her
Youth, her Friend, her Husband.

She waits in tears the hour that will, where
death shall be no more, where the Lord
will wipe off the tears of his beloved,
unite her with him, and those
whom she loved.

Adore HIM who for us lived, died, and
arose from the dead.

*Extract from a Sermon preached at
the Funeral of her late Majesty the
Queen of Great-Britain, by the Rev.
JOHN LONSDALE, M. A.*

THE *King of Terrors* is indeed every
day presenting himself in various
shapes before us; and it were well if
he never presented himself in vain.
But he speaks to us in a louder tone
of warning; he reminds us of his do-
minion more imperiously and more
awfully, when, in the pride of destruc-
tion, he tramples crowns and sceptres
under his feet; and proves to us, that
those elevated mortals, to whose gran-
deur we had been almost tempted to
attach the idea of permanency, are, in
truth, though stately, yet not less
fading flowers, though broader, yet
not more continuing shadows. There
may perhaps be some here present,
who can call to mind that period,
when she whose removal from our
sight has clothed us with the garb of
mourning, was just setting her foot
in her newly acquired kingdom, wel-
comed by the smiles of an affectionate
people, and with long and dazzling
prospects of prosperity and greatness
before her. At such a period they
would probably have deemed it a fore-
sight of unnatural and gloomy extent,
which should have looked forward
over the apparently wide interval, to
the time of her total and ultimate re-
linquishment of all with which she had
just been invested. Yet now that this
time is actually come, their view of
the matter is doubtless greatly chang-
ed. One of the ancient ornaments of

* This relates to one of Klopstock's odes,
inscribed "To the Redeemer."

our Church* has expressed himself on this trite, but most affecting subject, with such impressive simplicity, that I cannot refrain from quoting his words. "Threescore, or fourscore years make a great noise, and sound high, and whilst they are before us, look big, and seem to be a long time of duration. But one year steals away after another, and when the whole term is out, we wonder, and are vexed at our false arithmetic; the vast number of years seems as a cypher, and the time that is past appears as a dream, yea, a mere nothing."

Anecdote of Pope, Garth, and Lord Halifax—related by Pope.

THE famous lord Halifax was rather a pretender to taste than really possessed of it. When I had finished the two or three first books of my translation of the "Iliad," that lord desired to have the pleasure of hearing them read at his house. Addison, Congreve, and Garth, were there at the reading. In four or five places lord Halifax stopt me very civilly, and with a speech each time of much the same kind, "I beg your pardon, Mr. Pope; but there is something in that passage that does not quite please me. Be so good as to mark the place, and consider it a little at your leisure. I am sure you can give it a little turn." I returned from lord Halifax's with Dr. Garth, in his chariot; and as we were going along, was saying to the doctor, that my lord had laid me under a great deal of difficulty by such loose and general observations; that I had been thinking over the passages almost ever since, and could not guess at what it was that offended his lordship in either of them. Gath laughed heartily at my embarrassment; said I had not been long enough acquainted with lord Halifax to know his way yet; that I need not puzzle myself about looking those places over and over when I got home. "All you need do, says he, is to leave them just as they are; call on lord Halifax two or three months hence, thank him for his kind observations on those passages, and

then read them to him as altered. I have known him much longer than you have, and will be answerable for the event." I followed his advice; waited on lord Halifax some time after; said I hoped he would find his objections to those passages removed; read them to him exactly as they were at first; and his lordship was extremely pleased with them, and cried out, "Ay, now they are perfectly right; nothing can be better."

Abstract of the Proceedings of the Annual Convention of the Diocese of North-Carolina, held in St. James's Church, Wilmington, on the 22d, 23d, and 24th of April last.

THE Convention was composed of the Right Rev. Bishop MOORE, of Virginia, who has also Canonical superintendence of this Diocese, four Presbyters, one Deacon, and Lay Delegates from five parishes.

The Convention was opened by Morning Prayer performed by the Rev. GREGORY T. BEDELL, Rector of St. John's Church, Fayetteville, and an appropriate discourse by the Right Rev. Bishop MOORE.

The Rev. ADAM EMPIE being obliged, from indisposition, to decline the office of Secretary, the Rev. GREGORY T. BEDELL was elected.

The following gentlemen were elected the Standing Committee for the ensuing year:

Rev. Adam Empie, Rev. Gregory T. Bedell, Mr. John Winslow, Mr. John A. Cameron, Mr. Paris I. Tillinghast, sen. Mr. Charles Mallet, and Mr. Newman Kershaw.

Trinity Church, Tarborough, and the Episcopal Congregation in Williamsborough, Granville county, were admitted into union with the Convention.

A vacancy having occurred in the Delegation to the next General Convention, by the removal of the Rev. BETHEL JUDD from this Diocese, the Rev. GREGORY T. BEDELL was elected to supply his place.

The parochial reports of the Clergy handed in to the Convention, and entered on the minutes, agreeably to the

* Bishop Bulk.

is, furnish the following aggregate

isms, Adults	8	} 83
Children	13	
Not specified,	62	
riages	17	
erals	29	
nunicants	250	

ie aggregate amount of collection reported for Missionary purposes, was \$826 88½.

ie following Resolutions were adopted:—

motion of JOHN A. CAMERON, that the Convention recommend the Clergy of this Diocese, the oration of Prayer Book Societies in several congregations.

motion of the Rev. GREGORY T. L., that this Convention highly approve of the Theological Seminary established by the General Convention of the Protestant Episcopal Church, recommends its support to the Clergy and Laity of this Diocese.

motion of JOHN A. CAMERON, that the thanks of this Convention be presented to the Right Rev. J. P. MOORE, for his evangelical, eloquent, and impressive discourse, delivered at the opening of the Convention, and that he be requested to send a copy of the same for publication.

ie following Reports were laid before the Convention:—

Standing Committee of the Protestant Episcopal Church in the Diocese of North-Carolina, for the ensuing year, beg leave to Report: at it appears from the minutes of the Committee of last year, that the ordinary business which was transacted by them, was granting to Mr. GEORGE S. PHILLIPS, license to officiate as Lay Reader in the town of Tarboro, and furnishing to Mr. HENRY HAWK, one of the Teachers in the Seminary at Fayetteville, who had been nominated in this Diocese for the year past, the recommendation required by the Canon in order to his receiving Deacons' Orders. The Committee would also mention that, pursuant to this recommendation, the Convention proceeded to his examination, and admitted him to the Holy Order

of Deacons, on Monday, the 19th instant, in St. John's Church, Fayetteville.

The attention of the Committee was then called to the application of Mr. WILLIAM HOOPER, Professor of Languages in the University of this State, for admission as a candidate for Holy Orders, which application being attended with the requisite testimonials, was admitted; and it was further determined, that a license be granted to Mr. HOOPER to officiate as Lay Reader in St. Mary's Parish, Orange County, and parts adjacent.

The Committee were then further called to the consideration of the application of Mr. ROBERT DAVIS, who had been a candidate during the last year, for a recommendation to the Bishop for Deacons' Orders, and satisfactory testimonials being produced, it was resolved that the prescribed recommendation should be given.

The Committee, however, while they bear testimony to the piety, good standing, and attachment of Mr. Davis to the doctrines, discipline, and worship of our church; and while, from written discourses of his own composition delivered to them, he exhibits the powers of a more than ordinary mind, still beg leave to remark, that they have suggested to the Bishop, as Mr. Davis has neither had the opportunity of a classical education, nor of pursuing any regular course of Theological studies, it was, in their opinion, expedient that he be continued one year longer as a candidate; and that, as the requisite books cannot be furnished him in the country where he resides, he should pursue his studies at Fayetteville, under the direction of the Rev. Mr. Bedell.

The Committee also taking into consideration the pecuniary circumstances of the candidate, have confidently recommended him to the Missionary Society, and other friends of the church, for such facilities as his worth, and the good of the church demand.

The Committee were influenced in their decision upon this point, by the consideration that, in any other circumstances than the present condition

of the Church in this state, they would have urged the immediate ordination of the candidate. But viewing with unbounded satisfaction the rising prospects of the Church, and conscious that this delay will be of advantage, not only to the Church, but to Mr. Davis himself, they have ventured to pursue this course, and are happy to report that their views have been met by the Bishop and Mr. Davis with acquiescence and satisfaction.

The Committee cannot close their report without congratulating the convention on the present prospects of the church. The visit of our venerable Bishop has been of incalculable importance, and every thing has occurred to call forth our gratitude to the Great Head of the Church for his abundant goodness. May he work in us, and with us, by his grace, to the promotion of his glory, and the edification of his Church.

By order of the Standing Committee.

GREGORY T. BEDELL, *Clerk.*

Report of the Committee on the State of the Church.

The Committee on the State of the Church, thinking it not necessary to enter into a minute detail of particulars, beg leave to submit the following as the general result of their inquiries.

In taking a retrospect of the year past, we have reason for encouragement, and abundant cause of gratitude to the Great Head of the Church.

At the last meeting of the Convention we found the Church in this state, which but a short time before was almost extinct, arising from the dust, and affording a prospect to her friends exceedingly animating. The cheering hope which was then cherished has not been disappointed. Her interests have continued to advance with a success equal to every reasonable expectation; a considerable accession has been made to her numbers. The Churches represented in this Convention are in a more flourishing state than they were at our last meeting. But of this number, St. John's Church, in Fayetteville, affords an encouraging example for the imitation of its

sister Churches. The liberality and zeal of its members are worthy of the highest praise. By their spirited and pious exertions, a building, commenced in June, 1817, has been completed, and solemnly consecrated to the worship of Almighty God. But it is not the external state of this Church alone which deserves attention. There has also been a great increase of piety among its members. Mr. Bedell, who commenced his ministry in that place in November last, has, by the blessing of God, been eminently useful in promoting the interest of the Church, and the cause of the Redeemer. Since that time the number of communicants has been doubled, and the prospects of the future are of the most encouraging nature.

Another event of importance, is the establishment of a Church at Tarboro, by the exertions of the Rev. Mr. Phillips, who was employed as a Missionary at the last Convention. This is a circumstance the more desirable, because it furnishes the members of our Church in Washington, Greenville and the adjacent country, with occasional opportunities of attending the worship of God in the form which they prefer, and it is to be hoped, will be the means of exciting them to revive the institutions of their fathers.

In looking forward to the future, there are many circumstances which are well calculated to inspire the hope and quicken the exertions of the friends of Zion. The increase and prosperity of the Church the last year, and the attention to her interest, which has been awakened in almost every part of the state, afford ground of much satisfaction. For many years little has been done, because all seemed to despair of success. The friends of our Church, regarding her state as hopeless, contented themselves with mourning over her ruins, without making any efforts to raise her from her desolations. But the happy change which has lately been made, has called into action the zealous endeavours of many of her followers; and there is good reason to believe, that the zeal and exertions which have already been exhibited, will continue to increase.

other circumstance highly engaging, is the prospect of soon being able to send forth from among us, labourers qualified by their edge and piety, to cultivate this vineyard of the Lord. Of those who were admitted as candidates at the last Convention, one* has been set apart to the work of holy Ministry, and is expected to go forth as a Missionary. There are also two new candidates, George F. Phillips, son of the John Phillips, and Mr. William Er, Professor of Languages in the University of North-Carolina. Among the prosperous circumstances of our Church, the visit of the Pope has already been of extraordinary advantage. It is the first time his state has ever been the subject of Episcopal visitation; and the able appearance of the Bishop, together with the solemnity of his performances—and the pure and ethical strain of his discourses, has done our institutions the approbation of all. We have reason of gratitude to him for his paternal visit, and abundant thankfulness to God, who has permitted us to enjoy the visit.

The committee earnestly exhorting the continuance of zeal in the Clergy, and co-operation in the Laity, respectfully submit their report.

HN AVERY, *Chairman of the Committee on the State of the Church.*

Report of the Managers of the Missionary Society.

The Missionary Society, in reporting their proceedings to the Convention, are happy to announce the bright prospects of the Society. The singular interest which in various parts of the state appears to be taken in the welfare, not only evinces an eagerness for the Gospel in general, but a sincere attachment to the commission of our truly venerable and apostolic Church.

The liberal contributions which have been made to the Society, will enable it to employ Missionaries in

those parts of the state in which their services are most required; and it is with a well founded hope, we trust, that the period is not far distant, when the lamp of our Church shall again illumine those regions where it had been extinguished—that again shall the notes of our admirable Liturgy resound in parts where its accents had almost been forgotten.

The Missionary Society was instituted at Newbern in 1817, at the sitting of the Convention in that place. During the first year of its organization, nothing could be done but the obtaining of subscribers, and making collections for the use of the Society.

At a meeting of the Society, which took place in Fayetteville, on the 2d of April, 1818, it appeared that, from contributions, collections, &c. the Treasurer had on hand \$425 30. The Managers of the Society, relying on this fund, employed the Rev. John Phillips, who had recently left Virginia, to act as a Missionary, for the space of six months, in the counties of Beaufort, Halifax, Edgecombe, and Brunswick, offering him as a compensation for his services, at the rate of \$400 per annum, pledging themselves, at the same time, for the necessary expenses of an outset.

The Society are fully persuaded that Mr. Phillips has been very assiduous in the discharge of his duties, and they trust his labours have not been without success. He has organized a congregation at Tarborough, by the title of the Wardens and Vestry of Trinity Church, Tarborough, Edgecombe county, which has been received into union with the Convention. Besides performing the duties required of him, he has preached in Fayetteville and Newbern; in which latter place he administered the Holy Communion, in consequence of the officiating Minister being only in Deacons' Orders. The parochial report rendered by Mr. Phillips to the Society is as follows:

Communicants—Tarborough, 10
Blount's Chapel, 8
Washington, 300

Baptisms,
Burials,

* Mr. Henry M. Shaw.

The increased liberality of the friends of the Church, will enable the Society to employ two or more Missionaries, if they can be obtained, for the ensuing year—and have determined to offer at the rate of \$500 per annum. The amount of cash now on hand is nearly \$1100.

The Society are confident that it requires only the increased liberality of the friends of our venerable Church to enable them to send forth labourers into their Master's vineyard; and they pray that the God of all grace may dispose the hearts of Christians to assist them in this good work—that "the wilderness and the solitary place may blossom as the rose."

Respectfully reported,

By order of the Society,

RICHARD S. MASON.

Resolved, That the next Convention be held in the town of Edenton.

In consequence of the meeting of the General Convention interfering with the meeting of the Convention of this Diocese.

Resolved, That the operation of the 2d Article of the Constitution be suspended for the ensuing year.

Resolved, That the next Convention be held on Saturday, the 29th of April, 1820.

The following Canons were passed at this Convention:

Canon 4.—Respecting the Call of a Special Convention.

When a Special Convention is called, it shall be the duty of the Secretary, in issuing the notifications, to specify the business and purposes for which the Convention is assembled.

Canon 5.—Concerning Parochial Registers and Reports.

In order to give effect to the 4th Canon of the General Convention in 1808, it is hereby required, that each Minister of this Church shall keep a register of all the Baptisms, Marriages, and Funerals solemnized by him in the discharge of his Ministry; specifying the names of the parties married; the name and time of the birth of the child baptized, and the names of the parents; and the name of the person

buried; and the time when each rite was performed; which register shall be transcribed, at least once in every month, in a book to be kept for that purpose, belonging to the Vestry of each Church. He shall also keep a register of the names of the communicants within his cure. And it shall be the duty of each Minister to report annually to the Bishop, at the meeting of the Convention, the amount or sum total of said registers, and also the amount of the register of adults required to be kept by the aforesaid Canon of the General Convention, together with a written account of the state of the parish; which reports shall be by the Bishop communicated to the Convention, and read in their presence, in order to promote a general knowledge of the state of the Church; and shall afterwards be preserved by the Secretary among the records of the Convention.

Canon 6.—The Clergy required to attend the Meetings of the Convention.

Whereas the regular attendance of the Clergy at the meetings of the Convention is of essential consequence to the interests of the Church, this duty is hereby enjoined on them. At the opening of every Convention the names of the Clergy entitled to seats in the Convention shall be called over, the absentees noted, and at the ensuing Convention they shall be called upon for the reasons of their absence.

MODERN CORINTH, by Chateaubriand.

WHEN the Cæsars rebuilt the walls of Corinth, and the temples of the gods rose from their ruins more magnificent than ever, there was an obscure architect, who was rearing in silence an edifice, which remains standing amid the ruins of Greece. This architect was a foreigner, who gives this account of himself:—"Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck. In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathens, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in

weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This man, unknown to the great, despised by the multitude, rejected as "the offscouring of the world," at first associated with himself only two companions, Crispus and Gaius, with the family of Stephanas. These were the humble architects of an indestructible temple, and the first believers at Corinth. The traveller surveys the site of this celebrated city; he discovers not a vestige of the altars of paganism, but he perceives some Christian chapels rising from among the cottages of the Greeks. The apostle might still, from his celestial abode, give the salutation of peace to his children, and address them in the words, "Paul to the Church of God, which is at Corinth."

Extracts from D'Oyly and Mant's Family Bible, now publishing by T. & J. Swords.

I acknowledge my transgressions: and my sin is ever before me. Ps. li. 3.

FROM the third verse of this Psalm, we should learn to correct a propensity in the human mind, which is very general and very natural, yet, at the same time, unfavourable in a high degree to the Christian character; namely, that when we look back upon our lives, our recollection dwells too much upon our virtues; our sins are not, as they ought to be, before us; we think too much of our good qualities, or good actions, too little of our crimes, our corruptions, our fallings off and declensions from God's laws, our defects and weaknesses. But this is not the true Christian disposition, and it is dangerous to our salvation. We ought rather to let our "sins be ever before us," our omissions, deficiencies, failures, our irregularities of heart and affection, our vices of temper and disposition. These are the things which should occupy our attention; this should be the bent and direction of our thoughts, for they are the thoughts which will bring us to God evangelically. *Archdeacon Paley.*

I will praise thee for ever, because thou hast done it: and I will wait on

thy name; for it is good before thy saints. Ps. lii. 9.

It very much concerns us to follow the wise man's counsel, and "to weigh our words in a balance, and make a door and bar for our mouth," Eccles. xxviii. 25. If licentious and unbridled thoughts will, in spite of all our watches and guard, steal into our hearts, let us be sure that no unruly words break out of our mouth; and if, in the variety of our language and expressions, some inconsiderate, rash, and imprudent words escape from us, at least let them not be malicious and detracting words, to wound the credit and good name of our neighbours; let us inform and instruct the weak without insolence, and reprove and advise the wilful without bitterness; let us do all good offices towards advancing the reputation of those who desire to advance God's glory and the public peace, and all charitable offices towards those who are in misery and distress, by what means soever they fall into it; let us endeavour to strengthen all men with our mouth, and that our speech may drop upon them: and then God will bless and protect, and prosper us, against all the violence and all the calumnies which aim at our destruction. *Lord Clarendon.*

Prayer Book and Tract Society of Hagerstown, Maryland.

AT an annual meeting of the members of "The Prayer Book and Tract Society of Hagerstown," held at the office of F. Anderson, Esq. the following report, submitted by the Managers, was adopted:

The managers of the Prayer Book and Tract Society of Hagerstown, in giving to the public a brief statement of their proceedings, in this their first annual report, have ground to hope that their limited means of usefulness have been applied to the best advantage. While with larger funds they could have done much more, they rejoice in having been able to do so much. They have distributed, within the last year, in various parts of the country, 100 Prayer Books, and about 1500 Religious Tracts of different

kinds. Had the funds of the Society permitted it, Prayer Books to a much larger amount might, it is believed, have been disposed of. While they make this statement of the inefficiency of their means, to the full accomplishment of the objects, with a view to which the Society was originated, they trust they will not make it in vain, but that the members of the Episcopal Church will be generally led to patronize an institution so well calculated to promote the dissemination of religious truth. It is well known, and much to be regretted, that there are families and individuals in this county who are seldom found attending on divine worship, looking for that blessing which God has promised on the faithful use of his appointed means. Can any thing be better calculated to arouse such to a sense of their duty, and to promote the cause of religion generally, than the wide circulation of those precepts and admonitions, which the many Tracts that appear generally convey in so interesting and captivating a form? Can any thing give a clearer exhibition of the radical and fundamental doctrines of the Bible, than that Prayer Book, in which those doctrines are so plainly and forcibly inculcated? By the exertions of this Society, the Prayer Book is placed in the hands of numbers whose hearts would otherwise be seldom or never warmed by the pure and exalted strains of devotion breathed in that inestimable volume. By the same exertions, through the medium of plain and interesting Tracts, adapted to the weakest capacities, the divine precepts of our holy religion are conveyed to the minds of thousands of the poor, the young, and the ignorant, who, from indisposition or want of opportunity, seldom hear the voice of a Christian teacher.

We trust, therefore, that while we state what we have been doing, we shall be hereafter enabled, through the patronage of the members of our Church, to do more.

The following gentlemen were elected officers and managers for the ensuing year:

Rev. J. C. Clay, President ex officio.

Richard Ragan, Vice-President.

Daniel Sprigg, Treasurer.

Franklin Anderson, Secretary.

Managers.—*Elie Beatty, O. H. W. Stull, Frisby Tilghman, Thomas Grieves, Levin Mills, George Bean, Otho Lawrence, Benjamin Galloway.*

THE BIBLE.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed Book; it is so complete a system, that nothing can be added to it, or taken from it; it contains every thing needful to be known or done; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the family, tells *him* how to rule, and *her* how to manage; it entails honour to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subject to honour, and the servants to obey; and promises the blessings and protection of its AUTHOR to all that walk by its rules; it promises food and raiment, and limits the use of both: It points out a faithful and an eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust, *Jeremiah* xlix. 11. It teaches a man how to set his house in order, and how to make his will: It defends the rights of all; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the *first* book; the *best* book; and the *oldest* book in the world; it contains the choicest matter; gives the best instruction; and affords the greatest pleasure and satisfaction that ever were revealed: It contains the best of laws, and profoundest mysteries that ever were penned: It brings the best of tidings, and affords the best of comfort, to the inquiring and disconsolate: It exhibits life and immortality from overreaching, and shows the

way to glory : It is a brief recital of all that is past, and a certain prediction of all that is to come : It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples : It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them : In short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, that shows the way from everlasting death : It is the most compendious book in all the world, the most authentic, and the most entertaining history that ever was published : It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars : it describes the celestial, and terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and devilish legions : It will instruct the most accomplished mechanic, and the profoundest artist : It will teach the best rhetorician, and exercise every power of the most skilful arithmetician, (*Rev. xiii. 18.*) puzzle the wisest anatomist, and exercise the nicest critic : It corrects the vain philosopher, and confutes the wisest astronomer : It exposes the subtle sophist, and makes diviners mad : It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages : It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion : It is the school-boy's spelling-book, and the learned man's masterpiece : It contains a choice grammar for a novice, and a profound mys-

tery for a sage : It is the ignorant man's dictionary, and the wise man's directory : It encourages the wise, and promises an eternal reward to the excellent. And that which crowns all is, that the Author is without partiality, and without hypocrisy, "IN WHOM IS NO VARIABLENESS OR SHADOW OF TURNING."

The following Report has just come to hand, or the Publishers would have earlier presented it to their readers. They would now respectfully repeat the request they have often made, to be furnished with all similar documents as soon as they are published; it being their wish to make the Christian Journal the channel of early and accurate information to Episcopalians of the transactions of their Church in the different sections of the country.

Seventh Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania; read at the Annual Meeting of the Society, in St. James's Church, on the 6th of January, 1819, being the Festival of the Epiphany.

ANOTHER year has elapsed since the institution of this society, and the trustees are again enabled to congratulate the members upon the beneficial effects already produced, and the brilliant prospect that is daily opening before them for the advancement of the best interests of the Redeemer's kingdom in the diocese of Pennsylvania.

It is well known, that, at the establishment of this society there were several churches in the neighbourhood of Philadelphia in which the ordinances of our holy religion had not been regularly celebrated since the declaration of American Independence; and that there were some places, in the remote parts of the state, where a few individuals were to be found who still called themselves Episcopalians, but who had not for many years participated in the solemn services of the sanctuary. To these churches and these vicinities the trustees turned their earliest attention; and al-

though their sanguine expectations have not as yet been fully realized, they have every reason to believe that they have been the instruments, through your beneficence, of arousing the indifferent, of recalling some who have wandered from our fold, and of gladdening many a heart.

We can point with much exultation to the churches at *Chester, Concord, and Marcus Hook*, now under the pastoral care of the Rev. Mr. *Douglass*. This gentleman was in the first place located among them as a missionary. His zealous and pious labours were soon rewarded by the increase of the congregations in numbers and in seriousness. The pecuniary aid which they received from the trustees during the last year was very trifling; and, it is expected, from the solicitude they have exhibited upon the great concerns of religion, and their strong attachment to Mr. *Douglass*, that they will in a short time be able to offer a sufficient and comfortable support to their rector.

The ancient church at *Whitemarsh* has been pulled down and replaced by a neat edifice, which was consecrated by the Bishop last spring. A committee of the trustees united with some of the congregation, in soliciting the subscriptions of the members of our church in this city to defray the expenses of the building. This church is joined with that of *St. John's, at Norristown*, in the enjoyment of the ministerial labours of the Rev. Mr. *May*. There is just cause for believing that these parishes will soon be in a highly flourishing condition, and no longer need the slight patronage extended towards them during the two last years.

The trustees may be permitted to notice the prosperous state of the congregation at *Germantown*; for although the ability of its members has been such during some years past as not to require the assistance of the society, yet the time was when we did afford them some aid. We may, therefore, claim the privilege of rejoicing that, under the rectorship of the Rev. Mr. *Dupuy*, a small but beautiful edifice has been erected in this village, which was consecrated, in the month

of September, by our venerable president and diocesan, to the service of Almighty God, by the name of *St. Luke's Church*.

St. David's, at Radnor, and St. Peter's, in the valley, have of late excited much attention and interest among the trustees. The latter church is still visited, during the summer, by the Rev. Mr. *Clay*; but the age and delicate health of this respectable clergyman, and his distance from *St. Peter's*, prevent him from officiating to the congregation as often as they desire. It has been the earnest wish of some of the members of these two churches, that a minister might be settled among them. It is, therefore, with much pleasure the trustees are now enabled to announce that the Rev. *Samuel C. Brinckle*, who was ordained in May last, will in all probability become the rector of *St. David's*, and the assistant minister of *St. Peter's*. Mr. *Brinckle* having offered his services as a missionary, has preached several times to these congregations, under the direction of the board, and has expressed a willingness to be located among them. The trustees will be highly gratified should Mr. *Brinckle* establish himself at these churches; for they cannot but confidently expect that his piety and talents will be greatly blessed to the edification of any flocks over which he may be the pastor.

While the trustees have thus endeavoured to promote the prosperity of the smaller congregations in the vicinity of Philadelphia, they have not been unmindful of those stations where new churches have been organized by their missionaries. To the Episcopalians of these places the pledge has been given, that faithful and zealous ministers shall be sent to them, and that the board will aid and cherish, to the utmost of their ability, the little flocks already collected.

The importance of having a church established at *Wilkesbarre* has been stated in a former report. To the exertions of the Rev. Mr. *Boyd* we are indebted for the organization not only of the church at *Wilkesbarre*, but also of those at *Springville, New Milford, and Pike*. To *Wilkesbarre*

much patronage has been extended. The congregation has enjoyed the regular services of the sanctuary during the greater part of the past year. The Rev. *Richard S. Mason* arrived there in the fall of 1817, and remained there three months. In his report to the board, he says, "I arrived at this place on the eleventh of November, where, with the exception of having thrice visited *Hanover*, a township little below on the river, I have continued to preach every Sunday, almost always twice a day. On the fifteenth the Rev. Mr. *Phinney* administered the communion for the first time to six persons. The church here is by no means large; I hope, however, it is in a fair way to increase. There are, I trust, some of its members who are sincerely affected with the blessed truths of the gospel, and have a proper sense of their duty to God and man. The church have at present no building of their own, but they hold one in conjunction with the Presbyterians; this is the occasion of some inconvenience, and they contemplate making some exertions to raise a small edifice adapted to the size of the congregation. I can truly say, I left the place with a strong feeling of regret."

Mr. *Mason* thinks it by no means improbable that a congregation might be raised at *Stoddartsville*, about seventeen miles from *Wilkesbarre*, on the road to *Philadelphia*. In the month of May, the Rev. *Manning B. Roche* was appointed by the board to this station, and it is but justice to Mr. *Roche* to declare that he entered upon the duties of his mission with a zeal and alacrity which did him infinite credit. He has laboured with great faithfulness among these people, and it is to be anxiously hoped that he will soon determine to take up his permanent residence among them. The following are extracts from his report: "In laying before the society a report of his labours since the commencement of his employment, your missionary would first call your attention to the situation of the place in which he has been stationed. This will plead an excuse, if his labours have not been so extensive and so useful as was

expected. It was to no scattered sheep of our holy fold that he was sent to proclaim the glad tidings, that the Lord was about to build up *Jerusalem* and gather together the outcasts of *Israel*; having laid help upon One mighty to save; even his Son, whom he hath appointed heir of all things. It was no decayed temples of our Sion, that he was to make resound again with the responses of our admirable liturgy. But it was to a congregation already organized by the exertions of former missionaries—it was to a people who already had enjoyed the regular ministrations of *Jehovah's* sanctuary. Although, from these circumstances, no addition hath been made to the number of those who outwardly profess to be members of our church, yet your missionary rejoices to have it in his power to say that some advancement hath been made in true christianity; that living faith which works by love and purifies the heart. Several have been convinced of sin, of righteousness, and of a judgment to come; have asked, *What shall we do to be saved?* have received *Jesus*, and him crucified, as the power and the wisdom of God unto salvation, and are now endeavouring to walk as his followers, adorning his doctrine in all things. The attention to the observance of assembling themselves together hath much increased. Where few voices were heard lifted up in supplication to the throne of grace, "we beseech thee to hear us, good Lord," resounds from many tongues. Where none bowed the knee in conformity to the services of the church, now may be seen many humble worshippers. When our church was first established in this place, her doctrines, her discipline, the spirit of her institutions were almost unknown; many therefore said, what new thing is this that hath sprung up among us? The current of prejudice for a long time ran strong against our interests. But now it hath in some measure subsided; and we have a good report from them that are without. Not that there has, in any instance, been manifested an indifference to, or deviation from, the distinctive principles of

our *Evangelical Church*, to conciliate any.

"Not among the least of the prosperous affairs of the church in this place, is the increase in number of the children who attend upon the Sunday School. In May last the number did not exceed thirty; now upwards of one hundred and seventy are on our list, and the majority of these are of the poor and destitute, who have no other means of gaining instruction. Attached to the Sunday school society is an association of ladies, called the Dorcas society of Wyoming; who generously have aided the school in clothing the needy children. Upwards of one hundred garments have been distributed since fall."

The Rev. *Thomas Breintnall*, as a missionary from this society, resided in the county of *Huntingdon* during the months of July, August, September, and October. This gentleman appears to have preached with great success. In his letter to the corresponding secretary, he states, that on his journey he officiated at *Harrisburg* and *Lewistown*. Speaking of the latter place, he says, "the want of an Episcopal clergyman in this town is very great and deplorable. The anxiety evinced for the promotion of the church, and the love manifested for its service loudly proclaim the necessity of paying immediate attention to this spot." On the twenty-eighth of July, Mr. Breintnall arrived at *Huntingdon*. He found the congregation waiting with much impatience the arrival of an Episcopal clergyman. "As the church," he continues, "was still in an unfinished state, I officiated on the following Sunday in the courthouse to a very large, attentive, and respectable audience. I was rejoiced to find that neglect had not cooled their attachment to the good old church, nor their love for its liturgy. Immediately after the service, I baptized several infants, and had the satisfaction of prevailing on the parents generally to have their children baptized in public, and I continued to perform this solemn rite almost every Lord's day that I officiated at *Huntingdon*. The publicity of this sacra-

ment produced an effect which I had fondly anticipated. Many were thereby induced to present their children for baptism, who I believe would otherwise have neglected this solemn duty. Influenced by example, and sensible of their guilt in neglecting this holy ordinance, parents pressed forward to be received into the covenant of Christ, and then presented their offspring. No longer ashamed of the gospel of Christ, they found it the power of God unto salvation. In this manner seventy-five adults and infants received the rite of baptism, and were enrolled under the banners of the cross.

"On the first day of August I commenced divine worship in the new church, although in an unfinished state, and continued to officiate there during my stay at *Huntingdon*. This church is a neat brick building, about forty feet square, situated on a rising ground in the rear of the town. The lot on which it is erected was presented to the Lutherans, by Richard Smith, Esq. who commenced their building of the church in the year 1809, but have now ceded their right to us, and joined the communion of the Episcopal church. Every Wednesday afternoon, a large number of the congregation, having formed themselves into a prayer book class, met me in this building, and received such instructions as I was enabled to give them, in the nature and use of the liturgy, and the doctrine and principles of the church. On the seventh of August, under the blessing of God, I succeeded in organizing a Sunday school, and had the satisfaction of seeing this laudable undertaking commenced, in this remote corner of the state, with a spirit, and extended to a degree proportionate to its usefulness and importance. In a few weeks the number exceeded one hundred and ninety. This large body of children, many of whom had been suffered on Sunday to roam through the village without check or control, were now seen pressing round the walls of the church before its doors were opened for their admission, and exhibited a zeal to learn the ways of righteousness which angels must admire, and on

which a holy God would smile with complacency. Our church, under the refreshing dews of Heaven, and fostering care of the society, will yet bloom in this deserted soil. My labours were not confined to Huntingdon. I officiated alternately at the Three Springs, Shirleysburg, and Cromwell's Furnace, each of which places is situated about twenty-three miles from Huntingdon. Finding, however, this arrangement attended with great inconvenience, and not calculated to promote the interests of the church, I thought it most expedient to consolidate the three congregations into one at Cromwell's Furnace, which was nearly central between the other two. The event answered my most sanguine expectation. Having their attention directed to one point, their minds were turned to the erection of a building sufficiently large for their reception. The liberality of Thomas Cromwell, Esq. (which deserves the thanks of the society) supplied the defect. He presented the congregation with a large farm house, which, in a few days, was converted into a church, with a neat pulpit, and seats for the accommodation of three hundred people. At this church, which they thought proper to call St. Peter's, I continued to officiate steadily, and had the satisfaction to see in the congregation thus united, an improvement in church discipline, which could not have been effected in its divided state. St. Peter's is situated about twenty-four miles from Huntingdon, seven from the Three Springs, and four miles from Shirley's, on the Chambersburg road. An ample field is here opened to raise a very large Episcopal congregation. There are multitudes in all directions destitute of any kind of religious worship whatever. Numbers applied to be received into the church by baptism; and during my stay at least two hundred persons, who had heretofore been strangers to the church and liturgy, professed to be members, and declared their intention to raise something for the support of an Episcopal clergyman. I have no doubt that between Huntingdon and St. Peter's from eight hundred to a thousand del-

lars could be raised without much difficulty. Independent of my stated visits at this place, I occasionally visited and officiated at Alexandria, Raystown-branch, Barneforge, and Water Street. Finding the fatigue attendant on this charge too much for my constitution, I reluctantly left Huntingdon on the twenty-eighth day of October, and arrived at Lewistown the same day, on my return to Philadelphia. I here found the desire of the people so great to hear the word, that under the hope of extending the kingdom of the blessed Redeemer, and of advancing the interests of the church, I was induced to remain. Through the blessing of God, I had the happiness to find my hopes realized. In a few days I baptized thirteen persons, eight adults and five children, and found such an increasing attachment to the doctrines and principles of our venerable and apostolic church, that the attention of the society is only wanted to make this an important post. I have thus endeavoured to give a brief narration of my missionary tour of five months in the county of Huntingdon, and have now to request, nay, I entreat the society, as they value the interest of the church, and the prosperity of Zion, to turn their attention to this deserted spot."

The board has not as yet been able to locate a missionary in *Fayette county*. This interesting portion of the diocese demands the earliest attention. Inquiries have been made in vain for clergymen to settle in this and other counties. We have yet daily cause to lament that the labourers in the harvest are so few. An opportunity, however, which offered of assuring our brethren in the west of our anxiety to promote their spiritual welfare, was not suffered to be lost. It being understood that the Rev. Mr. Johnston was going to Ohio, and the Rev. Mr. Walker to visit his relations at Uniontown, these clergymen were requested to accept of a mission for a few weeks, and visit the destitute congregations in Fayette county and its neighbourhood. They kindly consented to the request, and at the close of their mission transmitted an account of their journey to

the board. "Although," say these gentlemen, "our mission, as was contemplated, has been short, if it has but served, through the divine blessing, to animate and enliven the spirit of these destitute congregations, we shall have reason to be thankful. It has afforded us much pleasure to use any exertion in their behalf. Had the season been more mild, perhaps our labours would have been more successful."

"We give some particulars of the state of the congregations in which we officiated."

"*Somerset* is an interesting little village. There are a Lutheran and a Presbyterian society established in it. The inhabitants, generally speaking, are liberal in their sentiments towards the church. The Episcopalians have been long wishing to enjoy the ministrations of the church, and are anxiously waiting the time when missionaries shall be sent out. A missionary might be usefully employed, stationed at this place, to officiate occasionally at Bedford, Greensburgh, and Stoytown. *Mount-Pleasant* ought not to be neglected. The people there are anxious for a share of missionary labours. We found them remarkably attentive to the service, rubrical and devout."

"At *Connelsville* we were much pleased to notice the attention given to *divine things*. Christians of other denominations evinced there a mild and becoming spirit to the church. The people were solemn, serious, and engaged heartily in the animating services of the liturgy. They are anxious for the truths of the gospel, and their good works are an index of that precious faith which is the ornament of their profession."

"Several families not only in this but in the neighbouring towns, from the want of the regular ministrations of the church, have connected themselves with the Methodists. There are about twenty Episcopal families who would joyfully welcome an Episcopal clergyman. An Episcopal church has been organized by the name of *St. Matthew's*. The congregation are *about erecting* an edifice calculated

to be neat and commodious. We anticipate much pleasure when our *Sion* will here flourish and be instrumental in enlivening, quickening and strengthening her children, in the *faith once delivered to the saints*."

"In *Uniontown* we were much delighted in the zeal manifested by the friends of the church. Seldom have we noticed a more familiar acquaintance with the doctrines and peculiarities of the church, or a greater perseverance in diffusing her sacred principles than was here evinced. The ardour of some individuals, and their willingness to co-operate with our exertions to build up the church of God were highly commendable. Much harmony prevails among the different denominations, and we may in truth say, there are many who serve God in the beauty of holiness. A church has been organized by the name of *St. ——— church*. Service was held at *Jackson's church*, five miles from Uniontown. Some few that remain of the congregation are firm and pious friends of the church. They have almost despaired of a missionary; and if the church falls, it will fall honourably on their part, for the want of a clergyman."

"In our visit to the flourishing village of *Brownsville*, whose praise is in all the churches, we were entertained with the evidences of piety and holy ardour evinced by the people. Several are awakened to a sense of their Christian obligations, and the salvation of their souls, among whom are the young, who consecrate their lives to the service of their Maker. Alas! how can they preserve a unity of membership with the visible church, without a participation of its ordinances? and how shall these be administered except preachers be sent? These destitute people remember, with gratitude, the services of the Rev. Mr. Kemper, the Rev. Mr. Clay, the Rev. Mr. Douglass, and the Rev. Mr. Carter. Their labour of love will not be forgotten as long as their memories retain their powers, or their hearts their vibrations. Their cry is now for labourers in this destitute part of the Lord's vineyard. The church has been

planted several years, and at one time prospered. It has until within a year past languished. The exertion of zeal, public spirit, and emulation is now too great, and their perseverance too noble to be baffled. They have enclosed a large and handsome stone church, which is finely situated, and has a commanding view of the beautiful village it adorns. Had it not been for the pressure of the times, it would have been completed before this. They intend that it shall be soon finished in good taste, and ready for consecration. A clergyman could be handsomely supported from this place, uniting *Connelville* and *Uniontown*, with the assistance proposed by the society for the Advancement of Christianity in Pennsylvania.

"By information gathered at *Brownsville*, we learned that the churches in *Carmicetown*, in Greene county, and the one at *Redstone*, four miles from *Brownsville*, on the *Monongahela*, are in a lamentable condition; entirely fallen, by being deprived of missionary services.

"At *West's Church*, seven miles from *Brownsville*, service was held. Although the people live somewhat remote from the church, and notwithstanding the shortness of the notice, and the severity of the weather, these scattered sheep assembled in the sanctuary, to fall down and kneel before the Lord their God, to pour forth their spiritual wants, to go forth to the highest heavens, even to the throne of the Holy One. Their humble log temple is built not of the cedars of *Libanus*, but of the oak of the forest; and although it has never had within its walls the pious father and venerable prelate of the diocese, yet the hearts of its worshippers have been comforted with the assurance of the Saviour, that wherever two or three are gathered together in his name, he will be in the midst of them.

"Measures have been taken in every place where we have officiated, to have the churches organized and incorporated. We have distributed the religious tracts that were intrusted to us. They were received every where with pleasure. A few more Prayer

Books would be very useful to the people. This report may serve to give some information of the church in this region. We have uniformly encouraged the Episcopalians with the hope that at least two missionaries will come out to them in the ensuing season. We pray that the Lord may bless our feeble efforts, and the labours of those whom, in his providence, he shall direct here to labour.

"We cannot but entreat our more wealthy and favoured brethren in the east to continue their late zealous endeavours to advance the Redeemer's kingdom. We hope that in this western world, by the aid of a few more missionaries, the church will increase and display her evangelical power, and that God will fit her members, by the frequent use of her ordinances, to join the saints in light. We pray that the zeal which has so happily dawned in the east, will gradually spread in shedding its evening splendour on this western Sion, and that we may all be faithful to the interests of the Redeemer's cause till the earth shall be one altar, and the heavens one temple of Jehovah."

It is with deep regret the trustees mention that the flourishing congregation at *Pittsburgh* has been vacant for several months. The prosperity of the church in this place is of vital importance to the interests of our communion in the west. The most anxious solicitude is felt that a clergyman of piety and talents may be permanently settled at this city.

If *Pittsburgh* has been so long vacant, it will not be surprising that several places have been unvisited during the past year. The efforts of the board have been unavailing to obtain a missionary for *New-London Cross Roads*, and the churches in the counties of *Adams*, *Columbia*, *Susquehanna*, and *Bradford*. A temporary union was formed by the Episcopalians in the two last named counties, and exertions were made, in compliance with the wish of the congregations of *New-Milford*, *Pike*, and *Springville*, to induce the Rev. Mr. Phinney to settle among them. But Mr. Phinney had already engaged to remove to the state

of New-York. These congregations received, during the past summer, a very short visit from Mr. Roche, who kindly left his charge for the purpose, and who was amply rewarded for his journey in the satisfaction of finding them very desirous of having a regular administration of the ordinances of the gospel. "In August last," says Mr. Roche, "I visited the congregations of Wyalusing (Pike), New-Milford, and Springville. Here I was delighted to find persons sincerely attached to our church. Though they never have had the regular ministration of the word and ordinances, yet they appear to be earnestly engaged in the important concern of religion. Great seriousness and attention were manifested among them. I was inclined to believe that they were willing to receive Jesus Christ in sincerity and truth, not with the lips only, but also with the heart. Some of the elder part of the congregations asked me, with much earnestness, even with tears, if I thought it probable any one could be procured to dispense to them the bread of life? They said they had raised a subscription of three hundred dollars, and that to this they would freely add the board of the clergyman, with a horse and the expense of keeping. Should any minister undertake to supply these congregations, by residing at the town of Montrose, he would be within half a day's ride of each church. There is not the least doubt in my mind, from what I beheld of the people that the labours of a faithful servant would not be in vain; but that he would see an abundant harvest springing forth from the good seed of the gospel. They long anxiously for a presbyter to spread before them the sacred table, and distribute the body and blood of Jesus. These congregations are in the constant practice of assembling on the Lord's day, and having the service performed by a lay reader. By this means they have been kept, through the great Head of the church, united together in harmony and love."

Although the trustees have not been enabled, in every instance, to send missionaries to those places which

were mentioned in the last report, yet they have the satisfaction of announcing that several new and interesting fields of labour have opened before them during the past year. Information has been received from *Meadville*, in Crawford county; from *Millertown*, in Cumberland county; and from *Mifflintown* and *Thompsontown*, in Mifflin county, that there are several families in these places who would delight in contributing towards the support of an Episcopal clergyman. But the situations which have attracted the greatest attention of the trustees are those of *Easton* and *Northumberland*. The former place was visited by the Rev. Mr. Muhlenberg in August, who officiated there six times to an attentive congregation. Here the zeal of a few individuals, it is confidently believed, will accomplish much good. Our service has been regularly celebrated for some time by lay readers. So great has been their solicitude for having a clergyman settled among them, and so gratifying the assurances of the most cordial co-operation to the extent of their means, that the trustees have determined to direct the exclusive attention of Mr. *Rodney*, who has offered his services to the society as a missionary, and who is to be ordained on next Sunday, to this beautiful and interesting village for at least one year; with the firm belief that before twelve months have elapsed the Episcopalians of Easton will be organized into a congregation, and possess a place of public worship.

After considerable exertions and much correspondence, the board is happy to mention that the Rev. Mr. *Plumb*, of Connecticut, will settle before the conclusion of this month at *Northumberland*; where, besides being principal of the academy, he will officiate to a small congregation, and, it is expected, will extend his pastoral care to a church at *Milton*, and to a few Episcopalians residing at *Selin's Grove*.

The board has thus faithfully endeavoured, to the extent of its abilities, "to send forth, under the sanction and direction of the ecclesiastical authority

of the diocese, missionaries to those places within this state where there is ground for the expectation that their labours will be useful in spreading the truths, and promoting the practice of the holy morality of the gospel." It must be a source of grief to every reflecting mind, that the exertions of the society upon this subject have always been limited by the difficulty of obtaining clergymen to enter into its service, in consequence of the small number who have hitherto devoted themselves to the ministry of reconciliation. The existence of this society is now generally known throughout the diocese. It is no longer the first wish of the board to send missionaries through the state, to explore its villages and remotest corners for Episcopalians, or to remain for a few weeks in one neighbourhood. These duties have already been performed. Missionaries are now wanted for *location* in those congregations which, it is expected, will be strong enough, after they have been fostered for a few years by this society, to give a comfortable support to their own clergyman. Hereafter, therefore, it is the intention of the board, except in particular cases, not to enter into any engagement with a clergyman for a period of time less than one year.

The *second* of the principal objects of this society, is to *provide means for the education of young men willing to devote themselves to the ministry*. The board having been very seldom applied to for assistance in this way, and having understood from the most respectable sources that there were a considerable number of *theological students* in this diocese, deemed it at once an expression of their solicitude upon the subject, and the very best means of providing future missionaries for the society, to appropriate a sum of money for the use of a "clergyman, whose duty it shall be to act as a *teacher of theology*, provided the ecclesiastical authority of the state shall make such appointment." The authority referred to readily consented to the request, and the *Rev. Samuel H. Turner* has had the goodness to accept of a situation to which his acquirements, talents, and piety eminently entitle him.

A small but valuable importation of theological books has been made from England since the last report. Although these works are of the first importance to the candidates for orders, they will be very seldom met with in this country. The *library* is not complete: we therefore earnestly solicit the members of the society and others to make donations to a collection which will always be of the greatest use to clergymen and students, and will doubtless be instrumental in augmenting the number of powerful labourers in the spiritual vineyard.

The *Female Episcopal Tract Society of Philadelphia*, which is auxiliary to this society, has published, since our last report, the following tracts.

No. 9. The sixth Part of the two Wealthy Farmers, by Miss Hannah More.

No. 10. The seventh Part of the same.

No. 11. The Happy Waterman.

No. 12. Hymns for the Children of Sunday Schools.

No. 13. Hymns for the Children of Sunday Schools.

No. 14. History of Tom White the Postillion.

No. 15. A serious Address to Children.

No. 16. The two Lambs.

No. 17. 'Tis all for the best.

"In our selection," say the ladies in their second annual report, "attention has been paid to the various descriptions of readers for whom the tracts were intended; for some, the more captivating form of narrative, founded either on fiction or fact, conveying, however, sound religious instruction, has been preferred; for others, the graver and more formal discussion of important subjects has been thought more proper; and several of the last numbers have been expressly designed for the use of our Sunday Schools." One more extract shall be given from the very gratifying report of the managers of this society, in the hope that it will obtain for them that share of patronage they so richly deserve, and that it may have a tendency to remove from the minds of Episcopalians the prejudices which sometimes exists against the distribu-

tion of tracts. "From various reports of societies, similar to our own, we read detailed accounts of individuals, families, and neighbourhoods, where these little messengers of scriptural truth have been instrumental in producing the happiest results. Besides, we have for our encouragement the example of former times: when the reformation, that eventful period in the history of the church, first began, and during its progress, the means employed to effect that astonishing change in the moral and religious state of the world, were very similar to those now used by tract societies. The word of God, which had been hid for ages from the eyes of the people, was distributed in separate parcels, that all might read it, and a vast variety of short scriptural and impressive tracts was published and widely circulated. Several of these compositions yet remain as proofs of the activity of those to whom we are indebted for our religious privileges, and as an example for us to imitate."

Three hundred and thirteen copies of the Book of Common Prayer have been distributed during the past year. It was expected that the society which has devoted its attention exclusively to this object, would have been enabled to comply with the most extensive demands relative to this invaluable book; but the purchase of a set of stereotype plates of an octavo size, and the issuing of a large edition, which was executed with great accuracy, and in a peculiarly neat manner, have debarred that institution, for the present, from exercising the liberality for which they will doubtless hereafter be celebrated, and by which they will place it in the power of your trustees to devote a greater portion of their income than they have ever yet done to missionary purposes.

From the *treasurer's accounts* it appears that, including the sale of four hundred dollars United States six per cent. stock, and the balance of the former account, there have been received, during the last year, three thousand and twenty one dollars and fifty-eight cents. The ordinary expenses of the society during the same

time amounted to one thousand six hundred and forty-six dollars thirty-five cents. There have been loaned to the Common Prayer Book Society nine hundred dollars; and the balance on hand on the twenty-second of December was four hundred and seventy-five dollars twenty-three cents.

The trustees take this opportunity of gratefully acknowledging a donation of one hundred dollars from the congregation of St. James's Church, Lancaster—and, while they tender their acknowledgments to this congregation, they take the liberty of reminding other churches in the diocese that similar donations would be very thankfully received. As the society, which has hitherto been almost exclusively supported by the Episcopalians of the city, extends its charity *throughout the state*, it may reasonably expect the patronage of all our brethren within that limit.

In concluding their report, the trustees feel themselves authorized to call not only upon every member of the Protestant Episcopal Church, but upon every friend of religion, to aid them in the important concerns in which they are engaged. The most interesting spheres of usefulness are daily opening before them. The cry is heard from every quarter of the diocese, "Come and help us." We have raised hopes and exalted expectations. Shall these be realized? or, by withdrawing your subscriptions, will you suffer them to be blasted? We are under engagements to a considerable amount. There are many stations to which duty bids us to send missionaries. Fully convinced that the cause we are engaged in is the cause of the Redeemer, and recollecting the immense importance of immortal souls, we earnestly and affectionately solicit an increase of patronage. We have already accomplished much; but a vast deal remains to be done. There are thousands of our fellow worshippers in this state, who, from the peculiarity of their situation, are debarred from the inestimable privileges of our holy faith: and there are tens of thousands within the bounds of this diocese who in reality belong to no denomination,

to whom the gospel is very seldom if ever preached. Shall we not then exert ourselves to the extent of our abilities? Can we with safe consciences relax our vigour, when the whole Christian world appears to be engaged with sacred ardour in extending the glad tidings of salvation, even to the remotest corners of the globe? We have the promise that *they who turn many to righteousness shall shine as the stars for ever and ever*; and we have the assurance of the Redeemer himself, that *it is more blessed to give than to receive*. May we henceforth be supremely devoted to the sacred cause of glorifying our heavenly Father, and promoting the eternal interests of our fellow beings! And may our labours be crowned with abundant success!

By order of the Board.

WM. WHITE.

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the 35th Convention of the Diocese of Pennsylvania, held in St. James's Church, Philadelphia, on the 4th and 5th Days of May, 1819.

THERE were present, as members of the Convention, the Right Rev. the Bishop of the Diocese, thirteen Presbyters, six Deacons, and Lay Delegates from twenty Churches. Two Presbyters of other Dioceses attended, by invitation, the sittings of the Convention.

Trinity Church, Easton, and Christ Church, Leacock township, Lancaster county, having produced the requisite evidence of being duly incorporated, were received into union with the Convention.

The Rev. George Boyd was elected Secretary.

The Convention, having thus become duly organized, adjourned, agreeably to its rules, until the second day, when divine service was performed by the Rev. Charles M. Dupuy, Rector of St. Luke's Church, Germantown; a sermon preached by the Rev. Levi Bull, Rector of St. Gabriel's, Berk's county; St. Mary's, Chester county; and Bangor Church, Vol. III.

Churchtown; and an ordination held by the Bishop, at which Mr. Charles G. Snowden was admitted to the holy order of Deacons.

In compliance with the 45th canon of the General Convention, the Right Rev. Bishop White delivered the following address.

My Brethren, the Clergy and the Lay Deputies of this Convention,

On the last day of May, in the preceding year, in Norristown, I ordained to the holy office of Priests, Thomas P. May, Rector of St. John's Church in that place; and to the holy office of Deacons, Thomas Breintnall, then of this city, but since removed to the Rectory of Zion Church, in the city of New-York. On the 12th of June, I ordained to the holy office of Priests, Frederick Dalcho, of the then vacant diocese of South-Carolina. On the 24th of July, I ordained to the holy office of Deacons, William Westerman, who is since settled in the diocese of Maryland. On the 30th of January, I ordained to the same office Joseph Spencer and John Rodney; of whom the former is Master of the Episcopal Grammar School in this city; and the latter is Rector of Trinity Church in Easton, yesterday recognized by this Convention. My last ordination was on the 12th of March, of Bird Wilson and William S. Wilson; the former of whom had for many years filled the honourable station of presiding Judge of the Third District of this State; and the latter, being of South-Carolina, but having finished his studies in this city, was ordained under letters dismissory of his diocesan.

The candidates for the ministry, admitted since my last address, are Joseph Jacquet, John Johns, Peter Vanpelt, and Prince Sanders, a coloured man.

The Rev. Levi Bull has returned to his former station in this diocese; and there have left it the Rev. Richard Hall, to succeed Mr. Bull in Wilmington; and the Rev. Samuel H. Turner, under an appointment to a Professorship in the Theological School, to be begun about this time in the city.

New-York. The Rev. Samuel Phinney has also left this state, by a removal to the diocese of New-York. The Society for the Advancement of Christianity have encouraged the Rev. Elijah G. Plumb, late of Connecticut, to enter on missionary duty in Northumberland, with a view to a permanent settlement in that town; but whether the object will be accomplished, it remains to future circumstances to determine. Under the encouragement of the same society, the Rev. Samuel C. Brinckle has undertaken the pastoral charge of St. David's, Radnor, and the Rev. Manning B. Roche began his ministry in Wilkesbarre, having the prospect of raising a congregation in that place; but has been obliged by the state of his health to leave it, and has returned to his native State of Delaware, but officiates sometimes to the congregation in New London, under the encouragement of the same Society.

On the 8th day of last October, the Rev. Dr. Nathanael Bowen was consecrated by four Bishops assembled in this city, for the Diocese of S. Carolina; and on the 10th day of February, by the same number of Bishops, was consecrated the Rev. Philander Chase, for the Diocese of Ohio: whereby there have been carried into effect the measures adopted by four successive General Conventions, for the extending of the Episcopacy to the states westward of the Alleghany mountains.

On the 7th of June, I consecrated to the service of Almighty God, a Church lately erected in Leacock township, Lancaster county, called Christ Church, and acknowledged yesterday by this Convention. And on the 10th of August, I consecrated St. Luke's Church, in Germantown.

As the Society for the Advancement of Christianity, the Missionary Society, and the Prayer Book Society, print their respective Journals, there is no need of a particular account of their proceedings on this occasion: which, however, does not dispense with my expression of a wish for the extension of the patronage which they so richly merit. That the fund for the support of Widows of

Clergymen has not drawn a greater number of clerical contributors, must be owing to the circumstance, that the advantage to be derived from it has not been enough considered.

When your Bishop laments that there is not a more rapid increase of the fund for the maintenance of a future Bishop, it must be owing to his being so situated, as to be especially sensible of the importance of severing the Episcopal duties from the Parochial.

Besides Confirmations at sundry times in the churches within the city, and twice in St. John's Church in the Northern Liberties, I confirmed and preached, on the last day of May, at St. John's, Norristown; on the 13th of April, at All-Saints, Pequestan; on the 8th of June, at St. Thomas's, Lancaster county; on the 27th of September, in St. Luke's, Germantown; and on the 28th of March, again in the same church. The amount of persons confirmed is 182.

The constantly accumulating evidence of the utility of Sunday Schools, will justify my again recommending them to the patronage of our Church throughout the Diocese. Having on many occasions personally recommended the connecting of them with parochial instruction in the distinctive principles of our communion, I embrace the opportunity of recording the reason of my opinion in that particular. It is, that so far as my experience extends, solicitation to the contrary course is always with the expectation of a surrendery of those principles; and that on disappointment as to this object, it is always succeeded by a decline of Christian charity; and not seldom, by the excitement of unchristian passion.

In proportion as your Bishop advances in years, he feels gratification in noticing an increase in the ministry, of those whom he judges competent to sustain its respectability and its usefulness. He has always been of opinion, that for the extension of our communion, nothing is wanting but a requisite number of ministers of real piety, and of sufficiency of intellectual acquirement. Without the former qualification they are dead weights on our

communion; or rather, they serve as beacons, cautioning against the supposed contagion of our principles. Without the latter, especially at a time when the thirst of knowledge is generally on the increase, they cannot but be occasionally in circumstances, in which they must surrender one or another truth of Christianity, and even the system itself, from the want of ability to defend them.

That from deficiency in each of these points, our Church has suffered in sundry instances, is notorious. On this account, there may be recommended as well to the laity as to the clergy of the diocese, the patronizing of the Theological School lately instituted. It now solicits that patronage which we hope it will hereafter command, by reputation attached to an education known to have been received under its professors.

WILLIAM WHITE.

The parochial reports of the Clergy, made to the Bishop, and entered on the Journals, agreeably to the 45th canon, furnish the following aggregate:

Baptisms, adults	64	} 469
children	192	
not specified	213	
Marriages	165	
Communicants	1273	
Deaths	244	

The following gentlemen were elected the Standing Committee for the ensuing year:—Rev. Frederick Beasley, D. D. Rev. James Abercrombie, D. D. Rev. James Wiltbank, Rev. Jackson Kemper, Rev. George Boyd, William Tilghman, Richard Dale, Thomas M'Euen, P. F. Glentworth, Charles Wheeler.

The following gentlemen were chosen Delegates to the General Convention:—Rev. Frederick Beasley, D. D. Rev. Jackson Kemper, Rev. Thomas P. May, Rev. George Boyd, William Meredith, Thomas M'Euen, Samuel Sitgreaves, Levi Pauling.

The Rev. Frederick Beasley, D. D. the Rev. George Boyd, and Mr. Richard Dale, were appointed a committee to prepare a report on the state of the Church in this diocese, to be laid before the next General Convention.

On motion *resolved*, that the thanks of the Convention be presented to the Rev. Levi Bull, for the sermon which he preached before it.

From the report of the Treasurer of the Episcopal Fund, it appears that the collections in aid of that fund during the past year, have amounted to \$ 30 11;* and that the whole increase of the fund in that period has been \$ 312 88.

From the report of the Treasurer of the Convention, it appears that the contributions of the several parishes towards defraying the expenses of the Convention, have amounted, during the last year, to \$ 160 00.

FOR THE CHRISTIAN JOURNAL.

On the Use of the 109th Psalm.

ON the 22d day of the month, at Evening Prayer, one of the stated Psalms is the 109th. The use of it is unpleasant to many, and offensive to some very good Christians, on account of imprecations with which it abounds. It is proposed to offer a few remarks, with the view of removing the objections they may feel.

In the first place, no good Churchman will deny that much deference is due to the primitive practice of the Catholic Church, and the prescriptions of that portion of it to which we belong.

Now, in the strong and various evidence that we have of the use of the *Book of Psalms* in the worshipping assemblies of primitive Christians, there is not the least intimation of any one or more of them being statedly omitted. The custom was undoubtedly derived from the Jewish Church, under the sanction of our Saviour and his Apostles. That the 109th Psalm, in particular, was not there omitted, may be gathered from the phrase, "To the chief musician" which stands before it; and which was probably a special direction to have it set to music for the use of the congregation. The Church of England, agreeably to

* The reason why so small a sum has been added to the Episcopal Fund the last year, was, that no collections had been taken in the churches in the city.

primitive practice, has prescribed the use of the *whole Psalter*, without leaving to the minister's discretion the omission of a single Psalm. And although the Church in the United States has allowed the use of Selections in place of the Psalms for the day, yet it would be a very unfair construction of this license to suppose it to have arisen from the idea of any of the Psalms being improper for the use of a congregation; for then a selection of what she deemed proper Psalms would have been made entirely to supersede others. The Selections are allowed to be used even instead of the proper Psalms for the great festivals. Surely no one will suppose that the Church deems them improper.

In one of the early Conventions which preceded the final organization of our Church, a Prayer Book was proposed, and ordered to be published, in which the whole Psalter is cut down to brief selections, and the 109th Psalm is entirely omitted. In the renunciation of this book, by formally ratifying that now in use, in which the *whole Psalter* is prescribed, the Church fully evinced her sense in this particular.

I would now respectfully ask my brethren whether, in omitting any thing that is thus recommended, upon the principle of its being improper, we are not, in a degree, wanting in Christian humility, by thinking ourselves *wiser than the Church*.

But the purport of the Psalm is very generally misunderstood. David is thought to utter anathemas against his enemies; and all who use the Psalm are thought to do the same, to the entire sacrifice of the Christian spirit.

In this, as in many other Psalms, David speaks in a prophetic character, and probably in the person of Messiah. St. Peter, Acts i. 20, applies a part of the 7th verse (as it stands in the Prayer Book) as a prophecy of Judas Iscariot. Indeed, the Psalm, in general, is a prediction of the punishment of him and the other enemies of Christ, and should be used as such. When on Good-Friday we recite the pathetic and appropriate strains of the 22d

Psalm, who thinks of using them in his own name, and not as predictions remarkably fulfilled in the sufferings and death then commemorated! The like might be said of several other Psalms.

The best commentators agree that the future instead of the imperative form should be used in the denunciations of the 109th Psalm: thus *his days shall be few*, and not "let his days be few"—*it shall be unto him as the cloak*, and not "let it be unto him as the cloak," &c.

Thus considered, this Psalm may be most profitably used. In the first 4, and last 11 verses (according to the Prayer Book version) there is a very just description of the suffering and persecuted state of Messiah in the days of his flesh. This should be read with every feeling of devotion and gratitude for the extent of the mercy which was thus exercised in our behalf; and with deepest humility and penitence for sins which required atonement at such a price. The remainder of the Psalm is occupied in illustrating the heinous guilt and awful punishment of those who neglect so great salvation, and are the enemies of Christ. This should beget in us a perfect dread of sin, seeing the iniquity of its character, and the condemnation it justly merits. The Christian should be excited to greatest circumspection, lest, by unfaithfulness, he incur the tremendous curse denounced against Judas; like whom, by honouring him with his lips, while his heart is far from him, he, too, may betray his Master with a kiss.

These hasty remarks may throw light also on some other Psalms and portions of Psalms which are similarly misunderstood. I will only crave the indulgence of my brethren for one inquiry. If we steadily omit the use of these Psalms, do we not sanction and encourage the misunderstanding of them? Ought we not rather to use them as they occur, and, from time to time, explain to our people in what sense they should be taken?

The excellent Family Bible now publishing by the Messrs. Swords, will be an invaluable companion to

every Christian in the proper understanding of the Psalms, and other scriptures, which form so conspicuous a part of the evangelical service of our Church.

PRESBYTER PAROCHIALIS.

FOR THE CHRISTIAN JOURNAL.

Sword's Pocket Almanack, and Christian's Calendar.

It is gratifying to perceive, by their late advertisement, that the Editors of this useful little work have thus early turned their attention to its publication for the ensuing year. It has heretofore been issued hardly in time to be circulated through the country by the commencement of the year. Its patrons must be gratified at the prospect of having the evil corrected.

The Almanack, since its first publication, has been the writer's constant pocket companion. Comprising so much information, interesting to the friends of the Church, in so small a compass, and imparting it at so low a price, he does not see how it can fail to be generally circulated. It is obvious, however, that merely encouraging the sale of the Almanack is not the only patronage that should be extended towards it. The public spirit of the members of the Church should be further exercised, by contributing, each what he may, towards making its contents full and accurate. The labour of each will be small; the aggregate highly important and valuable. Let the Secretary of every religious society attached to our Church, send a list of the officers of the society to which he belongs; and the Secretary of every Convention, a list of the Clergy of that Diocese, of the Standing Committee, and of other permanent conventional appointments. A very little time and attention on the part of each would be sufficient. The whole would present a mass of information whereby the state of our Church would be accurately known, and the facility of Christian intercourse between its different sections be greatly promoted.

There has been, heretofore, a very obvious deficiency in the returns made for the Almanack. In that for this year particularly, the writer has perceived the names of several of the Clergy to be wrong. In the officers of societies, also, he knows there is much inaccuracy. One Clergyman is represented as belonging both to New-Jersey and Kentucky; and another, as in the Standing Committee of both Pennsylvania and Maryland. These can be owing to nothing but inaccuracy in the returns; or to delay, which rendered it necessary to resort to whatever information could be gleaned from informal and insufficient sources. As a Churchman, anxious for every

thing that may, in any way, be serviceable to the Church, I cannot but sincerely hope that greater attention will be paid to securing all the advantages that may be derived from the Almanack. The fault cannot be with the publishers. They necessarily depend on the information they receive.

The "*Succession of American Bishops*" is a most interesting document. It has, however, been suffered to be uniformly defective. Can no information be sent relative to the first Bishop of Virginia? There are blanks, also, it will be perceived, where there should be recorded the deaths of Bishops Claggett and Smith. Should this meet the eye of any person who may be able to supply either of the above deficiencies, it is earnestly hoped that he will thus contribute to the perfect accuracy of a document which may, at some period of our Church, be highly important and valuable.

Are the particulars under the head of *Conventional Meetings* entirely correct? North-Carolina does not appear in this list at all.

It is obviously important that regard should be paid the publishers' request, to have communications forwarded by the first of September.

AN EPISCOPALIAN.

July, 1819.



The hand of the diligent maketh rich.

The Bank for Savings, incorporated at the last session of the Legislature, commenced its operations, in this city, on Saturday evening, July 3d. The deposits made, chiefly by that class of industrious, prudent citizens, for whose benefit this laudable Institution has been established, have vastly exceeded the most sanguine anticipation of the Trustees, and already amount, in the course of one month, to about \$40,000.

No benevolent association, hitherto introduced into this city, promises to be of more extensive and permanent benefit than the Savings Bank. Similar establishments

in Great-Britain, and in several towns and cities in this country, have been productive of the most benign effects. We most cordially hope that the example will be generally followed throughout the United States. With this view the Address of the Trustees is subjoined, as best explanatory of the leading principles and objects of a Savings Bank, and which are equally applicable to every other place.

ADDRESS TO THE PUBLIC.

THE Legislature of the State having, at their last session, incorporated this Institution, the Trustees now offer its advantages to all classes of their fellow-citizens.

It is generally known that, in Great-Britain, institutions of this kind have produced the most beneficial effects; and, in this country, circumstances seem still more favourable to their utility. Several of them are now in successful operation in our sister States.

It is a common remark, that the unconditional and indiscriminate relief of the indigent increases the amount of poverty. It is often an injury to the poor themselves. By inducing them to rely on gratuitous and undeserved assistance, it destroys their sense of dignity and self-respect, degrades them in their own estimation, and reduces them to the abject condition of idle indifference and daily dependance.

This Institution is liable to no such objections. It is not a common charitable institution, although it will prove emphatically charitable in its ultimate effects. It will help none but those who are willing to help themselves.

The Act of Incorporation, and the Regulations for the Government of the Bank, will so fully explain its design, that little more need be said respecting it. Its object is as plain as it is useful and salutary.

It is intended to furnish a secure place of deposit for the Savings of Mechanics, Manufacturers, Mantuamakers, Cartmen, Seamen, Labourers: in short, of all who wish to lay up a fund for sickness, for the wants of a family, or for old age.

To many industrious persons, who have saved a little property, and who do not wish to employ it in trade, this Bank will also be a desirable institution. The risk of loaning their money to individuals, and the losses which frequently result from it, will here be entirely avoided.

The utmost facility will be given to the receiving and paying monies at the Bank; and the amount deposited will be invested in such funds as the Trustees may deem perfectly secure. They will not in any case whatsoever loan any part of the money to individuals.

It is thought expedient that no sum less than a dollar be received, nor any part of a dollar in larger sums. It is de-

sirable that all drafts on the Bank should be in even sums. The intention of this regulation is to lessen the labour of the book-keeper, and consequently to diminish the expense of the Institution.

When the deposits of any individual amount to five dollars, they will begin to draw interest in the manner directed and explained in the By-Laws; and the interest, if not called for, will be added to the principal, and be itself productive of interest.

The immense profit which arises from a rigid system of economy, and from depositing even small savings at interest, probably exceeds the most sanguine expectations: the sum of *one dollar*, deposited weekly for a period of sixty years, would amount, at the end of that time, with its accumulation of interest, to upwards of *twenty thousand dollars*.

The directors owe it both to the public and themselves distinctly to declare, that they entirely disclaim the idea of receiving any personal emolument or advantage in any shape whatever. It is equally their intention that the Bank itself shall not be a gaining concern. In case the little savings arising from the reduction of interest, and all other sources, shall be more than sufficient to defray the necessary expenses of the Institution, they will advance the rate of interest paid to the depositors. They are only desirous of making the Bank support itself.

From this brief statement of the principles of the Institution, its object will be fully understood, and the Trustees cannot but hope, that it will meet the approbation and encouragement of every member of the community. They are persuaded that its natural effects will be, to increase the happiness and comfort of the poor.

A pecuniary gain to the indigent is not the only advantage to be expected from this Institution. Their moral feelings, it is hoped, will be greatly benefitted. It must have a direct tendency to induce habits of frugality and forethought, of self-assistance and self-respect.

There are few spectacles more truly gratifying, or more honourable to human nature, than a poor man surmounting, by his own exertions, the difficulties of his situation, and training up his family in the ways of honour and virtue, of industry and independence.

To encourage the exertions, and to animate the hopes of such as these, this Institution has been formed: and the Trustees have now only to express the wish that all classes of their fellow-citizens may be induced to promote, by their influence and example, its progress and success.

Signed in behalf of the Board of Trustees.
WILLIAM BAYARD, President.
JOHN MURRAY, Junr, Treasurer.
New-York, June, 1835.

For the Christian Journal.

THE following exquisite effusion has not, it is believed, yet appeared in this country. It is taken from a recent work, "*Various Views of Death*," by the Rev. Thomas Watson, London, 1819; and was written but four months anteceding the premature decease of the author, one of those splendid, evanescent meteors which arise, coruscate, and disappear. The insertion in your useful miscellany may edify as well as charm your numerous readers.

July 10.

INDAGATOR.

* The reluctance that men entertain for their great change was never so feelingly expressed as in the following beautiful lines, written in the Church-Yard of Richmond, Yorkshire, by *Herbert Knowles*, who died *Æ.* 19, 17th Feb. 1817. T. W.

*It is good for us to be here : if thou wilt,
let us make here three tabernacles ; one for
thee, and one for Moses, and one for Elias.*
Matt. xvii. 4.

METHINKS it is good to be here :
If thou wilt let us build—but for whom ?
Nor Elias, nor Moses appear,
But the shadows of eve, that encompass
the gloom,
The abode of the dead, and the place of
the tomb.

Shall we build to *Ambition* ? Oh, no !
Affrighted, he shrinketh away ;
For see ! they would pin him below,
To a small narrow cave, and begirt with
cold clay,
To the meanest of reptiles a peer and a
prey !

To *Beauty* ? Ah, no !—she forgets
The charms which she wielded before—
Nor knows the foul turn, that he frets
The skin which but yesterday fools could
adore,
For the smoothness it held, or the tint
which it wore.

Shall we build to the purple of *Pride*—
The trappings which diz'n the proud ;
Alas ! they are all laid aside—
And here's neither dress nor adornment
allow'd

But the long winding-sheet and the fringe
of the shroud !

To *Riches* ? Alas ! 'tis in vain—
Who hid, in their turns, have been hid—
The treasures are squander'd again—
And here, in the grave, are all metals
forbid
But the tinsel that shone on the dark cof-
fin lid.

To the *Pleasures* which mirth can afford—
To *Revel*, the *Laugh*, and the *Jeer* ?
Ah ! here is a plentiful board !
But the guests are all mute as their piti-
ful cheer,
And none but the worm is a reveller here !

Shall we build to *Affection* and *Love* ?

Ah, no ! they have wither'd and died,
Or fled with the spirit above—

Friends, brothers, and sisters are laid aside
by side,

Yet, none have saluted, and none have re-
plied !

Unto *Sorrow* ? The dead cannot grieve ;
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve !
Ah ! sweetly they slumber, nor hope, love,
or fear—

Peace, peace, is the watch-word, the only
one here !

Unto *Death*, to whom monarchs must bow !
Ah, no ! for his empire is known,
And here there are trophies enow !
Beneath, the cold dead ! and around, the
dark stone !

Are the signs of a sceptre, that none may
disown !

The first tabernacle to *Hope* we will build !
And look for the sleepers around us, to
rise !

The second to *Faith*, which ensures it
fulfill'd—

And the third to the *Lamb* of the great
sacrifice,
Who bequeathed us them both, when he
rose to the skies !

HERBERT.

Richmond, 7th Oct. 1816.

From the *Niagara Patriot* (published at
Buffalo, New-York) of June 29.

ON Thursday, the 24th inst. the corner stone of an Episcopal Church was laid in this village, attended with an appropriate service. The Rev. WILLIAM A. CLARK delivered a well adapted discourse to a large and respectable audience, assembled on the spot. The Masonic Brethren honoured us with their attendance, and assisted in the ceremony. Every thing was done "decently and in order." When we consider the pressure of the times, and the unremunerated losses sustained by the inhabitants of this village in the late war, we cannot but remark that this instance of their liberality, in erecting a house for the public worship of Almighty God, deserves the applause of every well wisher to mankind, and is a manifest indication of their growing zeal for the honour and support of the Christian religion. We rejoice that we are no longer to lay under the reproach of the Prophet—"Is it time for you to dwell in your ceiled houses, and this" (the Lord's) "house lie waste."

While our citizens manifest so laudable a zeal in erecting an earthly temple, and preserving the external order of God's worship, it is our hope and prayer that they may have a happy station in that spiritual building, of which "Jesus Christ himself" is the "Chief Corner Stone."

CONSECRATION.

On Saturday, the 3d of July, St. Philip's Church, in Collect-street, New-York, was consecrated to the service of Almighty God, agreeably to the rites of the Protestant Episcopal Church, by the Right Rev. Bishop HOWARD, attended by most of the Episcopal Clergy of the city. Morning Prayer was performed by the Rev. JAMES MASON, Rector of St. George's Church, and a suitable discourse delivered by the Bishop. This Church, which is a very neat and commodious edifice, has been erected in part by a donation from Trinity Church, New-York, and in part by the subscriptions of Episcopalians in that city, for the use of the coloured members of the different churches and chapels in the city, who had become too numerous for the accommodations assigned them. The workmanship of the edifice was principally effected by mechanics among themselves, and reflects great credit on their skill and taste.

The following account of this Church has been handed us :

"The corner stone was laid on the 6th of August, 1818. It is a wooden edifice of 60 feet by 50, and 36 feet from the ground to the eaves; the basement being six feet above the ground, calculated to afford accommodations for instruction. The Church has galleries on both sides and in front, and contains altogether 144 pews. It has cost a little rising \$8000. The communion table, three small glass chandeliers, two folio and two smaller Prayer Books for the pulpit and desk, the greater part of the value of a folio Bible, and a carpet for the chancel, were presented by generous individuals. The late proprietors of Zion Church also contributed various articles, rescued from the conflagration of the former edifice of that name. The females of the congregation have defrayed the principal expense of hangings for the pulpit and desk, and are about procuring communion plate."

ORDINATION.

On Sunday, the 18th July, the 6th Sunday after Trinity, the Right Rev. Bishop HOWARD held an ordination in Zion Church, New-York, and admitted the Rev. THOMAS BRINTNALL, Deacon, Rector elect of that Church, to the holy order of Priests. Morning Prayer was celebrated on this occasion by the Rev. WILLIAM HARRIS, D. D. President of Columbia College; and an appropriate sermon delivered by the Bishop.

It is with pleasure we publish the following by request.

To all who love the Lord Jesus Christ in sincerity, and endeavour to make known his deeds among the people, his saving health among all nations.

THE Bethlehem (Pennsylvania) Female Missionary Society, having undertaken to print the *Harmony of the four Evangelists, in the Delaware Language*, for the benefit of the Indians, but finding their funds inadequate to defray the whole expense attending the same, hereby respectfully solicit the aid, either by contribution or annual subscription, of all those who wish well to the cause of the propagation of the Gospel among the Heathen. The work contains all that the four Evangelists have recorded concerning Jesus Christ. All their relations are brought together in one narration, and no circumstance is omitted; but that inestimable history is continued in one series, *in the very words of Scripture, and without any comment whatever.* The translation was made by the late Rev. David Zeisberger, who laboured as a missionary among the Delaware and other tribes, with distinguished faithfulness, zeal, and blessing, for more than forty years. It may be considered to be a standard work; as the united testimonies of a number of Delaware Christian Indians now living, of the missionaries who reside among them, who use this translation constantly, and of the Rev. John Heckewelder, of this place, who lived for many years among the Indians, all concur in pronouncing it to be correct. The venerable Rev. Mr. Heckewelder has kindly undertaken to revise the work while printing. It is intended to commence the publication as early as possible. Those friends to the missionary cause, therefore, who may be inclined to assist in the undertaking, are earnestly requested to forward their contributions to the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York; the Rev. William H. Van Vleet, No. 74 Race-street, Philadelphia; or the Rev. Charles F. Seidel, President of the Society, Bethlehem.

Bethlehem, 24th May, 1819.

To Correspondents.

The communication of *A true Churchman* has been perused with pleasure. It shall have a place in our next.

To our correspondent *Indagator* we are indebted for the selection of *Notes from D'Oyley and Mant's Bible*, commenced in the present, and to be continued in our future numbers. *Pearls and Diamonds*, as he justly entitles them, that embellish and enrich this invaluable Family Bible.

Our friends in Charleston shall be gratified.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

[SEPTEMBER, 1819. [VOL. III.

apical Memoirs of the late
BELA HUBBARD, D. D.

Rev. BELA HUBBARD, D. D. a Daniel and Diana Hubbard, born at Guilford, Connecticut, on the 10th of August, 1739. His parents were Congregationalists. After receiving a degree at Yale College, 1758, he resided a year at King's (now Columbia) College, New-York, under the direction of its late President, the Dr. Johnson, who was his friend and spiritual father, both having originated from the same town. In the month of 1763, Dr. Hubbard, together with the Right Rev. Bishop Jarvis, crossed the Atlantic ocean, with a view of obtaining holy orders. He arrived in England in December and resided there till the April following. They were ordained Deacons by the Right Rev. Frederick Kenyon, Bishop of Exeter, in the King's Chapel, London, on the 5th of February, 1764; and Priests, by the Right Rev. Charles Lyttleton, Bishop of Carlisle, in St. James's Church, Westminster, on the 19th of the same month; and on the 28th they were ordained by the Right Rev. Richard Watson, Bishop of London, to perform the office of Priests in New-England, North-America. On their return from England, Dr. Hubbard resided at Guilford and Killingworth until the year 1767, when he was appointed by the Society in England for the Propagation of the Gospel in Foreign Parts, their Missionary to New and West Haven. From the year he continued to receive a salary of £60l per annum, until the peace of 1783.—At this time he became independent on his parishes, and

as his people were few, his salary was small. His living, however, was rendered comfortable by the liberality of his parishioners and the exemplary economy of Mrs. Hubbard, who, to many other valuable qualities which became her station, added a thorough knowledge of the characters and wants of the poor. As his people increased in numbers and in wealth, his salary became more ample; and his services on the Lord's day were at length confined to Trinity Church, New-Haven, though he continued to officiate occasionally in the adjoining parishes; in all of which he was regarded with reverence and affection as their spiritual father.

He died on Sunday, December 6th, 1812, in the 74th year of his age. His funeral was attended on the Wednesday following by an unusually large concourse of people, who manifested their respect by the most affectionate grief. A sermon adapted to the occasion was delivered by the Rev. Henry Whitlock, assistant to the late Rector; and the burial service was performed, in an impressive manner, by the Right Rev. Bishop Jarvis, his old companion and friend. *Churchman's Magazine.*

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Extract from a Sermon, delivered December 9th, 1812, at the Funeral of the Rev. BELA HUBBARD, D. D. Rector of Trinity Church, in the City of New-Haven, by the Rev. HENRY WHITLOCK, Minister of said Church.

I rise to address my audience on a subject peculiarly sad and solemn. The earthly tabernacle of the venerable and beloved Rector of this church, lies here before us in ruins. The feet

which went about doing good, and the hands which administered to the poor and afflicted, are now bound with the fetters and manacles of death. The eye that beamed with cheerfulness and philanthropy is closed. The mouth which was open to edify, to console, to make glad, is now silent. The head, which has anxiously studied your eternal welfare, is now without sensation. The heart, which beat with the strong pulse of charity, compassion, and devotion, is now at rest. The face, which was illuminated with the splendour of intelligence, urbanity, and love, we shall behold no more. The excellent spirit, which dwelt in him, has removed to invisible regions. For these things we mourn; for these we weep. But our tears are unavailing—our loss is irretrievable. No more will he enter these sacred doors to preach the word of God, to break the bread of life, to bless the cup of salvation, and to pour forth his whole soul in worship. On this side the grave he shall not awake till the heavens be no more.

My dear brethren, we are now to deposit, in the grave, a body, which we trust will remain in the divine custody, until it come forth to the resurrection of life, and appear with Christ in glory. Our venerable friend has finished his journey through this troublesome world, in a good old age. That the time of his departure was at hand, the providence of God had given him unequivocal notice, which he clearly understood, and joyfully received. Standing on that eminence of prospect to which the Gospel had raised him, he looked back without repining, and forward with the most ardent hope. Forty and five years he has fed this flock with unremitting diligence, uniform fidelity, and the most tender solicitude. Under his ministry what numbers have been baptized, not unto Moses in the cloud and in the sea, but unto Christ, in the washing of regeneration, preparatory to the journey of the Christian life. He has fed his people, not with manna from heaven, nor with water from a rock, but with the body and blood of Christ, in the holy sup-

per. In his doctrine he has set forth the true bread which cometh down from heaven, and the living water springing up into everlasting life. In that perilous season, when the foundation of civil policy were, for a time, disturbed by the revolutionary contest, he did not desert his charge; and, though ardent in his political attachments, he was inoffensive in his deportment, and, by his prudence, forbearance, and watchfulness, he conducted his little flock in safety through a wilderness of difficulties, to a state of prosperity and enlargement. In a time of the most alarming distress this city ever experienced, he did not flee from his flock, but stood, with a holy courage, between the dead and the living, interceding that the plague might be stayed. With what activity of benevolence did he then administer even in temporal things, to the necessities of the sick, the afflicted, and the forsaken; and with what tender solicitude did he stand over the dying bed, assisting the departing Christian to trim his lamp, and go out to meet the Bridegroom! Most of you have observed with what fervid piety, and peculiar sensibility, he, at all times, performed the holy offices for the sick, the dying, and the dead. How many fatherless children and widows might attest, with tears of gratitude, that he visited them in their afflictions, and poured wine and oil into their bleeding wounds. How many poor and needy have rejoiced in that warmth of charity, with which he administered to their necessities. The resident stranger, and the occasional guest, have been honoured with his polite attention and primitive hospitality. He has been with you at all seasons, speaking the things pertaining to the kingdom of heaven, dwelling with emphasis on the glories and excellencies of the Church, the consistency of her doctrines, the primitive purity and efficacy of her sacraments, the beauty and magnificence of her worship, the propriety and venerable style of all her holy offices, and the apostolic institution of her government. He went about from house to house, weeping with those that wept, and rejoicing

with them that did rejoice ; taking a lively interest in whatever was the happiness of mankind, reconciling those at variance, strengthening the ties of brotherly love, endearing the social relations, and enriching his conversation with the fragrance of charity, and the sweet savour of peace. Having served the Church of God almost half a century, he received the summons to go up and die, in prospect of the promised inheritance. During a long season of languishing, and the frequent paroxysms of a most disheartening and vexing distemper, he consoled himself with the firm belief, that his sufferings were precisely such as infinite wisdom and goodness had allotted for his particular case ; and, therefore, he neither despised the chastening of the Lord, nor fainted under his severe rebukes. Whenever the terrors of death fell upon him, they were dispelled by a holy trust in that Divine Providence, which opened a safe passage through Jordan into the promised rest. He could, therefore, exclaim, " Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod and thy staff comfort me." The same night in which he expired, and after his speech had become, for the most part, unintelligible with regard to his bodily wants, and his senses seemed nearly closed upon this world, he still recovered strength to join with us in the Lord's prayer, which he repeated with a clear and distinct voice, and concluded with a hearty *Amen*. We then proceeded to commend his soul into the hands of the Father of Spirits. Having lived in charity, he died in faith and hope, and has been gathered to his fathers in peace.

On the present occasion let us pay a tribute of respect to the memory of our much lamented father. He was a man of great vivacity of intellect, and genuine goodness of heart. His education, his sentiments, and his manners, were liberal. His conversation and deportment were easy and unaffected, always indicating good will, and generally exciting strong personal attachment. Having a ready discern-

ment of character, he knew how to please and instruct by " a word fitly spoken ;" and was so courteous and kindly affectioned as to approve himself, even on a short acquaintance, an intimate friend. In conversation, his peculiar sensibility often manifested itself in sudden emotions, and by frequent interchanges of tears and smiles ; it was like a cheerful sun brightening with his rainbow a weeping sky. With habits strongly social, he was an excellent companion, a warm friend, an affectionate husband, a tender parent, a kind brother, an obliging neighbour, and a real philanthropist. In his disposition, he was open, generous, hospitable, and without the least tincture of avarice. As a citizen, he had great urbanity of manners, liberality of sentiment, and condescension to men of low estate. As a parish minister he was faithful, assiduous, and affectionate ; loving his people most tenderly, he was, in return, dearly beloved. A most endearing and well known trait in his character, was his tender concern for the poor and needy, with unremitting exertions for their relief. Strong in his attachment to the doctrines, government, and worship of the Church, he cherished a sincere good will towards all men, loving their persons while he discerned their errors, and exhibiting the admirable example of disagreement in principle, without the breach of charity in practice. His piety was lively, and his devotion fervent. Susceptible of the highest ecstasy from the impression of sacred music, he delighted, most rapturously, in the praises of the Lord : and we shall not soon forget with what enkindling energy and affecting solemnity he uttered the prayers, and with what emphasis and life he read the lessons in our public service. In the desk his power was universally acknowledged. His full heart was ever ready to his subject : the flowing tear, the changing voice, the involuntary pause, the impassioned recovery—manifested the deep emotion of his soul, and diffused through the sacred assembly, an overpowering sympathy, opening the understanding and arresting the heart. As a preacher, he was plain, practical,

and impressive. As a divine, he embraced, in full, the doctrines of the Protestant Episcopal Church, as expressed in her creeds, her articles, and her liturgy; these he believed to be scriptural, primitive, and truly evangelical; and as in his parochial instructions, he always spoke the language of the Church, he was happy in observing as great a uniformity of sentiment among his people, as can be expected in an age when there is such diversity of religious education. Having often seen the pernicious effects of a false, misguided zeal, he had a settled dislike to religious enthusiasm; believing that the power of Godliness is best promoted by a due attention to its form. On the whole, his character is enriched with so many good qualities as to be highly valuable, his "name is as ointment poured forth," and his memory as "the smell of a field which the Lord hath blessed."

Sacred to the memory of the Rev. BELA HUBBARD, D. D. Rector of Trinity Church, New-Haven. Born at Guilford, August 27th, 1739. He expired, in this city, December 6th, 1812, in the 48th year of his ministry, and the 74th of his age. Amiable in all the relations of life, he was an able, tender, and diligent pastor; the friend of the poor, and the comfort of the afflicted. Eminent for his charity, he was greatly beloved. After a long life of successful labour in the edification of the Church, he departed in faith and hope; ardent for the crown of righteousness. In testimony of their affectionate regard to the memory of their beloved pastor, a grateful people have erected this monumental stone.

FOR THE CHRISTIAN JOURNAL.

Shrewsbury Episcopal Society.

At a meeting of several of the members of Christ Church, Shrewsbury, on Whitsun-Tuesday, 1819, convened for the purpose of establishing a society auxiliary to the Episcopal Society of New-Jersey, the following constitution was adopted.

Art. 1. This society shall be auxiliary to the New-Jersey Episcopal Society for the Promotion of Christian Knowledge and Piety.

Art. 2. Every person who shall pay into the treasury the sum of seventy-

five cents annually, shall be a member of this society. Donors of eight dollars or more in one payment, shall be members for life. All the money collected is to be transmitted to the parent society, upon the condition of its returning one half the amount of the sum sent in Bibles, Prayer Books, Tracts, &c. as may be necessary.

Art. 3. The Rector of the churches of Shrewsbury and Middletown, shall be, *ex officio*, President of this Society.

Art. 4. There shall be elected annually a Vice-President, Secretary, Treasurer, and seven Managers, who, together with the President, shall form a Board of Managers for transacting the business of the society. They shall form their own by-laws, supply their own vacancies, and take such measures as they may judge best calculated to promote the objects of the society. A majority of them shall constitute a quorum to do business.

Art. 5. There shall be a stated meeting of this society on Whitsun-Monday of every year, when an annual report of the Managers shall be laid before the society; at which time also subscriptions shall fall due. Special meetings may be called whenever the Managers may direct, of which they shall give due notice.

Art. 6. No alteration shall be made in this constitution, unless it be proposed at a meeting of the society regularly convened, and be acceded to, at a subsequent meeting, by a vote of two thirds of the members present.

Officers for the ensuing year.

Rev. JOHN CROES, jun. *ex officio*, Pres.
JOSEPH VOORHEES, Vice-President.
LITTLETON WHITE, Treasurer.
BENJAMIN HOLMES, Secretary.

Anthony Holmes, Jacob White, Jacob R. Holmes, Samuel Holmes, jun. Woodward Dennis, Edmond West, Gabriel West, Managers.

The following interesting Character of a COUNTRY CLERGYMAN is extracted from the Wild Irish Boy.

We entered the hall, which was filled with all the Protestant population in the neighbourhood, about forty persons. I knew how service was per-

formed in the country churches: the rector of the parish was absent, and I expected from the curate what may be expected from a man who, amid obscurity and indigence, has sullied and lost whatever he possessed in early life of the habits of a gentleman and scholar. The service was performed by a man who gave me new ideas of religion and its ministers for ever. Let me indulge in speaking a few words of this man, whose agency in my narrative may justify the digression.

His name was Corbett. He had been a curate six and forty years. He sought not to be any thing else. The religion he professed had taught him, "having food and raiment, to be therewith content;" and the same influence extending to his habits, had enabled him, by temperance and prudence, to obtain all he thought necessary in life.—He was married, and had a son whom himself had educated; and who, like himself, was in the ministry. When I speak of the effects of his mode of prayer and preaching, I speak of the effects I witnessed in the course of a constant attendance on him. He not merely read prayers, but he prayed, and with such deep and fervant feeling, with emphasis so obviously suggested, not by the art, but by the nature of supplication; with pauses so strongly marked by solemnity of recollection, and a suspension of the act, without a suspension of the feeling, that his congregation almost unconsciously joined in the responses, which were originally intended for their utterance, and felt the force of habit and indolence yield to the holy energy with which he poured out his petitions.

I never heard a man preach as he did. He was a scholar, to whom few I have ever met with were superior. He was a man delighting in conversation, in which, if light he could amuse, and, if argumentative, he could instruct more than any man I ever listened to. But in the pulpit, he laid aside the wisdom of words, and the weapons of fleshly warfare altogether. That he was a scholar you felt not; you felt not that he was a man of rich imagination, or of strong reasoning

powers; you felt not that he or his discourse could be referred to any class of mind or composition that could assist you to judge of them in a temporal sense. But you felt irresistibly that he was a believer, pleading with the power of conviction; that he was a religionist, speaking from experience, commending a life he lived, and a felicity he felt: that he spoke and acted on principles which, though beyond the range of existence, were not beyond the range of reality; principles which he made present and vivid, and substantial alike by the force of eloquence and the force of example. He was a speaker, who, of all others I ever heard, succeeded most in averting your attention from himself to his subject. It was long after his sermons had concluded, that you could think of the preacher: like the priest in the Jewish hierarchy—he disappeared in the cloud of incense himself sent up.

The christianity he preached, was such as a man would preach who abstracted from the influence of prejudice, and habit, and self wisdom, had sought his system in revelation alone, and found and formed it there. It was neither a frame of doctrinal niceties, curiously constructed, and totally unfit for use; nor a formulary of habitual observances, at which the constant attendance of the body may excuse the absence of the mind. It was a system, of which the principles were operative, in which opinion held its relation to practice; christianity was described as a dispensation exhibiting certain facts to the belief; and the belief, is subdued by these facts, suggesting the most important and active consequences to our minds and our lives. It may be thought there was something in this mode of representation too argumentative and consequential for the comprehension of a rustic audience—it was not so. Though his positions were strong and important, they were clothed in a language, whose peculiar and providential felicity is, that it is the universal language, the first language that religion talks to the ear of infancy, the language that genius reverences and

ignorance understands, the language of the poet and of the saint, the language of divinity and of the heart, the language of the scriptures.

He spoke as a father pleading with a wayward child; he spoke as a judge with a criminal, to confess and be forgiven; as a guide with a wanderer, to return and to rest.

When he finished his sermon, it was not with Cowper's "well-bred whisper." He appeared for some time engaged in prayer; an effusion of mind so solemn and deep, that most of the audience involuntarily joined in it; those who did not, were awed and silent. When he came down, and walked among us, though the thunder of his eloquence was hushed, his consequence spoke still. He had descended from the mount; but his visage retained the brightness of that high place. If I write of this man, I shall write volumes. When I could approach him, I introduced myself to him, solicited his acquaintance, and praised his discourse in those broken and tumultuous sentences, which are all that wonder and reverence leave us breath for.

He put by my praises with a courteous humility, that declined the common traffic of commendation for vanity.

FOR THE CHRISTIAN JOURNAL.

My dear Publishers,

THE business of writing for a public journal is altogether foreign from, and, perhaps, in strictness of propriety, does not comport with my humble station in society, or my usual avocations; yet I feel an invincible desire (and that desire has completely overcome whatever of modesty and diffidence I may possess) to express the high gratification I derived from the perusal of the Report of the Board of Directors of the *New-York Protestant Episcopal Sunday School Society*, published in the last number of your valuable Journal.

Having been once ardently attached to the gay and fascinating pleasures of the world, and having an experimental knowledge of the almost irresistible

influence they have over the animated and fervent feelings of "the youth just starting into life," I cannot sufficiently admire and commend the Superintendents and Teachers of these Schools, for the noble and magnanimous devotion of their time and talents to the promotion of the best temporal and eternal interests of the rising generation. Can any thing present a more gratifying sight to man, or be more acceptable to heaven, than the avidity with which our youth, of both sexes, who possess the most abundant means of procuring and enjoying the various pleasures and gratifications of life, voluntarily enroll themselves as the preceptors and benefactors of children drawn from the abodes of poverty, ignorance, and depravity? Misanthropic and frigid indeed must be that heart, if the contemplation of such a scene will not warm it into enthusiastic admiration. Noble, generous youth, while you erect to yourselves an imperishable monument—while you shed a brilliant lustre upon the human character, you are conferring benefits and blessings, infinite in value, upon the heretofore neglected sons and daughters of poverty, wretchedness, and vice; and I doubt not that in the "great day of the Lord," when "every man's work will be tried of what sort it is," many of your pupils will, with joyful lips and grateful hearts, bear testimony to your pious and assiduous care in preparing them, by example and instruction, for the enjoyment of that never-ending felicity and glory which is reserved in heaven for all the faithful followers of the Lamb slain for the sins of the world. Go on, pious, excellent youth; you cannot want motives to persevere while there is a single dwelling in our city whose inmates are ignorant, depraved, and without that "righteousness which hath the promise of the life that now is, and that which is to come;" while you daily witness the salutary effects of your benevolent exertions, or while you enjoy the unspeakable satisfaction of knowing that your "work of faith and labour of love" will be acknowledged and awarded by one that sitteth upon

the throne, and judgeth the hearts and actions of men.

Among the officers of the institution I recognize the names of several of our most worthy citizens, particularly that of the venerable Col. Platt. Although advanced in the vale of years; at a season of life when the fervency and ardour of youthful feelings have generally subsided into a calm and gentle current, we behold this meritorious revolutionary officer devoting himself to the cause of Sunday school instruction, with all that energy and intrepidity of feeling that we are told characterized the morning of his life, while serving in that army which, under the smiles of a gracious Providence, achieved the independence of his country. Fathers in Israel, what a noble example—how pre-eminently worthy your imitation—what a decisive and salutary influence must such examples have upon your sons and daughters, in conducting them in the “way wherein they should go!”

Having penned a few of the many reflections that occupied my mind after reading the report, permit me to trespass for a moment longer while I propound the question, Why are not all the schools connected with the several Episcopal Churches in this city united together under the direction of this society, and the members of “our Zion” estranged from each other in this excellent and Christian work? To this interrogation it is replied by some, That the Episcopal Schools not now in union with this society were formed under the auspices of the “Sunday School Union Society,” anterior to the formation of an Episcopal Society; that, therefore, they are bound to remain under its direction; and that a separation, under any circumstances, would be almost a wanton violation of those kind, amiable, and charitable feelings by which Christians of different denominations are bound together. I cannot but express my respect and esteem for these feelings. They bespeak mildness and amiability. But are they indulged upon correct principles? Have they a proper direction? *Is a separation in any degree incompatible with the most affectionate, cor-*

dial, and liberal feelings of good will towards other denominations? Is an exclusive attachment to principles we confidently believe are true, and scripturally founded, at all inconsistent with that “charity that hopeth and believeth all things?”

But are there not reasons for a separation cogent and imperious? In my humble opinion there are, and I beg leave to state at least a few of them.

It is well recollected, that when the subject of Sunday Schools was first introduced to, and claimed the attention of the Christian public in this metropolis; that while their great utility and perfect practicability in countries possessing a superabundant and indigent population, was admitted on all hands; yet there were many who could not at once bring themselves to believe that in a country like ours, with a comparatively thin population, enjoying so abundantly and munificently the benefit of free, common, and parochial charity school education, the Sunday School system could be productive of any substantial benefit, for want of the proper subjects for instruction. This sentiment prevailed extensively among Episcopalians, (who could not be supposed indifferent for other and less worthy motives, for their fathers and elder brethren of the Church of England were the first to begin, and have since unremittently cherished the system) and it is confidently believed was the operative reason why the “Protestant Episcopal Sunday School Society” did not spring into being as soon or sooner than the “Sunday School Union Society.” Meanwhile the experiment is made, a number of parochial schools are formed, including a few Episcopalians. The success of that experiment far exceeded the hopes and calculations of the most sanguine, and entirely revolutionized and settled the opinions of the heretofore incredulous and sceptical.

Was this incredulity and scepticism unreasonable? Certainly not. While a liberal portion of praise is deservedly awarded to either denominations for having taken the lead in the glorious

face, justice demands the same for Episcopalians, who have followed the example with the most substantial and brilliant success. Witness the first and second Annual Report of their General Society. After the formation of the Episcopal Society, was it not both rational and natural to expect that the parochial schools of that denomination would have at once united with it, on the principle of preference to their own "household of faith?" Would they have sacrificed a single advantage by separating from the one, for which they would not have been most abundantly requited by a union with the other? Does Christian charity require of us a stronger feeling of attachment to those who are comparatively strangers, than to those of our own family, our kindred, our friends? I trust that intelligent minds will not charge me with the odious sin of bigotry if I answer in the negative. Again I aver my esteem for the amiable feelings of those of the contrary opinion, while I again confidently repeat the declaration of my conviction, that those feelings are improperly directed.

In remarking further upon this subject, I will speak of it with reference to the probable duration and efficient operation of the "Sunday School Union Society," and the benefits that will result to the Episcopal parochial schools now in union with that society, from their being united under the direction of the General Episcopal Society.

It is believed to be a perfectly sound and generally acknowledged principle, that all associations, as well religious as political, composed of different and discordant materials, possess in themselves a principle that infallibly tends to dissolution. In the ardency of desire to do good, men of opposite opinions, feelings, and habits, associate together for the better accomplishment of an important object. They forget that an equality of influence cannot be obtained, and that it is in the nature of things impossible to prevent the ascendancy of the larger party. The minor parts of which the whole is composed, from the jealousy

inherent in the nature of man, become dissatisfied and indifferent; the system of measures becomes enervated; and, finally, the association is consigned to the "tomb of the Capulets." Its different members commence anew on the natural principle of unity in opinion as well as in object, and act with steady, energetic, and durable effect. How many of those catholic associations have been created and dissolved since the formation (upwards of a century ago) of the "Society for Propagating the Gospel in Foreign Parts," composed exclusively of Churchmen!

When the whole machinery of the system operates upon the principle of unity in opinion, mode of working, instruction, discipline, and object, healthful, vigorous energy will prevail; and success, with the use of ordinary means, will infallibly result. This declaration is fully exemplified in the successful and harmonious operation of the "Protestant Episcopal Sunday School Society." This society supplies the various wants of its particular schools with promptitude; and the "Auxiliary New-York Bible and Common Prayer Book Society" consider them as primary objects of their benevolence in the gratuitous distribution of Bibles and Common Prayer Books.

In conclusion. I cannot but indulge the hope, that the period is not far distant when the "Protestant Episcopal Sunday Schools" will exhibit the cheering and gratifying sight of "Jerusalem at unity with herself," in principle and action; and that leaving others to proceed in the good work in their own way, they will unitedly pursue a steady and undeviating system of Sunday School instruction, that will comport with the peculiar and distinguishing principles of our excellent Church.

A TRUE CHURCHMAN.

New-York, 3d Aug. 1819.

We insert the above, confident that our readers will participate in the pleasure we have derived from the vein of piety and zeal that distinguishes it; and in full persuasion of the soundness and correctness of its

les. We would confirm the authority of the venerator Bishop of our Church, the Rev. Dr. White, of Pennayl-

In a sermon preached by him assembling of the Sunday s of the Protestant Episcopal in the city and liberties of Phia, he gives his opinion at large following terms.

Another reason of resort to the n of the press, was the giving greater notoriety to the opinion preacher—and, he may add, of v. Brethren, so far as is known—that without condemning Sunhools in any other form than eferred by them; and even with nowledgment, that in relation e objects of charitable regard, may laudably be a departure hat recommended; they wish lcate its resting as a duty on wn Church, to provide that the ement in question, and every which may be devised, be made rient to the educating of the n of her poorer members in the es of the Gospel, as they ap her institutions. Further, it a matter of notoriety, that a conle proportion of the poor of the e detached from the profession gion in any form; and care of piritual interests being a debt on professing Christians genehis Church ought not to be ard to take a reasonable share r herself." *Pref.*

his leads to the mention of a contest in the same country and]: some persons advocating n of indifference to the opinions Christian denomination or ano-

The clergy, awake to the tenof this suggestion, took mea-o add the new species of charitstitution, to the immense massols of the old description, which een for ages the ornaments and ies of their Church.

has happened that, with the ext of Sunday Schools, there has d to this country the same ques to the conducting of them: and inion of your preacher being ily in favour of the principle

III.

adopted by the English clergy, and acted on in the formation of the schools assembled in our presence, it may be proper in him briefly to assign his reasons.

"There would be a good reason, if no other could be assigned, in the difficulty of acting on the opposite principle with consistency; which appears from this, that the prominent favourers of the plan have been found continually swerving from it, either insensibly or by design; and insinuating their particular dogmas under the shelter of a fancied liberality. This is a fact, of which unequivocal evidence might be produced, if it were a proper time and place.

"But it is more important to contend, that the principle cannot be acted on in the work of education, consistently with fidelity to the gospel ministry. Let it not be imagined, that there is here advocated the occupying of the infant mind with the thorny questions of scholastic theology. Our short catechism is as free from this as any composition under the same name; and yet, if it should undergo a purgation, to accommodate it to the whimsical scheme proposed, there is scarcely a doctrine of the Christian revelation which must not give way to the pretended improvement in education.

"It is, therefore, with satisfaction; that your preacher perceives the plan preferred by him, to be acted on by the religious denominations of this city in general. But while he would consider the Church to which he belongs, if she should be inattentive to the crisis, as wanting in an important point of duty; yet, if there be any young persons who would be untaught on the plan preferred, so highly does he conceive of the importance of the elements of reading, as to approve of their being taught on a plan less desirable. On this account he has interested himself, during the last 27 years, in a school of that lower grade of merit; the utility of which has been felt; and, it is to be hoped, will retain the patronage of the public.

"The schools of the opposite description have not only the advantage

of more enlarged instruction in religion than can be engaged in by the others, but that of bringing the instructed children to the churches: thus accomplishing one of the best uses of Sunday Schools—the preventing of much disorder, on that day in particular, in the streets.

“Under this view of the subject, your clergy have, from the beginning, encouraged, and will continue to do what is in their power, to promote the object of the zeal of those respectable individuals of both sexes, who have condescended to bestow their gratuitous exertions on this field of labour. For it is in these local associations that the great object is to be accomplished; so that when we patronize a combined society of our communion, it is for the purpose of giving a greater effect to the others, by the creating of a more general interest; and through that medium, by the creating of such pecuniary resources as are equal to the very moderate demand of this cheapest of all expedients for the improving of the condition of the poor.”

The same prelate has twice brought the subject before his clergy in his conventional addresses. In 1818 he thus expressed himself:—“It is my earnest recommendation that whatever efforts may be put forth by my Rev. Brethren for the extending of this species of beneficent institution, the instruction of them embrace the principles of Christian faith and worship as maintained in this Church, and be under the control of its ministry. There is an apparent liberality in the contrary scheme; but it is never consistently acted on, so far as my knowledge extends. If it should be acted on, there must be a surrendry of Christian verity.”

At the late Convention he repeated the same sentiment in nearly the same words.*

The last Days of the venerable BEDÉ.

(From the Christian Observer for April, 1819.)

I HAVE been reading, with much interest, a work, the second volume

* See the last number of the *Christian Journal*, page 250.

of which is just published, entitled, “*Horæ Britannicæ; or, Studies in Ancient British History; containing various Disquisitions on the national and religious Antiquities of Great-Britain.* By John Hughes. 1818, 1819.” The following narrative of the last days of the venerable Bede, as given in that work, may prove interesting to your readers.*

I am, &c. R. E.

“The account given of the last moments of the venerable Bede, by one

* Bede or Bede, surnamed the Venerable, was born at Wearmouth or Jarrow, in the county of Durham, and, from his earliest years, educated in the monastery of St. Peter. The monastic life gave him the opportunities which he so ardently desired, his time was devoted to the severest studies, and his name and learning became so respectable, that pope Sergius in vain solicited his presence at Rome. He was courted by the most learned of his countrymen, and particularly by Egbert, bishop of York, to whom he wrote, in the last years of his life, an epistle, valuable for the curious statement which it gives of the ecclesiastical affairs of the times. Confinement and application at last overpowered his constitution; but though labouring under the complicated weight of a consumption and an asthma, he continued occasionally to impart instruction to the monks of the monastery, till he expired, 26th May, 735, aged 63. His remains were deposited at Jarrow, but afterwards removed to Durham, and placed with those of St. Cuthbert. Of his writings, which were all composed in Latin, the most celebrated were his *Ecclesiastical History*, from the time of Julius Cæsar to his own age, collected from the annals of convents and ancient chronicles—his *Commentaries on Scripture*, &c. His works were so universally admired, that not only his countrymen, but foreigners, were loud in his praises. Some, however, have severely attacked his literary character. He certainly possessed all the puerile credulity of the times; he indulged in the relation of legendary miracles. He wrote, says du Pin, (tome vi. p. 88) with surprising facility, but without elegance, art, purity, or reflection; and, though his style is clear, he appears to be a greater master of learning than of judgment, or true critical taste. He was, however, according to Camden, Bale, Pits, and others, a man of superior powers of mind, and he shone like a meteor in the darkness of a barbarous age. So valuable were his writings considered, that a council ordered them to be publicly read in churches.

own scholars, is so very affecting and displays so high a strain of emotion, that I think proper to annex the concluding papers of this volume, as an eminent instance of the able and happy consummation of a man's days." "See with what a Christian can expire!"

The ancient narrative states, that two weeks before Easter, he was troubled with a difficulty of breathing, yet without pain; so that his life cheerful and rejoicing, passing his time in devout exertion until the day of our Lord's ascension, which was that year on the fifth of the calends of June. He daily gave lessons to his scholars, and spent the remainder of the day in singing psalms; he also passed all the night in joy and thanksgiving, unless a short sleep prevented it; but in the morning he presently repeated his psalm exercises, and ceased not to thank to God, with hands extended. He sang Antiphons, says the author, according to ours and his own; one of which is, *O glorious Lord of hosts! who triumphest this day, didst ascend above all the angels, do not forsake us orphans; and down the promised Father's love of truth upon us.* Hallelujah. As he came to the words *do not forsake us*, he burst out into tears, wept much; and, when in an hour he began to repeat what he had pronounced, we wept with him; by turns we read, and by turns we wept; we always read with tears. He said and repeated, *That God loves every son whom he receiveth; much more out of the Scripture; so the remark of St. Ambrose, I do not lived so as to be ashamed to shew you; nor do I fear to die, because we have a good God.* During these days he laboured to compose two psalms, well worthy to be remembered besides the lessons we had from him and singing of psalms; that is, he translated the Gospel of St. John into our own tongue, the Anglo-Saxon, to the benefit of the church; and some extracts out of the book of notes of Bishop Isidorus, saying, *I will not let my scholars read a falsehood,*

*and to labour herein after my death, without any advantage.' This is one of the earliest accounts we have of any vernacular version of the Scriptures in Britain; and it shows that Bede had no mind to keep the word of God locked up in a foreign tongue. When the Tuesday before the ascension of our Lord came, he began to be more vehemently seized with difficulty of breathing, and a slight swelling appeared in his feet; but he passed all that day pleasantly, and dictated now and then, saying, 'Go on quickly, I know not how long I shall hold out, and whether my Maker will soon take me away.' But to us he seemed well to know the time of his departure; and so he spent that night waking in thanksgiving; and the morning appearing, that is, Wednesday, he ordered that we should speedily transcribe what he had begun to pen; and this done, we walked till the third hour in procession, in honour of the saints, according to the custom of that day. One of us remained with him, who said to him, *Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?* He answered, *It is no trouble: take your pen, and make ready, and write fast.* This he did; but at the ninth hour he said to me, *Run quickly, and bring the priests of our monastery to me.* He then spoke to every one, admonishing and entreating that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, *They should no more see his face in this world.* But they rejoiced when he said further, *It is time that I return to him who formed me out of nothing: I have lived long: my merciful Judge well foresaw my life for me: the time of my dissolution draws near, for I desire to be dissolved unto be with Christ.* Having said much more, he passed the day rejoicing till the evening; and the above-mentioned youth said, *Dear master, there is one sentence not yet written.* He answered, *Write quickly.* Soon after, the young man said, *The sentence is now written.* He replied, *Well, you have**

and the truth. It is ended. Receive my head into your hands; for it is a great satisfaction to me to sit facing my sacred spot, where I was wont to pray, that I may also, as I sit, call upon my Father. Being lifted out of bed, and supported sitting upon the floor, he then sang, *Glory be to the Father, and to the Son, and to the Holy Ghost*, and immediately breathed his last.

"All that beheld this blessed father's death said, they had never seen any other expire in so much devotion and tranquillity: for as long as his soul continued in the body, he never ceased, with uplifted hands, to give thanks to the true and living God."

"Such," adds Mr. Hughes, "is the account of the happy exit of one of the greatest men of the Christian church, within his age and country. We may, perhaps, discern some tincture of superstition in his desiring masses to be said for him: but there is no mention of purgatory; no fear of death; no application to the intercession of saints, nor use of the extreme unction. So much ardent piety and devotion, in conjunction with unremitting regard for literature, are seldom instanced, even in a purer age of the church."

The private cell or study of Bede was in existence even to the age of the Reformation, for Simon Dunelmensis mentions, as being shown in his day, "that little mansion of stone where he was accustomed to sit, to meditate, to read, to dictate, and to write;" and it remained entire to the days of Leland, who speaks of it as a building low in its pitch, small in its size, and vaulted in its roof; containing an altar, although by that time neglected, "yet bearing in the middle of its front a piece of serpentine marble, inlaid into the substance of it." It is observed by Mr. Whitaker, that the rude oaken chair, called Bede's, was in existence in the year 1745, and had nearly been burnt as a popish relic, by an overheated mob. This being mentioned in a provincial newspaper, when Whitaker was then a boy of ten years old, made such a deep impression on his

mind, as afterwards to excite in his youthful but vigorous fancy, that strong predilection for antiquarian studies which, in his mature age, broke forth with such strength and brilliancy.

FOR THE CHRISTIAN JOURNAL.

The following extracts are taken from Bishop BULL's "*Visitation Sermon concerning the great Difficulty and Danger of the Priestly Office*;" a discourse which may be profitably read by every candidate for holy orders in our Church.

Polemical or Controversial Divinity

Is *Theologia armata*, or that part of divinity which instructs and furnishes a man with necessary weapon to defend the truth against its enemies. Now, the good shepherd's office is not only to feed his sheep, but to secure them from the wolves, or else his care in feeding them serves only to make them the fatter and richer prey. And therefore St. Paul (Titus i. 9.) requires that the teacher should be able, *both by sound doctrine to exhort his hearers, as also to convince or refute the gainsayers or opposers.* *Hæc non sunt vñ ruxorlos* (as Grotius well glosseth on the text) every man cannot do this, and yet every teacher must. The times wherein we live do much heighten the necessity of this study: for we may enforce the duty on all teachers by the same melancholy argument that St. Paul doth in the fore-mentioned text. The teachers (saith he) must be able to *convince gainsayers*. Why so? He gives the reason, i. 10, 11. *There are many unruly and vain teachers and deceivers, &c. whose mouths must be stopped; who subvert whole houses, teaching those things which they ought not.* These *unruly and vain teachers, these deceivers*, were never certainly in a greater number than now they are. These men's mouths must be stopped—there is a necessity for it; for otherwise they will subvert whole houses, yea, and pervert whole parishes. Not that we have any hopes, in this age, to stop the mouths of our opposers, so as to make them cease speaking (for baw! they will to eternity, they are, as the apostle some where speaks, *unreasonable men*

understand not, admit not of any ; no argumentation, though neo-convincing, will make them ack;) but so, at least, as that they be able to speak little to the purpose as to satisfy sober, humble, le persons, who have not passion-espoused an error; or, to speak a apostle's phrase, *that are not up to strong delusions, to believe that they may be damned.* In a our fate in these days is much hat of the re-builders of Jerusa-fter the captivity, that were neated *every one*, with one of his to work in the building, and he other to hold a weapon. Neh. With one hand we must build r people in the doctrine of piety; he other we must resist heretical ers, who otherwise will demolish t as we build.

*Knowledge of the Holy Scrip-
tures.*

ave all this while spoken nothing *Holy Scriptures*, that deep and re-achable mine from whence the is to fetch all his treasures. hence he is to borrow the prin- of all *theology*, positive, pole- noral, casuistical; and, there- it is evident that unless he be tudied in these, he must needs ective in all the rest. He must be a weak *divine* that is not y in the *Scriptures*, as it is said *Ulos*, Acts xviii. 24. And, Lord, any things are necessary to give a right understanding of these writings? I confess we are into a very confident age, where- interpret Scripture is counted ost obvious and easy thing; and mechanic, that scarce under- common sense, will venture on pounding of these mysterious

We have so childishly depart- m the error of the *Romish* y, in asserting an inexplicable ity of the *Scriptures*, even in necessary, that for fear of this *bdis* we are swallowed up in as rous a *Scylla*, to make the *Scrip- even despicable and contempti- For*, as *Nazianzen* truly saith, *ich is thus easily understood,*

is generally with as much ease slight- ed and contemned. But we know who they are, *who run from one bad ex- treme into another.* For it is certain, that rightly to understand the *Holy Scriptures* is a very difficult thing, es- pecially for us who live at so great a distance from those times wherein they were written, and those persons and churches to whom they were di- rected. It is no slender measure of the knowledge of *antiquity*, *history*, *physiology*, that is requisite to qualify a man for such an undertaking. They know nothing of the *Scriptures* that know not this. And therefore those unlearned and ignorant men that ven- ture on the *exposition of Scripture*, being perfect strangers to these parts of learning, must of necessity wrest them to their own and their hearers destruction.

Bonus Textualis, bonus Theologus.

I cannot but take notice of that common axiom, *a good textuary is a good divine*; and to observe that it is most true if rightly understood; if by a *textuary* we mean him who hath not only a *concordance of Scripture* in his memory, but also a *commentary* on them in his understanding, who thinks it not enough to be ready in alleging the bare words of *Scripture*, with the mention of chapter and verse where it is written, unless he know the sense and meaning of what he re- cites. The former every illiterate sectary is able to do, who can quote *Scripture* by dozens and scores, the tithe whereof he understands not, and are little to his purpose. The latter is the proper commendation of the *divine*. Without this grain of salt, the *aphorism* but now mentioned, most justly falls under the severe censure of our learned *Prideaux*: *a good textuary is a good divine, say many who understand not, mind not, either the text, or divinity, or goodness.*

Remark.

A PERSON of the greatest abilities is liable to error, but he who blazons it without delicacy or politeness, affords a much stronger proof of his vanity than of his knowledge. Chateaubriand.

General Introduction to the FAMILY BIBLE now publishing in this city by F. & J. Swords.

The passages in brackets are added to this edition.

[*Account of the Bible, and of the English Translations of it.*]

THE Bible is the only authentic source from which we can derive instruction concerning the various dispensations of God to mankind, and the duties required of men by their Creator. The word 'Bible,' literally signifies book; and the word 'Scriptures,' writings: but these words are now, by way of eminence and distinction, applied exclusively to those sacred compositions which contain the revealed will of God. The words 'Scriptures' and 'Scripture' occur in this sense in the Gospels, Acts, and Epistles; whence it is evident, that, in the time of our Saviour, they denoted the books received by the Jews as the rule of their faith. To these books have been added the writings of the Apostles and Evangelists, which complete the collection of books acknowledged by Christians to be divinely inspired. The Bible, or the Book, the book of books, was used in its present sense by the early Christians, as we learn from St. Chrysostom.

The Bible is divided into two parts, the Old and the New Testament. The Apostle St. Paul, at 2 Cor. iii. 6 and 14, calls the dispensation of Moses "the Old Testament;" and the dispensation of Christ "the New Testament;" and these distinguishing appellations were applied by the early ecclesiastical authors to the writings which contain these dispensations. The Greek word, translated 'testament,' occurs in Scripture both in the sense of a testament or will, and in that of a covenant, Heb. ix. 16. Gal. iii. 15. It seems less properly applied to the ancient Scriptures in the former sense, since the death of Moses had no concern whatever in the establishment or efficacy of the Jewish religion; but, in the latter sense, it very properly signifies the covenant between God and his chosen people. The same word, when applied in the sense of a testament to the books which contain the

Christian dispensation, may refer to the death of Christ, which forms an essential part of his religion; but even in this case, it would perhaps have been better translated by the word 'covenant,' as referring to the conditions on which God is pleased to offer salvation to his sinful creatures, through the mediation of his only Son Jesus Christ. *Bp. Tomline.*

The books of the Old Testament were originally written in Hebrew, those of the New Testament in Greek.

The principal translation of the Old Testament into the Greek language, is that which is called the Septuagint. This name is derived from the Latin word Septuaginta, Seventy, the version being related to have been made by seventy or seventy-two interpreters. It is recorded that, about the year before Christ 277, Ptolemy Philadelphus, being intent on forming a great library at Alexandria, in Egypt, sent to Eleazar, the high priest of the Jews, to request a copy of the Law of Moses; and, as he was ignorant of the Hebrew tongue, he further desired that some men of sufficient capacity might be sent to translate it into Greek. The messengers who went upon this errand, and carried with them many rich presents for the temple, were received with great honour and respect, both by the high priest and all the people; and having received a copy of the Law of Moses, and six elders having been assigned out of each tribe (seventy-two in all) to translate it, returned to Alexandria. Upon their arrival, the elders betook themselves to the work, and first translated the Pentateuch, afterwards the rest of the Old Testament, into Greek. Whatever may be thought of the truth of this story, it is certain that the translation called the Septuagint, was held in esteem and veneration almost equal to the original, and was not only used by the Jews in their dispersion through the Grecian cities, but approved by the great Sanhedrim at Jerusalem, and quoted and referred to by our blessed Saviour and his Apostles.

The Latin translations of the Bible were, in early times, extremely numerous, but they were chiefly made

from the Septuagint, and not from the original Hebrew, until St. Jerome, who was well versed in the Hebrew language, observing the errors of the many Latin translations, and their frequent disagreement with the original, undertook an entirely new translation, and with great care and exactness translated from the Hebrew all the Old Testament, except the Psalms. This translation of St. Jerome was not universally received in the Church; and at length another, which was composed of this and some former translations, and which is called by the Romanists The Ancient Vulgate, came into general use. The Romanists pretend that this Vulgate translation is the very same with St. Jerome's, and that, whatever variations may be found, they were occasioned by the negligence of transcribers. However this may be, it cannot be denied that it has considerable faults, that it abounds with barbarous words, and that in many passages, the sense of the original is corrupted, and in some, entirely lost. Still the Council of Trent thought fit to declare that "the same ancient and Vulgate Version, which has been approved and used in the Church for many ages past, shall be considered as the authentic Version in all public lectures, sermons, and expositions, which no one shall presume to reject, under any pretence whatever."

It is impossible to ascertain, with any exactness, how soon there was a translation of the Holy Scriptures into the language of the inhabitants of Britain. The earliest, of which we have any account, is a translation of the Psalms into the Saxon tongue by Adhelm, the first bishop of Sherborne, about the year 706. Egbert, bishop of Lindisfern, who died in the year 721, made a Saxon version of the four Gospels; and not long after, Bede translated the whole Bible into that language. There were other Saxon versions of the whole or parts of the Bible of a later date; and it appears, indeed, that new translations were made, from time to time, as the language of the country varied; but when the popes of Rome had established

their spiritual tyranny in this as well as in other countries of Europe, they forbade the reading of these translations; and in the fourteenth century the common people had been so long deprived of the use of the Scriptures, that the latest of the translations were become unintelligible. Wickliff, therefore, who was a strenuous opposer of the corruptions and usurpations of the Church of Rome, and from whom we are to date the dawn of the Reformation in this kingdom, published a translation of the whole Bible in the English language then spoken; but not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals, he made his translation from the Latin Bibles, which were at that time read in the churches. So offensive was this translation of the Bible to those who were for taking away the key of knowledge, and means of better information, that a bill, we are told, was brought into the House of Lords, in the 13th year of Richard the Second, and in the year of our Lord 1390, for the purpose of suppressing it; on which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: 'We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language.' At the same time he declared, in a very solemn manner, 'That he would maintain our having this law in our own tongue against those, whoever they should be, who brought in this bill.' The bill, through the influence of the Duke, was rejected; and this success gave encouragement to some of Wickliff's followers to publish another, and more correct, translation of the Bible. But in the year 1408, in a convocation held at Oxford, by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture into English, by way of a book, or little book, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliff, or since his death." This constitution led the way to great persecution; and many persons were

punished severely, and some even with death, for reading the Scriptures in English.

In the reign of Henry the Eighth, William Tyndal, a favourer of the reformed doctrines, which were then making a rapid progress, was compelled by the Romish priests to leave England. After travelling for some time in Germany, where he became acquainted with Luther and other learned men, he settled at Antwerp; and with the assistance of John Fry or Fryth and William Roie, he translated the New Testament from the original Greek, and printed it, with some short glosses, or comments, without a name, at Hamburg, or Antwerp, about the year 1526. This was the first printed edition of any part of the Holy Scriptures in the English language. The impression was sent over to England; and the eagerness which was generally shown by the people, to read the Gospel in the vulgar tongue, quickly excited alarm among those who were devoted to the Romish Church. Sir Thomas More, Lord Chancellor, and Toustall, Bishop of London, caused all the copies they could purchase or procure, to be burnt at St. Paul's Cross; and the selling or dispersion of them was prohibited under heavy penalties. In the mean time Tyndal, with the assistance of Miles Coverdale, undertook the translation of the Old Testament, and published the Pentateuch at Hamburg, in the year 1530, with prefaces reflecting upon the English bishops and clergy; and in the same year he published a more correct translation of the New Testament. In 1531, he published an English version of the Prophet Jonah. He was proceeding in the translation of the other books, when he was seized and imprisoned by the Emperor, through the influence of King Henry the Eighth and his ministers; and in the year 1536, he was put to death at Villefont, near Brussels, in consequence of a decree made in an assembly at Augsbourg.

In the year 1531, George Joye, an English refugee, published at Strasbourg, a translation of Isaiah; and in the year 1534, he published at Ant-

werp, a translation of the Prophecies of Jeremiah, and of the Psalms, and of the Song of Moses.

In the year 1535, Miles Coverdale published, in folio, the first English translation of the whole Bible, and dedicated it to King Henry the Eighth. It was probably printed at Zurich; and though it passed under the name of Coverdale only, it is generally supposed that great part of the work was performed by Tyndal, before he was imprisoned, and that his name was not mentioned because he was then under confinement.

Those who were adverse to any translation of the Scriptures, not daring openly to avow their principles, complained of the inaccuracy of Wickliff's and Tyndal's translations; and on that ground objected to the use of them: but, on the other hand, it was contended by the friends of the Reformation, that, if these translations were erroneous, care should be taken to publish one more faithful. In the year 1535, Cranmer, who had been advanced to the see of Canterbury two years before, and whose endeavours to promote the cause of the Reformation were unremitted, had sufficient interest to procure a petition from both houses of convocation to the King, requesting that he would allow a new translation of the Scriptures to be made. Henry consented; and Cranmer, dividing an old English translation of the New Testament into nine or ten parts, distributed them among the most learned bishops and others, requiring that they should return their respective portions, corrected and amended, by a certain day. Every one sent his part at the time appointed, except Stokesly, Bishop of London, and his positive refusal to have any concern in the business seems to have put a stop to the work for the present. However, early in the year 1536, Lord Cromwell, Keeper of the Privy Seal, and the King's Vicar-general, and Viceregent in Ecclesiastical Matters, published injunctions to the clergy, by the King's authority, of which the seventh was "that every parson or proprietary of any parish church within the realm, before August the first,

should provide a book of the whole Bible, both in Latin, and also in English, and lay it in the choir, for every man that would to look and read therein; and should discourage no man from reading any part of the Bible, either in Latin or English, but rather comfort, exhort, and admonish every man to read it as the very word of God, and the spiritual food of man's soul."

In the year 1537, a folio edition of the Bible was printed by Grafton and Whitchurch, at Hamburgh or at Paris, more probably at Hamburgh: it varied but little from Tyndal's and Coverdale's translation; and the few emendations and additions it contained were supplied by John Rogers, who superintended the publication, and assumed the name of Matthews: hence this is always called *Matthews's Bible*. A copy of this book was presented by Cranmer to Lord Cromwell, with a request that he would obtain the King's permission for the free use of it among his subjects; and it appears that the royal license was granted through the application of Cromwell.

In the year 1538, an injunction was published by the Vicar-general, "ordering the clergy to provide, before a certain festival, one book of the whole Bible of the largest volume in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort and read it;" and in the same year a royal declaration was also published, which the curates were commanded to read in their several churches, informing the people, "that it had pleased the King's Majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely taught by them, and to be openly laid forth in every parish church." "It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the more learned, and those who were noted lovers of the Reformation, but generally all over England, among all the common people, and with what greediness God's word was read, and what resort there was to the places appointed for reading it. *Every one that could, bought the*

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book, and busily read it, or heard it read; and many elderly persons learned to read on purpose."

In 1538, Grafton obtained leave from Francis the First, King of France, through the intercession of Henry the Eighth, to print an English Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper. But this royal permission did not prevent the inquisitors from summoning before them the French printers, the English employers, and Coverdale, who superintended the work; and the whole impression, consisting of 2,500 copies, were seized, and condemned to the flames. Some few copies only were saved; but the English proprietors of this undertaking found means to carry with them to London the presses, types, and printers.

In 1539, Grafton and Whitchurch printed, at London, the Bible in large folio, under the direction of Coverdale and patronage of Cranmer, containing some improvement of *Matthews's* translation: this is generally called the *great Bible*, and it is supposed to be the same which Grafton obtained leave to print at Paris. There were several editions of it, and particularly one in 1540, for which Cranmer wrote a preface, showing, that "Scripture should be had and read of the lay and vulgar people;" hence this edition of 1540 is called *Cranmer's Bible*. In this year the curates and parishioners of every parish were required, by royal proclamation, to provide themselves with the Bible of the largest size, before the feast of All Saints, under a penalty of forty shillings a month; and all ordinaries were charged to see that this proclamation was obeyed. A brief, or declaration, was published to the same effect in the year 1541; but after that time the influence of the popish party increased both in parliament and with the King, and Cranmer's exertions were frustrated by the opposition of Gardiner and other popish Bishops. In the year 1542, it was enacted by the authority of parliament, "That all manner of books of the Old and New Testament, of the crafty, false, and untrue trans-

lation of Tyndal, be forthwith abolished, and forbidden to be used and kept; and also that all other Bibles, not being of Tyndal's translation, in which were found any preambles or annotations, other than the quotations or summary of the chapters, should be purged of the said preambles or annotations, either by cutting them out, or blotting them in such wise that they might not be perceived or read; and, finally, that the Bible be not read openly in any church, but by the leave of the King, or of the ordinary of the place; nor privately by any woman, artificers, apprentices, journeymen, husbandmen, labourers, or by any of the servants of yeomen or under;" but, through the interest of Cranmer, a clause was inserted, allowing, "that every nobleman and gentleman might have the Bible read in their houses; and that noble ladies, gentlewomen, and merchants, might read it themselves, but no man or woman under those degrees;" which was all the Archbishop could obtain. In the same year Cranmer proposed, in convocation, that there should be a revision of the translations of the Bible; but so many difficulties were started by Gardiner, and the proposal was so feebly supported by the other bishops, that he was unable to accomplish his object, and desisted from the attempt. In the year 1546, the last of his reign, Henry issued a proclamation, prohibiting the having and reading of Wickliff's, Tyndal's, and Coverdale's translations, and forbidding the use of any other not allowed by parliament.

Though in the reign of Edward the Sixth the reading of the Scriptures was encouraged by royal proclamations, acts of parliament, and by all other means, and there were many impressions of the English Bible, it does not appear that there was any new translation of the Bible, or even any considerable correction of the old ones, during the seven years and an half that excellent prince sat upon the throne; but it was ordered, that the *Epistles and Gospels*, and the *Lessons*, both from the Old and New Testament, should be read in English in the churches, in the manner they now are.

The terrors of persecution in the reign of Queen Mary, drove many of our principal Reformers out of the kingdom: several went to Geneva, and there employed themselves in making a new translation of the Bible. The New Testament was published in 1557, and the remainder of the work in 1560. This is called the Geneva Bible. It was accompanied with annotations, which were, as might be expected from the place where they were written, of a Calvinistical cast; and, therefore, this translation was held in high esteem by the Puritans.

Soon after the accession of Queen Elizabeth, a new translation of the Bible was undertaken by royal command; and under the direction of Archbishop Parker. Distinct portions, fifteen at least, were allotted to as many persons, eminent for their learning and abilities; they all performed the work assigned to them, and the whole was afterwards revised with great care by other critics. This translation was published in 1568, with a preface written by the Archbishop; and it is generally called the Bishops' Bible, because eight of the persons originally concerned in it were bishops.

Since the Protestants had now made translations of the Bible into the languages of several countries, that the people might read the Holy Scriptures, the Romanists also, finding it impossible to keep the Bible out of the hands of the common people, made new translations into most of the languages of Europe, to oppose those of the heretics, (as they termed them,) and to keep the faithful (as they called those of their own communion) from reading translations made by Protestants. But there is this difference of principle in translations made by Papists and those made by Protestants, that the Papists have translated from the Latin Vulgate, as deeming it better, not only than all other Latin translations, but than the Greek of the New Testament itself, in those places where they disagree; whereas the Protestants, in their translations of the Holy Bible, have always had recourse to the original Greek and Hebrew

Thus, when the Papists could not altogether suppress the knowledge of the Holy Scriptures, whereby their errors are discovered, they thought it the next way for their purpose, by their partial translation, as much as they could, to obscure them, and by their heretical annotations to pervert them. Hence, in the year 1582, came forth the Rhemish translation of the New Testament into English, in which the Papists retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. A translation of the Old Testament was afterwards published by them at Douay, in two volumes; the former in 1609, the latter in 1610.

(*To be continued.*)

FOR THE CHRISTIAN JOURNAL.

Constitution of the Female Bible and Prayer Book Society of Guilford, Vermont; adopted July 8, 1819.

"THERE are associations, who aspire at a humble distance to imitate and obey the merciful Redeemer, in the most important part of his mission; to promote which, funds are raised, and liberal sums distributed, not to heal the infirmities of the body, but the diseases of the soul; not to feed the poor with temporal bread, but with that bread of life which came down from heaven."

Whereas a number of ladies, members of the Protestant Episcopal Church, and others, have formed themselves into a society, under the name of the "Bible and Prayer Book Society," for the purpose of supplying the destitute with Bibles, Prayer Books, and Religious Tracts.

We, the subscribers, impressed with a sense of our duty and obligation, as disciples of the benevolent Redeemer, and of the importance and beneficial tendency of institutions which have for their object the diffusion of religious knowledge, and the building up of the kingdom of righteousness, do hereby form ourselves into a society, by the name of "*The Female Bible and Prayer Book Society of Guilford,*" and

agree to adopt the following articles as rules and regulations for governing the same, to wit.

Art. 1. The name of this society shall be, "*The Female Bible and Prayer Book Society of Guilford, Vermont.*"

Art. 2. The object of this society shall be to build up the faith, and spread the knowledge of our most holy religion.

Art. 3. To effect the purposes expressed in the preceding article, the society shall be under the government of a President, Treasurer, Secretary, and a Board of Managers.

Art. 4. It shall be the duty of the Secretary to keep a regular record of the proceedings of the several meetings of the society.

Art. 5. The Treasurer shall receive the amount of all subscriptions, keeping a regular and true account of the same.

Art. 6. It shall be the duty of the Board of Managers, of which the President shall be one, to obtain subscriptions, to receive the money subscribed, and pay it into the hands of the Treasurer: also to receive all Bibles, Prayer Books, and Tracts, and adopt rules for procuring, and for the due distribution of the same.

Art. 7. An annual meeting shall be held on the second Thursday of July in each year, when the Managers shall make a report of the proceedings of the past year, of the existing number of subscribers, the number of books received, and how distributed. The officers of the society shall also be chosen at the annual meeting.

Art. 8. A person paying at least one cent per week shall be considered as a member, and entitled to the privilege of voting in the transactions of the society. Every member is at liberty to exceed the stipulated subscription, according to her pleasure. All subscriptions to be paid in advance.

Art. 9. All subscriptions intended to be discontinued for a future year, notice must be given between that time and the annual meeting.

Art. 10. All meetings of the Board and Society shall be opened with prayer by the President, or by some one appointed by her, who shall be at li-

berty to use a form or not, as they judge best.

Officers of the Society for the year 1819.

Lucretia Martin, *President.*

Gratia Houghton, *Secretary.*

Lucy Hyde, *Treasurer.*

Hannah Gregory, Eunice Bridgman, Hepsibah Field, Susan Burnet, Mercy Melendy, Henriette Boyden, Sarah Briggs, Mary Edwards, Priscilla Ward, Submit Reddington, Acksa Fosdick, Elizabeth Carpenter, Eunice Rose, Mary Billings, Hannah Packer, Eunice Ashcraft, Lydia Root, Desire Jacobs, *Managers.*

From the (Charleston) Sunday Visitor.

DEPARTED this life on the 17th of May last, in the island of Cuba, the Rev. THOMAS FROST, Assistant Minister of St. Philip's Church, [Charleston] aged 25 years and 3 months.

He graduated at Yale College in the year 1813, and soon after became a candidate for holy orders. At this time his piety, his diligence as a student, and the modesty of his deportment gave a promise of his future excellence, and when scarcely 21 years of age, he was found fully prepared to be ordained a deacon, although he had been a student of theology only a little more than a year, a part of which time he was interrupted by ill health, and still more by the occupation of a tutor, in which he engaged contrary to the wishes of his nearest relatives, but from the most laudable motives. His studies were directed, and his character essentially improved by the judicious and affectionate counsels of the late Bishop of this diocese. Under such an instructor might have been expected such a pupil! So favourable was the impression made by his first exercises in the pulpit and the desk, that he was soon invited to the charge which he continued to hold until his lamented death. In his first sermon as Minister of St. Philip's church, he alluded to the circumstance of the same station having been held by his honoured father, in a manner which evinced at once filial tenderness, lively gratitude, and the diffidence of genuine merit.

Sensible of the responsibility of the sacred office, he submitted to a self-denial, and cheerfully undertook labours which would have been extraordinary at any period of life, and much more at that gay season when hope is bright, and the heart so naturally lights on every flower. His exertions were too great for his strength. The lamp of life burned too rapidly. After a few years he was compelled to lay aside his studies, and was never able entirely to resume them.

He had a mind capable of discrimination and patient of intellectual labour. His knowledge therefore was accurate, and founded on an enlarged investigation. In preparing his sermons he did not offer his first thoughts, or repeat the sentiments of others. He would examine the views both of those with whom he differed in opinion and of those with whom he agreed, and make such statements as were the result of much reflection. After his sermons were written, he would have them fairly copied, in order that he might improve their effect. The lamp of his study often burnt until the dawn of morning, and several of his sermons were the production of sleepless nights. He economised his time so as to give much of it to reading, and all that he read was his own, for he was in the constant habit of reflecting upon every page. He pursued knowledge as a recreation of a pure and elevated character, but principally as a means of usefulness. Much even of his light reading was made subsidiary to his theological studies. His love for the sacred profession, which seemed to increase daily, was affectingly expressed a few weeks before his death: "I fear," says he in a letter, "that the work of the ministry, the choice of life, I must abandon."

He had the highest satisfaction in the services of the sanctuary; and during his exile from them, in pursuit of health, writing to a friend, he adopts the complaint of David; "Woe is me that I am constrained to dwell with Mesekh, and to have my habitation among the tents of Kedar."

Strict fidelity to his engagements was a prominent virtue in the deceased.

ed. He was ever unwilling to undertake what he conceived was beyond his ability, and in fulfilling what he undertook, he spared neither time nor exertion. In his school, if there was a single pupil whose proficiency was not evident, he was made uneasy lest the fault might be in the instructor. It was probably on this account that the duties of tuition interfered so much with his health.

His feelings were strong on all subjects, but happily so controlled that they seldom flowed in any other channels than those of piety and benevolence. In his parochial visits he would weep with those that wept, and in the pulpit his emotions would sometimes suppress his utterance. In one of his last discourses, with an overflowing heart, and eyes suffused with tears, he enforced a solemn exhortation, by reminding the congregation that he was as one risen from the dead, and still standing on the brink of eternity.

He was remarkable for manly independence, which guarded him equally from disrespect and servility to those above him, and from haughtiness and familiarity to those beneath him. This excellent trait of character, which is generally the acquisition of a mature mind, seemed native with him; and it procured him a degree of respect which greatly subserved his usefulness in his holy office.

Short has been his career; but it has been bright. He rose with a mild splendour, and while ascending to the meridian has been struck from our firmament by the decree of that Providence who giveth not account of his doings. His flock already blessed by his ministry, had reason to expect a rich harvest from his augmented experience, if his life had been spared. And if they are so affected by his death, who can conceive the sorrows of his household, of those for whom and with whom he prayed morning and evening at the family altar.—The solace of a widowed mother; the hope of an infant yet to be told her loss; and the joy of the whole domestic circle cut off in its freshness! Blessed Lord, thou only canst fill up such a chasm! thou only canst provide balm for a wound

like this! Resignation is the gift of the Holy Spirit. It is the blessed fruit of the religion of the gospel, and herein the deceased has left his friends a good example. In one of his last letters he makes these humble and submissive reflections:—

“What poor frail beings does sickness and disease reduce us to! How dependant upon those around us! I am one of those beings. In a strange land I must lean upon strangers. In addition to my other afflictions, I have been visited with deafness to a very distressing degree. I am unable to read. To converse myself would injure my lungs. I am debarred the pleasure of listening to other’s conversation. ‘Heaven sends misfortunes, why should we repine?’—Oh! pray for your’s truly.”

From late English Publications.

DISASTER OF JUGGERNAUT.

On the 5th July, 1818, the drawing forth of Juggernaut’s car took place. On these occasions he is drawn by ropes to the temple of his brother Radhaballubh, about two miles distant. He is then let down by ropes, and carried into the temple. Here he stays eight days, to enjoy the society of his brother, during which time the influx of worshippers is immense. On the ninth day he is supposed to remount his car, and return to his own people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on those occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual.—A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The priestor of the car, standing before it,

lamented, in bitter terms, the ruin which the event entailed on his ancestor who had built the car. The Hindoos imagine that a man continues immortal as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Vamlike as still enjoying immortality, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed, that nothing but the presence of his brother Radhabullubh would induce Juggernaut to move. Messengers were immediately despatched for Radhabullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no further; that he had never gone further from his own temple on any occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car, and the sacerdotal proprietors of Radhabullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radhabullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. The propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It, however, again remained stationary after proceeding but a few yards, and Radhabullubh was obliged to return without his brother.

In two or three days the priests of Radhabullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut

could be brought to the temple, they should not only lose the profits which they usually made above that amount, but unable to realise even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the people with anxiety. They attributed it to various causes. Some said that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said that the god was incensed at the temerity of one of the proprietors, who had touched it while yet impure from the defilement of the dead body of a relative; while others maintained that the wrath of Juggernaut was excited by his having silver and not gold hands given to him. In these and similar conjectures did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one Brahman seemed to aim at something more dreadful; he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move unless a number of human beings were immolated, by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on by the Brahmans, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the world," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among

the people; with what effect were are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forward to the temple of Radhabullubh, though it was not customary to do it on the last day, and setting Juggernaut in it, carried him back to his old residence.

FOR THE CHRISTIAN JOURNAL.

An Essay on Religious Societies and Prayer Meetings: such as are herein defined.

WHEN there are so many forms in which men combine in societies, not only innocently but laudably, for different purposes of civil life; it must evidently be unchristian to interdict the instituting of them, with a view to religious information, and the excitement of religious affections. No such thing is here intended. The description of society to be objected to, is the bringing together of a select portion of a congregation, under the exercise of a mode of worship unknown in the institutions of the Church, to which such a religious party belong. The Church to which the subject will refer, is that known by the name of Protestant and Episcopal. There may be societies in which the said features are perceived, but not so conspicuously as will be here contemplated: And in proportion as this is the case, they come under the same censure. There may be others to which it does not apply, but which may be eminently laudable. These are put out of view, in the present essay: And especially it will be misunderstood, if it should be thought adverse to any association, in which the tie of the members is personal attachment and confidence; and the object, is mutual improvement in religious knowledge.

The distinguishing property of the societies now contemplated, is the holding out of a profession, beyond that exacted by the Gospel. To confess Christ before men, is an indispensable duty; of which there will offer occasional opportunities, by the bear-

ing of testimony to divine truth, and against error and licentiousness. In addition, there is the institution of divine worship, and especially of the Holy Communion, under a legitimate ministry. In the case in question, there is understood to be a grade of profession, beyond what is attached to the said appointed modes of manifesting it: in short, of a Church within a Church, under a discrimination not unlike to that of the worshippers within the temple, and those in the court of the Gentiles.

It may be alleged, that no such matter is intended by the parties. This is not to the purpose, if it be so understood by the Christian world in general. Besides, the allegation is not correct: it being not uncommon to hear the charge of unevangelical, or of a sinful conformity to the world, on such a profession of religion, or on such a clergyman; because of their non-compliance with the institution of their—on this account—more godly brethren.

The objections to be here brought against the contemplated societies, are as follows.

1st. In the circumstance of a society's being expected to be composed of a select part only of an organized congregation, there is an endeavour to establish a Church, on principles alien from those on which a Church has been constructed by the Redeemer. He has announced of him, that it shall be like a field comprehending wheat and tares; and like a net, full of fishes, good and bad: Whereas in the other scheme, it is impliedly designed of the godly only.

Let there not be pleaded for so lax a discipline, as tolerates openly wicked lives within the pale of the Church. How far the exclusion of them is a duty, and by what rules it should be governed, is wide of the present subject. If the discipline be ever so wisely contrived, and ever so prudently executed, it will be impossible to extend the scrutiny to the heart. There will be tares among the wheat, and bad fish within the net.

Such is the Church instituted by divine wisdom. But as to the Church

fabricated by human weakness, it is not expected to include any besides those of a grade of profession, beyond what is attached to an attendance on the stated occasions of public worship, and of the Holy Communion. Let the attendance be ever so exact, and let the lives of the parties be ever so correct, they will not be esteemed as helping to constitute the number of the pious members of the congregation. In short, there is created a bond of union, which excludes some saints and some sinners; either of whom may be within the pale of Christ's visible Church, consistently with the rules to which he has subjected her.

In answer to what has been said, there is taken a distinction between the Church and a Society. But why should we suffer ourselves to be misled by names? The original word translated "Church," is applied in Scripture alike to sacred and to civil purposes. It may be considered as especially descriptive of persons, congregating for religious worship, whether they assemble in a house erected for the purpose, or in a school-room, or in a barn. Ecclesiastical custom uses it in such a manner, as to distinguish between a legitimate assembly and a schismatical one. In any to whom the former character applies, what is proper in one place, or at one hour of the twenty-four, is proper any where and at any hour. Contrariety of practice is proof, that there is affected something, diverse from what was ordained by the divine Author of our religion: And however the favourers of a society may distinguish between the Christian Church and the work of their own hands; there is in reality no other difference between them, than what proves the latter to be derogatory to and impliedly a censure on the former. The constituent principles of the one or of the other, are wrong: And if so, there ought to be no doubt in the mind of any well informed Christian, to which species of Church he is to adhere.

2dly. The leading principle of the contemplated societies, is not only alien from any belonging to the Church founded by our Saviour; but is the

same with that of an association, which was the subject of the severest of his censures. The association alluded to, is that of the Pharisees; who, while they joined with the other members of the Jewish church in the public offices of the same religion, had among themselves the tie of the profession of extraordinary sanctity. From this circumstance they derived their name, which is synonymous with "Separatists;" and was designed to be expressive of something, distinguishing them from the mass of worshippers in the temple and in the synagogues.

Let us not confound the two ideas of the sanctity of the professed religion, and the profession of personal sanctity. The law of Moses enjoined "the loving of God with all our heart, and our neighbour as ourself." The same is only expressed in other words, by the Christian precept of "living soberly, righteously, and godly in this present world." To add to these, is impossible. To derogate from them, must be either licentious or profane. While we make a full acknowledgment of their obligation, it may be without the exhibition of self, in a pre-eminently righteous point of view. But in the self-constituted societies under the Gospel, as in that which we read of under the law, there is a profession beyond what is required by the dispensations respectively. It is gratuitous; and therefore not only unnecessary, but ostentatious.

Have we forgotten what our Lord said of those who sounded a trumpet before them? of their praying at the corners of the streets? and of the display of their phylacteries—that is, of select passages of Scripture on the borders of their garments? Or do we suppose that under the censure of these things, there was not intended to be included whatever is the result of the same inward character of the person?

It may be worth while, to consider seriously the import of that memorable saying of our Saviour—"Beware of the leaven of the Pharisees, which is hypocrisy." Did he design to brand the whole body spoken of, with the charge of their being intentionally,

and in the highest sense of the word—hypocrites? This would be inconsistent with what St. Paul, after having been so long a Pharisee, has said of himself—“I have lived in all good conscience before God, until this day.” The supposition is also inconsistent with what Josephus has said, of the reputation maintained by this sect among the people. But to have a right understanding of the passage in question, it should be remembered, that hypocrisy, like other properties, has its degrees; and that it may work insensibly, in a needless exhibition of self. Even in this case, it extends its vitiating influence over the whole character, as leaven spreads itself through a mass of meal. And this is probably the whole of what is intended in the place quoted.

The last remark is made in order to guard against the supposition, that it is designed to load the attendants on the contemplated societies, with the odium of hypocrisy in the grossest sense of the word. Without going to this length, it is conceived, and held to be confirmed by experience of the world, that a very common trait of character among such persons, is the affecting of sanctimonious appearances in every branch of the ordinary conduct and conversation—even in such as are independent on all question of innocence or guilt. Now, although it is an essential duty to own Christ before men; yet since he has appointed the ordinances in which this should be done, and subjected the manner of them to the discretion of ecclesiastical discipline, the going beyond this sphere, and the multiplying of appointed channels of the profession, savours of the spirit which gave birth to pharisaism, and subjects to the recited animadversion of our Saviour. Among its unhappy effects, there is that of its leading of conscience astray; and the inducing of the measuring of Christian character, by a test very different from that of the conquest of passion, and the “adorning of the doctrine of our God and Saviour in all things.”

3dly. Every such society, in the principle of its constitution, possesses the seed of its dissolution. In the city

wherein this is written, and within the memory of him who writes, there have been many such associations; not one of which, known to him, has continued for a considerable length of time. The reason appears to him to have been this: Some persons of consistent character have been partners in the design; who, after a while, have perceived in the characters of some of their associates, failures from which there arose scandal on themselves. What is now principally spoken of, are not gross vices, but such deficiencies in Christian character, as cannot be made the subjects of ecclesiastical discipline. No man, and no woman, conceives of him or herself as disgraced by the inconsistencies of those, with whom they show their faces in an organized Christian church. But when a society has been established on the presumption, that the piety of the members of it is of a higher grade than that of the members of the communion generally, the former are responsible in character for one another. From making a profession of our religion in the way appointed by the Divine Author of it, we are not excused by the circumstance, that certain persons make the same profession, without its due effect on their tempers, and on the discharge of their social duties. But in the case of a gratuitous profession, the known want of a truly Christian character in any one of the party, is countenanced by every individual of it, who continues of the number. Such an intermixture of goats with the sheep, the writer of this had rather leave to be a subject of the future observation of others, than exhibit on the ground of past knowledge of his own: which, however, has been sufficient to account to him satisfactorily, for the short duration of every such society within the reach of his notice. The sentiment has had an efficient, although sometimes an unperceived operation, on the minds of the more respectable members of it.

4thly. Such societies have been, and for ever will be a mean of seducing from the worship of the communion of the Episcopal Church. She supposes that her use of a form of prayer; is

preference to that which is extempore, is countenanced by our Saviour and his Apostles, and by the practice of primitive times. If the opinion be erroneous, it should be abandoned; not only in the school-room and in the barn, but in the house set apart for divine worship. If the opinion be correct; to undermine it insidiously, must be contrary not only to true religion, but to moral honesty. It is evident, that for the accomplishing of the object, the following device is likely to be efficient. A minister may officiate in the public offices; his doing so being essential to the holding of his station, and the qualifying of himself to make a schism. But at the same time he may provide a retreat, to which he will withdraw a portion of his flock, in order to join with him in the effusions of a devotion, emancipated from the appointed forms. Whatever piety or the appearance of it he may possess, it is evidently made use of to the injury of the Church, of which he calls himself a minister. We know, that this was the beginning of the separation of the Methodists. And ever since that event, there has been a similar issue in various neighbourhoods of the United States.

What would be thought of the minister of an anti-episcopal congregation, who should provide a similar retreat for a portion of his flock, in which they might join with him in a prescribed form of prayer; and with one another, in responses like those in the service of the Episcopal Church? Could he give more unequivocal evidence, that his heart were in this species of devotion, and that he practised the other, merely in submission to authority? In the two cases, the inconsistency is the same; and there is a similar conflict of inclination with public duty.

(To be continued.)

To the Editor of the Christian Journal,
SIR,

I HAVE always thought that the rubrics clearly enjoined the reading of the decalogue, epistle, and gospel up-

on Sundays and other holy days, even if there be no communion. But having recently understood that a contrary opinion was entertained by some persons, whose judgment is much to be respected, I was induced to give the subject a serious re-consideration; the result of which has confirmed my first impressions, and excited no little astonishment that any doubt should ever have been suggested upon the subject.

With the humble hope of leading to a correct understanding of this subject, and to a consistent and uniform practice in this respect, I send you, for publication, the following observations.

The first part of the rubric at the end of the communion office—with respect to the construction of which, the chief difficulty exists is in these words:

"Upon the Sundays and other holy days (if there be no sermon or communion) shall be said all that is appointed at the communion, unto the end of the gospel, concluding with the blessing."

The difficulty of understanding this rubric lies in the parenthetical clause, (*if there be no sermon or communion*). Is this to be taken in the *disjunctive* or in the *conjunctive*? If in the former, then the absence either of sermon or communion will insure the operation of the rubric, which provides that in certain cases only part of the communion office is to be used, viz. "unto the end of the gospel." But this cannot be a correct construction; because, in that case, if there be *no sermon, but communion*, the provisions of the rubric would attach—whereas, it is beyond all doubt, that, upon every occasion of communion, it is required to use the *wholes* of the office. This, therefore, cannot be the sense of the rubric. It must then be taken *conjunctively*—as if it were thus expressed, "in the absence both of sermon and communion shall be said," &c.

If this were the only rubric relating to the subject, it would seem that where there is a sermon, but no communion, the decalogue, epistle, and gospel, (which we shall in the sequel denote by the familiar phrase *con-*

communion service) are not required to be used.

But there is another rubric clearly requiring their use, whenever there is a sermon; and as we cannot suppose that the two rubrics are repugnant, one to the other, such an interpretation ought to be given to both, as will reconcile and harmonize them.

The rubric referred to, is that immediately preceding the offertory—"Then shall follow the sermon; after which, the minister, when there is a communion, shall return to the Lord's table," &c. Is it not the clear implication of this rubric, that when there is no communion, but a sermon, every part of the office is to be used, that is appointed to be said before the minister returns "to the Lord's table." If the ante-communion service, like the succeeding parts of the office, is to be used only on communion occasions, where would be the propriety of directing that the part which follows the sermon should be used when "there is a communion?" This phraseology can be justified only by supposing that the preceding parts of the office are to be used when there is *no communion*.

This rubric, then, most plainly makes provision for the case of a sermon, but no communion; but is silent in relation to the case of *no sermon and no communion*. In order to supply this omission, the final rubric in the communion office provides, that "On Sundays and other holy days (if there be no sermon or communion," i. e. according to the construction here given to these words, and which is thought to be the only admissible one—in the absence both of sermon and communion) "shall be said all that is appointed in the communion, unto the end of the gospel," &c. Hence it appears, that on Sundays and other holy days, when there is no communion, but a sermon, the ante-communion service is to be used; and when there is neither sermon nor communion, it is also to be used.

This construction of the rubrics is corroborated by the following considerations.

1. *The Church has provided a collect, epistle, and gospel, for every*

Sunday in the year, and the portions of scripture are generally the most interesting of the sacred volume; and are, moreover, most judiciously adapted to the different subjects celebrated by the Church, at different seasons. The obvious presumption, therefore, is, that these were intended to be used. It cannot be, with any colour of reason, supposed, that so large and so interesting a portion of the Prayer Book should be, for the most part, neglected. And yet, according to the construction here thought erroneous, not more than one fifth part of the epistles and gospels would be used in any church—it being supposed that the communion Sundays in any church, do not, in the average, exceed that proportion of the whole number of Sundays in the year. Can it be reasonably conceived that the Church has made so liberal a provision for the edification of her members, without intending that it should have been used?

2. There are several occasions on which the Church commemorates the most important events in the wonderful scheme of redemption—such as the birth, crucifixion, resurrection, ascension of the Saviour, the descent of the Holy Ghost, &c. On these occasions, if there be a sermon, but no communion—which is not enjoined—the propriety of reading the appropriate epistles and gospels, which relate to the respective events celebrated, must be so obvious, and the duty so plain, that neither, I am confident, will be questioned by those whose views are here opposed. But what reason or argument, induces to the use of the epistle and gospel, upon these occasions, that does not equally operate upon all other Sundays and holy days? If it be said that these are appropriate to the events celebrated on those days—we answer, that every Sunday and holy day has its *appropriate* epistle and gospel, which must, therefore, by parity of reason, be always used.

Perhaps it may be said, that the different phraseology of the American and English Prayer Book, in the rubrics upon this subject, is an argument in favour of the construction here opposed. But, upon examination,

it will be found that it derives no sanction from this quarter.

The rubric in the English Prayer Book, corresponding with the last rubric of the communion office in the American, is in these words, "upon the Sundays and other holy days (if there be no communion) shall be said," &c.—enjoining the reading of the ante-communion service. Now it may be said, that the different wording of our rubric (if *there be no sermon* or communion) proves that if there be a sermon, but no communion, the epistle and gospel are not to be used. But, having shown, it is hoped, that the last rubric in the communion office, in order to be consistent with the former rubric upon the subject, must be considered as making provision for the case of the absence both of sermon and communion, while the first regards the case of a sermon but no communion—it ought rather to be inferred, that the alteration in the American rubric was designed to supply a defect in the English; which latter seems not to contemplate the absence both of sermon and communion—which case, however, it was proper to provide for.

But a strong argument arises from the consideration of the English rubrics, and the practice under them. It is beyond all doubt that the English rubrics require the ante-communion service to be read when there is a sermon, but no communion; and that such is the uniform practice of her clergy. If, therefore, it had been designed by the American Church to alter this practice, and to dispense with the said service, when there is a sermon—would they not have put their meaning beyond all controversy? Would they not have altered the rubric before the offertory, the plain import of which is, that the sermon is to follow the epistle and gospel? Can we reasonably suppose that they would have used language so calculated to mislead?

The last argument, to be at present noticed, arises from the second rubric, before the offertory, relative to the publication of notices, &c. in the church.

It may be presumed that some no-

tice may be given every Sunday; and the rubric directs that it be given after the epistle and gospel; which, therefore, must have been intended to be read every Sunday. This, moreover, is the proper time for giving "notice of the communion." As this notice is to be given after the epistle and gospel, and as it is not presumable that the notice would be given on a Sunday when there is a communion, does it not follow, that the epistle and gospel are to be used on Sundays, when there is no communion?

The foregoing observations have been confined to the proof of the single point, that on "*Sundays and other holy days*," if there be a sermon, but no communion, the ante-communion service is to be used. But is there not tenable ground for the position, that on *ordinary days*, if there be a sermon, the said service is enjoined? The first rubric expressly designates the place for the sermon—"Then shall follow the sermon," i. e. after the epistle, gospel, and notices. It was to be supposed that the Church would make some provision for so important a part of her public exercises as is the sermon; and yet this is the only rubric which points out its proper place in the arrangement of the public service. With what shadow of propriety, therefore, can the sermon be introduced except it be preceded by the ante-communion service? Nor does this view of the first rubric at all interfere with the last—which only provides, that in the absence both of sermon and communion, on *Sundays and other holy days*, the said service is to be used.

These remarks are to be confined to the *morning service*—to which alone the ante-communion service is an incident, and in regard to which the sermon was contemplated as more a matter of accustomed practice, than in respect to the *evening service*. Should not this be a satisfactory account for there being no provision for the sermon in the evening service, perhaps we may discover a reason of

* It is expressly provided by the Church, that the collect, epistle, and gospel for Sunday shall serve for every day in the same week, on which others are not appointed.

difference in the consideration, in that service there could be no question as to the proper place for the sermon, there being nothing in addition to the proper evening prayer—in the morning, the ante-communion service being superadded to the morning prayer,” it was proper and necessary to designate what place the sermon should occupy, in relation to the service. But however this may be, to consider it the plain and obvious indication of the first rubric, that in morning service the sermon should follow the epistle and gospel: and it would be illogical to draw an argument from the silence of the Church relation to the sermon after “evening prayer,” against her explicit directions in relation to that of the morning service.

Upon the whole, then, it appears abundantly clear, that when there is a sermon, be it Sunday or other day, or an ordinary day, the ante-communion service is to be read. If there be no sermon, but a communion, the whole office is of course to be used. If there be *no sermon and no communion*, if it be a Sunday or other day, the ante-communion service is to be read—if it be an ordinary day, and service is not enjoined.

Yours, &c.

PHILO-RUBRICUS.

Institution of the Protestant Episcopal Missionary Society in Charleston, South-Carolina, composed of young Men and Women. To which is prefixed, an Address to the Members of the Church, in behalf of the Institution.

ADDRESS.

As appeared to many members of the Protestant Episcopal Church in this city, it was thought proper to institute a society, having for its object the employment of Missionaries to preach the Gospel, and administer the sacraments of the Church, in places where religious services might be expected to be attended.

The enterprise, originating primarily in the zeal of younger members of the Church, for such purposes of Christian piety and benevolence, has received the approbation and countenance of the aged, who, from longer experience, are enabled to judge of the wisdom and utility of designs of charity: and now approved by the Church, with an humble,

yet earnest solicitation of its patronage and support.

The “Protestant Episcopal Missionary Society” does not, however, present its claims to the attention of the pious and liberal, without duly advertent to circumstances in which objections to them may be founded. The members of the Church, who have not hastily and unadvisedly taken up this purpose, are prepared to meet such objections, with a respectful appeal to the candour of their brethren; and, in full confidence of their sufficiency, beg leave to urge in favour of the object they have in hand, the following considerations.

The respectable society for the Advancement of Christianity in South-Carolina is restricted in the use of its means of generous good, within the limits of the state of South-Carolina. It finds within those limits, and even in the portion of the state originally occupied with the institutions of our communion, ample exercise of its intent. It has effected some, and is meditating, in a manner auxiliary to its canonical government and authority, other improvements in the condition of our Church, within its peculiar sphere; and it cannot yet be desired that it should, in many instances, extend the hand of its charity beyond it. When some years more shall have elapsed, it may be within the scope of reasonable expectation, from its increased ability, to look for an effectual extension of its benevolence to those remote parts of the state, where it at present cannot be required to act. In the mean time, there is a wide field of action for the ministers of religion, in those portions of the country, in which it is becoming in the members of our Church, to desire that something should be done in their name. The zealous enterprise of other denominations has there done much; and that Episcopalians should desire to do nothing there, were inconsistent with the interest which it is incumbent on them to indulge in the moral improvement of the state, as well as with a just confidence in the soundness and importance of the principles of Christian truth, which they profess. Migration may, moreover, be presumed to settle, from time to time, in the interior of our territory, persons and families, whose Christian education had been such as to render the total privation to which they there are subject, of the ministrations of the Protestant Episcopal Church, painful and afflicting. There exists perfect evidence, that the earnest calls of humble and pious Christians of our communion, in this species of distress, were addressed twenty years ago, to their brethren in this city, from an upper district, praying for help to enable them to serve God, after the manner of their fathers.—Their desires, however honoured and approved, were unhappily frustrated. It is a

melancholy probability that such necessities of our brethren may still, in no small degree, exist, where no complaint, and no solicitation for their relief, is uttered, because it is not known whither to direct its voice. In the reasonable supposition of such facts, it is desired to institute some means of sending, under the guidance of the best information that can be obtained, pious and prudent persons, into the interior, who may seek and gather our scattered brethren, and minister to their Christian edification and comfort. The improbability of any success or good in such an enterprise, may be alleged. But it will yield to the presumption which is warranted by fact and observation, that there are European or other settlers, in the remoter parts of the state, who, with pious humility, having availed themselves of such Christian ministrations, as were accessible to them, have yet never ceased to long for that language of faith and worship, which, through the influence of early habit and instruction, had become inseparably incorporated with all the fondest and most cherished feelings of the soul. "Twenty years," said a venerable man who pressed through a crowd of strangers to our worship, into the presence of a minister, who had celebrated it for the first time, in a remote quarter of one of our northern states, "Twenty years have I been in this country, and have been deprived of the privilege of attending the services of my Church; and now when I hear them, it makes my heart so full with joy, that it seems as if it would be too much for my weak old age; yet it will help me to depart in peace."

But the Society does not confine its hopes and expectations of usefulness, to the territory of South-Carolina. Its members have seen with delight the efforts of a similar solicitude to do good, which have been made in the northern cities; and have contemplated with wonder, and with gratitude to "*the Father of Lights*," the success which has attended them. They have seen Missionaries sent by them, among the inhabitants of the western states, hailed as messengers of love from their brethren; and their path attended by glad and grateful crowds. They have learned from the report of a society like this, lately formed in the city of Philadelphia, that "there are Episcopalians scattered throughout the western territories, in very considerable numbers."—"It is impossible," says one of the Missionaries employed, whose words are given in that report, "that any one, not having witnessed such a scene, should imagine the pleasure beaming in the countenances of these sons and daughters of the Church, on being visited by a regular minister of her ordinances. The best stool in the cabin is presented, and the board is spread with

the best provision. One tells me of a tender infant that died without baptism, and was buried without the service,—another, of a beloved partner, who, on her death bed, anxiously desired the emblems of her Saviour's sacrifice.—Many similar circumstances are mentioned, in the relation of which, the voice of nature, softened by the feelings of unaffected piety, has eloquence irresistible. One has the remains of an ancient Prayer Book, from the tattered leaves of which the children are taught their catechism and their prayers. Another anxiously inquires for the time, when they will have an altar and a temple of their own." "It is estimated," says another Missionary, whose words are quoted in the same report, "that in the states and territories situate on the Ohio and Mississippi rivers, viz. Ohio, Kentucky, Indiana, Tennessee, Illinois, Missouri, and Mississippi, there are no less than one hundred and fifty thousand Episcopalians."—To the more southern parts of this western portion of the United States, the wishes of this society are directed—and in the most recently settled parts of Georgia, in Mississippi and Louisiana, there may be presumed to be a large field of Missionary labours, in which, with the help of the liberal, they might be happily instrumental of reviving a spirit of sound Christian piety, which, for want of the offices of our Church, by which, as means of grace, it had once been sustained, may have declined; and of imparting Christian cheerfulness and joy, to hundreds of humble families of our communica.

To the objection to the claims of this society on the attention of our Church, which may be founded in the number and frequency of similar calls, the simple and a sufficient answer will be found in the amount of the semi-annual contribution which it asks. Who will say that this, in addition to any charities with whose demands he may be periodically troubled, will be more than it can be convenient for him to give?—Who would not deduct this small boon for spiritual indigence, from the expenses of his pleasure, his ease, his pride; or even from the arrangements of the most reasonable domestic solicitude and obligation?

Should this, however, be rejected as an argument that will equally justify an hundred other similar demands, it may be respectfully suggested in reply, that there is a discrimination essential to the right performance of the duty of bestowing charity, to which this society would willingly confide its interest. The same hand which gives, often in giving takes away. There is a charity which does not benefit, in half the proportion that it deprives. There is a carelessness in yielding to calls upon the benevolent, which squanders what might be usefully applied; and thus

qualifies and indisposes for the offices of the Church, which the judgment could not approve. Let the merit of the deeds made upon the charity of the members of our Church be measured by the of a sober Christian judgment and estimation, and the society, which proposes at so small an expense to any individual, to send the bread of life to their brethren, will have no cause to fear for as it prefers. Is it asked by what test preference which is due, of this, to at least of the objects of charity which solicit the general beneficence, can be shown? The following is submitted. Imagine yourself in the situation of one father or mother of a family, among those who benefit this society contemplates, off by the vicissitudes of life, or by the ration which the welfare of those dependent upon you, had seemed unavoidable require, from all the privileges and intercourse of the communion in which have been reared—imagine around you men whom you must surrender to the sentence, either of a faith and worship which your judgment disapproves, or of which you are not prepared to receive. Imagine yourself approaching the end of life's weary pilgrimage, with no of the comforts, the encouragement, the help, which the ministrations of grace, the authorized messengers, might impart; and with no prospect that your child should be nurtured in their influence, under their influence, be brought up to the service of their Maker, to his glory. Is there nothing in the imagination of circumstances like these, to induce a candid and indulgent estimate of the case of those of your fellow creatures, to whom the institution offers to convey your charity? This case is no creation of the imagination. There is ample ground on which to rest the assertion of its reality. If then, you would not, for much that heaven has bestowed upon you, of temporal good, that it should be spared to its relief the little that requires at your hands, and let the Protestant Episcopal Missionary Society have your patronage, your friendship, and your prayers.

CONSTITUTION.

WHEREAS piety in early life is most acceptable to God, and interesting to men; and the desire to propagate the Gospel is the natural fruit of Christian faith and gratitude; and, if duly regulated, may be productive of much good to society, and evering benefit to individuals. And where there are many, even in our own country who are without the knowledge of religion and the means of grace, it has seemed expedient to institute a Missionary Society, under the following regulations.

The designation of this society shall be *The Protestant Episcopal Missionary*

Society in Charleston, South-Carolina, composed of young men and others; and its sole object shall be to send forth Missionaries of the Protestant Episcopal Church of the United States of America, to those places in which there is reason to believe that they will be useful. It shall have a seal, representing a Church in the wilderness, with this motto—*Zeal and discretion.*

2d. No person shall be appointed a Missionary by the society unless he be duly recognized as a Minister of the Protestant Episcopal Church, by the ecclesiastical authority of this diocese; nor shall any Missionary be continued in the service of the society if he do not conform to the constitution, canons, and rubrics, as set forth by the General Convention of the Protestant Episcopal Church of the United States of America.

3d. Each subscriber of two dollars, payable half yearly, shall be a member; and each subscriber of forty dollars at one time, shall be a member for life.

4th. There shall be two meetings of the society in each year, on the 3d Friday in February, and the 3d Wednesday in August: the first of which shall be considered the anniversary of the society; when a Corresponding Secretary, a Recording Secretary, a Treasurer, and ten other laymen, shall be chosen, who shall constitute a committee to transact the business of the society; and at this time the proceedings of the committee, during the foregoing year, shall be considered, and their accounts examined. Twelve members of the society shall constitute a quorum.

5th. The Bishop of the diocese of South-Carolina, and if there be no Bishop, the senior clergyman of the society, shall be, *ex officio*, the President of the society, and of its standing committee. He shall have power to call special meetings of the society and of the committee.

6th. The standing committee of the society shall have power to fill any vacancy that may occur in their body. They shall make a report of their proceedings, and exhibit a statement of their accounts, to the society at each annual meeting. Seven members of the committee shall be a quorum.

7th. The clerical members of the society, duly recognized by the ecclesiastical authority of this diocese as ministers of the Protestant Episcopal Church, shall always have a right to attend the meetings of the committee, and deliver their opinions, and vote on any business which may be before them.

8th. At the meetings of the committee and of the society, if the President be absent, the senior clergyman shall preside; and if there be no clergyman present, a chairman shall be appointed.

9th. Each meeting of the committee, if a clerical member be present, shall be

opened and closed with the Lord's Prayer, and one or more of the collects.

10th. It shall be the duty of the Treasurer, at every meeting of the committee, to report the state of the funds; when he shall be instructed to deposit them in some bank in the name of the society. He shall not pay any sum of money without an order signed by the President of the society.

11th. One tenth of the income of the society shall be invested in bank stock or public securities, to constitute a permanent fund. The interest of which shall be added to its increase, until it shall have amounted to the sum of eight thousand dollars; after which the interest may be applied to the purposes of the society, as may be deemed expedient.

12th. The constitution shall not undergo any alteration or addition whatever, unless the same has been considered at two meetings of the society, and not without the consent of two-thirds of the members present at the final meeting.

Officers of the Society for 1819.

The Right Rev. Bishop Bowen, D. D. *ex officio*, President.

Thomas Gadsden, jun. *Corresponding Sec'y*. Ebenezer Thayer, jun. *Recording Sec'y*.

George H. Eckhard, *Treasurer*.

Standing Committee.—John W. Mitchell, James S. Johnson, Thomas O. Elliott, Henry Frost, M. D. Hugh P. Dawes, William G. Bout, Charles W. D'Oyley, Edward P. Simons, Thomas C. Marshall, Thomas Morris, jun.

HEAVEN.

There is a land of calm delight

To sorrowing mortals given;

Where rapturous scenes enchant the sight,

And all, to soothe their souls, unite;—

Sweet in their rest—in Heaven.

There glory beams on all the plains;

And Joy, for Hope, is given;

There music swells in sweetest strains,

And spotless Beauty ever reigns;

And all is Love—in Heaven.

There cloudless skies are ever bright;

Thence gloomy scenes are driven;

There suns dispense unsullied light,

And planets beaming on the sight,

Illume the fields of—Heaven.

There is a stream that ever flows,

To passing pilgrims given:

There fairest fruit immortal grows;

The verdant flower eternal blows

Amid the fields of—Heaven.

There is a great, a glorious Prize,

For those with sin who've striven:

'Tis bright as star of evening skies,

And, far above, it glittering lies,—

A golden Crown—in Heaven.

From a Liverpool Paper of May 31.

On Sunday, the 2d instant, a venerable minister of the establishment, in Derbyshire, walked twenty-four miles, did duty at three churches, by reading prayers and preaching four times; he also baptized an infant and churched the mother, published the banns of one couple, married another, and interred a corpse! He is seventy years of age.

CONSECRATION.—On Wednesday, 11th of August, St. Matthew's Church, in Wilton, Connecticut, was consecrated by the Right Rev. Bishop Hobart, assisted by several of the neighbouring clergy.

On Wednesday, 16th June, 1819, the Rev. Charles Mann, and the Rev. William Westerman, were admitted to the holy order of Priests; and Charles C. Austin, and William Armstrong, to that of Deacons, by the Right Rev. Bishop Kemp, of Maryland.

At the late commencement of the University of Pennsylvania, the degree of D. D. was conferred on the Rev. James Munro, and the Rev. Samuel F. Jarvis, of New-York. The same degree has been also conferred by Columbia College, New-York, on the Right Rev. Philander Chase, of Ohio, and the Rev. Thomas C. Brownell, Bishop elect of the diocese of Connecticut. Union College, Schenectady, had, a short time before, conferred the degree of LL. D. on the last named gentleman.

On Wednesday, May 26th, 1819, the Rev. Petrus Stuyvesant Ten Broeck, was instituted to the office of Rector of St. Paul's Church, in Portland, Maine. The Rev. Mr. Olney, of Gardiner, officiated at Morning Prayers; after which the office of Institution was performed in a manner highly impressive by the Rev. Mr. Morse, of Newburyport, Massachusetts. The Sacrament was then administered by the Rev. Mr. Ten Broeck.

On Thursday afternoon, Aug. 19, 1819, the corner stone of the foundation of the Protestant Episcopal Church, in the pleasant and interesting village of Mantua, on the west side of the Schuylkill, near Philadelphia, was laid by the Right Rev. Bishop White, assisted by the Rev. Messrs. Boyd and Muhlenburg, and Judge Peters, the proprietor of the Town Plat; who thus delivered possession of the uncommonly beautiful site of the Church, which he had previously granted.

The Bishop pronounced an impressive address on the occasion, to a numerous assembly of highly respectable citizens, who attended the ceremony, which was conducted with great solemnity, and accompanied by very appropriate psalms.

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[Vol. III.]

*Biographical Memoirs of the late
 Bishop BERKELEY.*

DR. GEORGE BERKELEY, the learned and most ingenious Bishop of Cloyne, in Ireland, was born in that kingdom, at Kilcerin, near Thomastown, the 12th of March, 1684. He was the son of William Berkeley, of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the restoration, and there obtained the collectorship of Belfast. George had the first part of his education at Kilkenny school; was admitted pensioner of Trinity college, Dublin, at the age of fifteen, under Dr. Histon; and chosen fellow of that college June the 9th, 1707, and placed under the tuition of Dr. Hall.

The first public proof he gave of his literary abilities was, *Arithmetica abaque Algebra aut Euclide demonstrata*; which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son of the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems inscribed to his pupil Mr. Samuel Molineux, whose father was the friend and correspondent of Locke.

In 1709, came forth the *Theory of Vision*, which, of all his works, seems to do the greatest honour to his sagacity; being, as a certain writer observes,* the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy to draw from them. The

boundary is here traced out between the ideas of sight and touch; and it is shown, that, though habit has so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connexion, insomuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, outness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Cheselden, in 1728. A vindication of the *Theory of Vision* was published by him in 1733.

In 1710 appeared *The Principals of Human Knowledge*; and, in 1713, *Dialogues between Hylas and Philonous*: the object of both which pieces is, to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules, termed laws of nature, from which, in the ordinary course of his government, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to have been written in opposition to sceptics and atheists; and herein is inquired into the chief cause of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion: which

* *Reid's Inquiry into the Mind*, chap. vi. sect. 11.

cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded, that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode the doctrine maintained by Locke and others, of there being a power in the mind of abstracting general ideas. Mr. Hume, having regard to these writings of the very ingenious author, as he calls him, says, that they "form the best lessons of scepticism which are to be found either among the ancient or modern philosophers, Bayle not excepted." He professes, however, in his title page, and undoubtedly with great truth, to have composed his books against the sceptics, as well as against the atheists and freethinkers: but that all his arguments, though otherwise intended, are, in reality, merely sceptical, appears from this, that they *admit of no answer, and produce no conviction*. Their only effect is, to cause that momentary amazement and irresolution and confusion which is the result of scepticism. It may just be observed, that Berkeley had not reached his 27th year when he published this singular system.

In 1712, he published three sermons in favour of passive obedience and non-resistance; which underwent at least three editions, and afterwards had nearly done him some injury in his fortune. They caused him to be represented as a Jacobite, and stood in his way with the house of Hanover, till Mr. Molineux, above-mentioned, took off the impression, and first made him known to queen Charlotte, whose secretary, when princess, Mr. Molineux had been. Acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him: Sir Richard Steele, for instance, and Dr. Swift. For the for-

mer he wrote several papers in the Guardian, and at his house became acquainted with Pope, with whom he always lived in friendship. Swift recommended him to the celebrated earl of Peterborough, who, being appointed ambassador to the king of Sicily and the Italian states, took Berkeley with him as chaplain and secretary, in November, 1713. He returned to England with this nobleman in August, 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system. Poor philosopher Berkeley, says he to his friend Swift, has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a strange fever on him, so strong that it was very hard to destroy it by introducing a contrary one.

His hopes of preferment expiring with the fall of queen Anne's ministry, he some time after embraced an offer, made him by Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. In this he employed four years; and, besides those places which fall within the grand tour, visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Friend,) Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he had with great industry collected very considerable materials for a natural history of it; but unfortunately lost them in the passage to Naples; and what an injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for this sort of work, in a letter to Mr. Pope concerning the island of Inarime (now Ischia) dated October 22, 1717; and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Vesuvius. He arrived at London in 1721; and being much affected with the miseries of the nation, occasioned by the South Sea scheme in 1720, published the same year An Essay towards preventing the Ruin of Great-Britain; reprinted in his miscellaneous tracts.

His way was open now into the very

company. Mr. Pope introduced o lord Burlington, and lord Bur- n recommended him to the duke afton; who, being lord-lieuten- of Ireland, took him over as one s chaplains in 1721. Novem- his year, he accumulated the de- of bachelor and doctor of divi-

The year following he had a unexpected increase of fortune Mrs. Vanhomrigh, the celebrat- iveness, to whom he had been in- ced by Swift: this lady had in- d Swift for her heir; but, per- ing herself to be slighted by him, ft near 8000 l. between her two itors, of whom Berkeley was

May 18, 1724, he was promoted deanery of Derry, worth 1100 l. annum.

1725, he published, and it has been reprinted in his miscella- tracts, "A proposal for convert- the savage Americans to Christi- , by a college to be erected in the ner Islands, otherwise called the of Bermuda:" a scheme which employed his thoughts for three ur years past; and it is really ising to consider how far he car- it. He offered to resign all his rment, and to dedicate the rel- der of his life to instructing the ican youth; on a stipend of 100 l. y: he prevailed with three junior vs of Trinity college, Dublin, to up all their prospects of prefer- at home, and to exchange their vship for a settlement in the At- : Ocean at 40 l. a year: he pro- his plan to be laid before George o commanded Sir Robert Wal- to lay it before the commons; urther granted him a charter for ing a college in Bermuda, to conf a president and nine fellows, were obliged to maintain and ite Indian scholars, at 10 l. a year : he obtained a grant from the ions of a sum, to be determined king; and accordingly 10,000 l. romised by the minister, for the ase of lands, and erecting the ge. He married the daughter of Forster, Esq. speaker of the Irish : of commons, the 1st of August, ; and actually set sail in Sep-

tember following for Rhode-Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full prospect of success? Yet the scheme entirely failed, and Berke- ley was obliged to return, after re- siding near two years at Newport. The reason given is, that the minister never heartily embraced the project, and the money was returned into an- other channel.

In 1732, he published *The Minute Philosopher*, in two volumes 8vo. This masterly work is written in a series of dialogues, on the model of Pla- to, a philosopher he is said to have been very fond of; and in it he pur- sues the freethinker through the vari- ous characters of atheist, libertine, en- thusiast, scorner, critic, metaphysici- an, fatalist, and sceptic. The same year he printed a sermon, preached before the society for propagating the gospel in foreign parts. In 1733, he was made Bishop of Cloyne, and might have been removed in 1745, by lord Chesterfield, to Clogher, but de- clined it. He resided constantly at Cloyne, where he faithfully discharg- ed all the offices of a good Bishop, yet continued his studies with unabated attention.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had given the Bishop an ac- count of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both these advocates of revealed religion. For, when Addison went to see the doctor, and began to discourse with him seriously about another world, "Surely, Addison," replied he, "I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstra- tion, has assured me, that the doc- trines of Christianity are incompre- hensible, and the religion itself an im- posture." The Bishop, therefore, ad- dressed to him, as to an infidel ma- thematician, a discourse called *the*

Analyst; with a view of showing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove, that the doctrine of fluxions furnished a clear example. This attack gave occasion to Maclaurin's treatise, and other smaller works, upon the subject of fluxions; but the direct answers to the Analyst were set forth by a person under the name of Philalethes Cantabrigiensis, but generally supposed to be Dr. Jurin, who published a piece, entitled, *Geometry no friend to infidelity*, 1734. To this the Bishop replied in *A defence of freethinking in mathematics*, 1735; which drew a second answer the same year from Philalethes, styled, *The minute mathematician, or the freethinker no just thinker*. And here the controversy ended.

But the Bishop, ever active and attentive to the public good, was continually sending forth something or other: in 1735, the *Querist*; in 1736, *A discourse addressed to magistrates*, occasioned by the enormous licence and irreligion of the times; and many other things afterwards of a smaller kind. In 1744, came forth his celebrated and curious book, entitled, *Siris*; a chain of philosophical reflections and inquiries concerning the virtues of *Tar Water*: a work which, he has been heard to declare, cost him more time and pains than any other he had ever been engaged in. It underwent a second impression, with additions and emendations, in 1747; and was followed by "*Farther Thoughts on Tar Water*," in 1752. In July, the same year, he removed with his lady and family to Oxford, partly to superintend the education of a son, but chiefly to indulge the passion for learned retirement, which had ever strongly possessed him, and was one of his motives to form the Bermuda project. He would have resigned his bishoprick for a canonry or headship at Oxford; but it was not permitted him.

At Oxford he lived highly respected, and collected and printed the same year all his smaller pieces in octavo; but he did not live long; for, on San-

day evening, Jan. 14, 1753, as he was in the midst of his family, listening to a sermon which his lady was reading to him; he was seized with what was called a palsey in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered; as he lay upon a couch, and seemed to be asleep, till his daughter, on presenting him with a dish of tea, first perceived his insensibility. His remains were interred at Christ church, Oxford, and there is an elegant marble monument over him, with an inscription by Dr. Markham, then dean.

As to his person, he was handsome, with a countenance full of meaning and kindness, remarkable for great strength of limbs; and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with the hypochondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. At Cloyne he constantly rose between three and four o'clock in the morning, and summoned his family to a lesson on the base viol, from an Italian master he kept in the house for the instruction of his children; though he himself had no ear for music. He spent the rest of the morning, and often a great part of the day, in study; and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is scarcely thought to have said too much, when he ascribes

To Berkeley every virtue under heaven.

General Introduction to the FAMILY BIBLE now publishing in this city by T. & J. Swords.

(Continued from p. 275, and concluded.)

The passages in brackets are added to this edition.

In the conference held at Hampton Court, in 1603, before King James the First, between the Episcopalians and Puritans, Dr. Reynolds, the speaker of the Puritans, requested his Majesty that a new translation of the

Bible might be made, alleging that those which had been allowed in former reigns were incorrect. Accordingly, his Majesty formed the resolution of causing a new and more faithful translation to be made, and commissioned for that purpose fifty-four of the most learned men in the Universities and other places. At the same time, he required the bishops to inform themselves of all learned men within their several dioceses, who had acquired especial skill in the Hebrew and Greek tongues, and had taken pains in their private studies of the Scriptures, for the clearing up of obscurities either in the Hebrew or the Greek, or for the correction of any mistakes in the former English translations, and to charge them to communicate their observations to the persons employed, that so the intended translation might have the help and furtherance of all the principal learned men in the kingdom.

Before the work was begun, seven of the persons nominated for it either were dead or declined to engage in the task. The remaining forty-seven were ranged under six divisions, and several parcels of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. Every one of the company was to translate the whole parcel; then they were each to compare their translations together, and when any company had finished their part, they were to communicate it to the other companies, that so nothing might pass without general consent. If any company, upon the review of the book so sent, doubted or differed upon any place, they were to note the place, and send back the reasons for their disagreement. If they happened to differ about the amendments, the difference was to be referred to a general committee, consisting of the chief persons of each company, at the end of the work. When any passage was found remarkably obscure, letters were to be directed by authority to any learned persons in the land for their judgment thereupon.

The names of the persons, and

places where they met, together with the portions of Scripture assigned to each company, were as follows:

1st. Dr. Lancelot Andrewes, first Fellow, then Master of Pembroke Hall, in Cambridge, at this time Dean of Westminster, afterwards Bishop of Ely, then of Winchester. 2d. Dr. John Overall, Fellow of Trinity College, Master of Catharine Hall, in Cambridge, at this time Dean of St. Paul's, afterwards Bishop, first of Coventry and Litchfield, then of Norwich. 3d. Dr. Adrian Saravia, a native of Artois, who cast himself upon the protection of the Church of England, and was preferred to Prebends of Canterbury and Westminster. 4th. Dr. Layfield, Fellow of Trinity College, Cambridge, Rector of St. Clement's Danes; as he was skilled in architecture, his judgment was much relied upon for the fabric of the tabernacle and temple. 5th. Dr. Clark, Fellow of Christ College, in Cambridge, Preacher in Canterbury. 6th. Dr. Leigh, Archdeacon of Middlesex, Rector of Allhallows, Barking. 7th. Dr. Burgley. 8th. Mr. King. 9th. Mr. Thomson. 10th. Mr. Bedwell, sometime Fellow of St. John's College, Cambridge, and Vicar of Tottenham. These ten met at Westminster, and to them were assigned the Pentateuch, and the history from Joshua to the first book of Chronicles exclusively.

2d. To meet at Cambridge, were chosen eight; namely, 1st. Mr. Lively, the King's Hebrew Reader in Cambridge. 2d. Mr. John Richardson, Fellow of Emanuel College, afterwards Doctor in Divinity, Master, first of Peterhouse, then of Trinity College. 3d. Mr. Chadderton, afterwards Doctor in Divinity, first Fellow of Christ College, then Master of Emanuel College. 4th. Mr. Dillingham, Fellow of Christ College. 5th. Mr. Andrews, afterwards Doctor of Divinity, and Master of Jesus College. 6th. Mr. Harrison, Vice-master of Trinity College. 7th. Mr. Spalding, Fellow of St. John's, and Hebrew Reader in that College. 8th. Mr. Bing, Fellow of Peterhouse, and Hebrew Reader therein. To these wer

allotted the books from the first of the Chronicles, with the rest of the history; and the Hagiographa, namely, Job, Psalms, Proverbs, Canticles, Ecclesiastes.

3d. To meet at Oxford, were chosen seven; namely, 1st. Dr. John Harding, President of Magdalen College. 2d. Dr. John Reynolds, President of Corpus Christi College, who died soon after engaging in the work. 3d. Dr. Thomas Holland, Rector of Exeter College, and the King's Professor of Divinity. 4th. Dr. Richard Kilby, Rector of Lincoln College, and Hebrew Professor. 5th. Mr. Miles Smith, afterwards Doctor in Divinity, and Bishop of Gloucester. He wrote the Preface to the translation, and was one of the revisers of the whole work, when finished. 6th. Dr. Richard Brett, Rector of Quainton, in Buckinghamshire. 7th. Mr. Fairclowe. These had for their task the four greater Prophets, with the Lamentations, and the twelve lesser Prophets.

4th. For the Prayer of Manasseh and the rest of the Apocrypha, seven were appointed at Cambridge. 1st. Dr. Duport, Prebendary of Ely, and Master of Jesus College. 2d. Dr. Braithwaite, first Fellow of Emanuel, then Master of Gonvil and Caius College. 3d. Dr. Radcliffe, Fellow of Trinity College. 4th. Mr. Ward, of Emanuel, afterwards Doctor in Divinity, Master of Sidney College, and Margaret Professor. 5th. Mr. Downs, Fellow of St. John's College, and Greek Professor. 6th. Mr. Boyse, Fellow of St. John's College, Prebendary of Ely, and Rector of Boxworth, in Cambridgeshire. 7th. Mr. Ward, Fellow of King's College, afterwards Doctor in Divinity, Prebendary of Chichester, and Rector of Bishop Waltham in Hampshire.

5th. For the New Testament, the four Gospels, the Acts, and Revelations, were assigned to eight at Oxford; namely, 1st. Dr. Thomas Ravis, Dean of Christ Church, afterwards Bishop of London. 2d. Dr. George Abbot, Master of University College, afterwards Archbishop of Canterbury. 3d. Dr. Eedes. 4th. Mr. Tomson,

afterwards Bishop of Gloucester. 5th. Mr. Savil. 6th. Dr. Perin, Canon of Christ Church. 7th. Dr. Raven. 8th. Mr. Harmer.

6th. The Epistles of St. Paul, and the other Canonical Epistles, were assigned to seven at Westminster; namely, 1st. Dr. William Barlow, of Trinity Hall, in Cambridge, Dean of Chester, afterwards Bishop of Lincoln. 2d. Dr. Hutchenson. 3d. Dr. Spenser. 4th. Mr. Fenton. 5th. Mr. Rabbet. 6th. Mr. Sanderson. 7th. Mr. Dakins.

The work was begun in the spring of 1607, and prosecuted with all due care and deliberation. It was about three years before it was finished. Two persons selected from the Cambridge translators, two from those at Oxford, and two from those at Westminster, then met at Stationers' Hall, and read over and corrected the whole. After long expectation and great desire of the nation, this translation came forth, in the year 1611, the divines employed having taken the greatest pains in conducting the work, not only examining translations with the original, which was absolutely necessary, but also comparing together all the existing translations in the Italian, Spanish, French, and other languages.

This is the translation of the Holy Scriptures now in common use amongst us; and since that time there has been no authorized version of any part of the sacred volume. The excellency of it is such as might be expected from the judicious care with which it was conducted, and the joint labours of the many distinguished men employed upon it. It is, says Dr. Gray, a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.

Happy has our English nation been, since God has given us learned translators, to express in our mother tongue the heavenly mysteries of his holy Word, delivered to his Church in the Hebrew and Greek languages; who, although they may have been deceived and mistaken, as men, in some mat-

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of no importance to salvation, yet faithfully delivered the whole of the heavenly doctrine, as contained in the Holy Scriptures, without any heretical translations, or corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us receive the Scriptures with a modest, humble, and teachable disposition, and a willingness to embrace all which are plainly delivered, how contrary soever to our own notions and prejudices, and in matters of difficulty readily hearken to the judgment of our teachers, and that are set over us in the Lord; reject every presumptuous thought, reasoning which exalts itself against those mysterious truths there revealed. If we thus search after truth in the love of it, we shall not be finding that knowledge, which 'make us wise unto salvation, by the faith which is in Christ Jesus.' *Outline, Stackhouse, Johnson's History of English Translations of the Bible.*

The division of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. In the year of our Lord 1240, Cardinal de Sancto Caro, commonly called Cardinal Hugo, making an index in concordance to the Latin Bible, found it necessary to divide it into parts which we call chapters; and he divided each chapter into sections by placing the letters of the alphabet at certain distances in the margin. The subdivision into verses came afterwards from the Jews; for, about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance of the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by alphabetical letters in the margin. About one hundred years after this, Erasmus, a Frenchman, and eminent scholar, taking his pattern from him, published a Latin Bible with chapters and verses, numbered by figures; and this example has been followed in all subsequent editions in all languages, published in the western parts of Christendom.

The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551. *Dean Prideaux.*

[The Excellence of the Bible, with Directions for Reading it.]

The Bible comprehends, in the grandest and most magnificent order, the various dispensations of God to mankind from the forming of this earth to the consummation of all things. It begins with the ground work of natural religion, the creation of the universe by one holy and good and wise Being; relating distinctly how all those parts of it, to which the heathens paid divine worship, were in truth the work of God's hands. It proceeds to the origin of the Patriarchal, Jewish, and Christian religion, the introduction of sin by the fall of our first parents, of which we experience the wretched effects. It goes on to that amazing punishment of sin, the universal deluge, proved to be as certain as it was wonderful, by the remaining traces of it throughout the globe. It then recites the second peopling of the world, the relapse of mankind into wickedness, the choice of one family and people to preserve the knowledge of God, and to be as a light shining in a dark place, for the benefit of all about them that would turn their eyes and feet to the way of peace. It lays before us the laws given to this people; it recounts their history chiefly with regard to their moral and religious behaviour, and dwells on the character and actions of their most remarkable persons. It supplies us with admirable patterns of genuine piety in the Psalms, most virtuous instructions for the prudent conduct of life in the book of Proverbs, for bearing afflictions in that of Job, for thinking justly of wealth, honour, pleasure, science, in Ecclesiastes. Then, in the Prophetical books, it gives us, together with the sublimest and worthiest ideas of God, and our duties towards him, the most affecting denunciations of that private and public misery and ruin which will ever attend sin, whether cloaked by superstition or displayed

in profaneness. And, along with all these things, it unfolds a series of predictions, reaching from the beginning of the Old Testament to the end; and growing, from obscure and general, continually clearer and more determinate, concerning the appearance of a Divine Person on earth, for the recovery of fallen man, and for the revival and propagation of true religion throughout the world. The books of the New Testament open to us the execution of this great design. The Gospels record his supernatural birth, his unspotted and exemplary life, his astonishing and gracious miracles, his pure and benevolent doctrine, his dying for our offences, and rising again for our justification; his mission of fit persons endued with the gifts of the Holy Spirit to teach all nations, his own ascension into heaven, and sitting at the right hand of God, till he shall come to judge the quick and the dead. The Acts of the Apostles represent the wonderful success of their preaching, and the original foundation of the Catholic Church. The Epistles contain their admirable directions to clergy and laity; and the Revelation concludes with foretelling the state of Christianity, primitive, degenerate, and reformed, to the last ages. A grander, a more comprehensive, and more useful scheme of instruction than this, cannot possibly be conceived.

In reading the Holy Scriptures, our business is to apply to those parts first, and to dwell on them most, which have the closest connexion with our future happiness. As right practice is the end of faith, the practical passages of Scripture ought certainly to have our principal regard, ever comprehending those which express the obligations of Christian piety and moral self-government, as well as justice and mercy. We shall indeed do well, besides occasionally reading particular chapters, to peruse both Testaments in their order: only it will be advisable to go oftenest through the New, as exhibiting more fully what we are to believe and to do, and without such a mixture, as there is in the *Old*, of things belonging solely to the former dispensation. But the regu-

larity of this course ought not to hinder us from selecting chiefly, and perusing most frequently, those parts of both, which place before us, in the most influencing manner, the common doctrines and common duties of our holy profession. Still, even in respect to these parts of Scripture, and much more, therefore, of other parts, it is requisite that we proceed with some judgment and care; that we make use of the same rules for understanding our Bibles, which we do for understanding other books, and such also as the peculiar nature of this book points out; that we never interpret any text in a sense contrary to the dictates of reason, or to other texts more clear or more numerous, or to the visible design and drift of the whole passage; that we always keep in view what goes before and what follows after; for the connexion is often very strong, where it is not extremely obvious; that we suppose not every verse to be a separate sentence of itself, nor every chapter to have a separate subject that begins and ends with it, for these divisions are entirely human, and sometimes not discreetly made; also that we apply the sayings of the holy penmen, only to the things of which they are treating, not to others which perhaps were far from their thoughts, unless a just argument can be drawn from the former to the latter. We should also be careful to take both single words, and phrases comprehending several, not always in the meaning which they bear in our daily conversation, but in such, as other places of Scripture require or permit; understanding them literally where we can, but figuratively where we must. Again, we should make such abatements from strong expressions, such restrictions and exceptions to general expressions, and such allowances for the whole manner of speaking, as we perceive the nature of the thing, together with the usage and custom of the sacred writers, demands. Without such equity as this, a large proportion of the compositions which appear in the world would be made to abound with absurdities; and, if the Bible needs it more than later books of

r countries, it also deserves it in-
y better, and it would be both
rse and impious to refuse it.
; easy cautions will enable per-
f almost the lowest capacity and
vements, who either can read
ure, or have the means of hear-
read, to acquire so competent
wledge of what is most needful
known, as will fully justify the
nist's encomium, that "the testi-
of the Lord is sure, making wise
nple."

en the learned do not act with
ity and prudence, and much less
· unlearned, if in reading the Ho-
iptures they rely wholly on their
udgment unassisted. For God
made the help of others extreme-
cessary to our understanding of
ord, as well as his works. Men
at abilities and attainments, by
ng to themselves, have involved
elves in error: and men of no
advantages than a teachable dis-
on, have arrived at a most bene-
acquaintance with religious
i. For God "hides things from
ise and prudent" in their own o-
i, which he "reveals unto babes:"
steth the proud, but giveth grace
he humble." Nor let it be im-
d, that such must therefore de-
altogether in every thing on the
rity of their spiritual guides. For
matters of science, or common
ess, what a man doth not see of
elf, he may have shown to him by
s, and then may see it as truly and
as if it had been his own original
very: so in matters of revelation,
who would otherwise have made
progress, or, it may be, commit-
reat mistakes, yet having the main
es of it methodically explained to
in discourses on his Catechism,
ccasionally inculcated in sermons,
answer to the questions which he
in private, may, by comparing
he is thus taught, with what he
in his Bible, come by degrees,
believe implicitly, but to discern
ntly, the genuine sense of its fun-
ntal doctrines and precepts. In
case, his faith rests no longer on
word of man, but on that of God,
er we can answer all the speci-
c. III.

ous objections against it or not: which
few people can do in any thing that
they believe of any kind. We should,
therefore, conscientiously take all fit
opportunities of learning instruction
from those who are set apart to give it.
For the priest's lips are appointed to
keep knowledge, and the people to
seek the law at his mouth; not with a
blind submission to whatever he shall
affirm, but with so much regard at
least, as in other professions the more
ignorant pay to the more skilful. Nor
are we confined to respect only the
sentiments of the particular teachers
whom we stately attend, but we ought
to have much greater deference for
the general persuasion of Christ's
Church, particularly our own branch
of it, and a proportionable one for that
of every knowing and good person;
always entertaining some distrust of
ourselves when we differ from these.
The exercise of our best judgment,
and a modest attention to that of others,
are the joint means which our Maker
hath instituted for the understanding
of his will, natural and revealed. They
who use them uprightly, and they alone,
may hope for pardon of their ignorance
and errors. And, were any one to
continue so ignorant to the last, as to
believe the truths contained in Holy
Writ, only because those about him
told him they were such; yet might
he have the happiness of acquiring,
even by the means of this most implicit
faith, dispositions of piety and virtue
unattainable otherwise, and sufficient
to qualify him for eternal happiness.

It is to be acknowledged that many
passages in the Bible are abstruse, and
not easy to be understood. Yet we
are not to omit reading the abstruser
texts, which have any appearance of
relating to us; but should follow the
example of the blessed Virgin, who un-
derstood not several of our Saviour's
sayings, yet kept them all in her heart.
Were we only to learn humility thus,
it would be enough; but we shall come
by degrees to apprehend far more than
we expected, if we diligently compare
spiritual things with spiritual, darker
expressions with clearer, that are like
or opposite to them; for contraries il-
lustrate one another. But, with what

ever success we may increase our knowledge of Scripture, that alone is insufficient. We must not think we have done with a passage as soon as we have understood it. If we had understood it instantly, our principal work was to come yet; and they are strangely wrong, who apply so closely to study difficult places, that they forget to make due reflections on the plain. The Word of God was written to give us not merely a speculative apprehension, but an experimental sense and feeling of holy things, comfortable or terrifying, as our spiritual state requires. Too many, alas, have no conception of this efficacy in Scripture: and no wonder, for they have never seriously endeavoured to have any. But let them try in earnest, and they will infallibly succeed, if they use proper means. We read of some, what will be true of all in the same condition, that the Word did not profit them, not being mixed with faith. God indeed can operate according to his own pleasure: but, humanly speaking, persons will not be influenced by what they disbelieve; and not much by what they believe but faintly. Nay, should they labour to make the strongest impressions on their own souls, without applying to him, whose gift-saving faith is, their efforts would be vain. But let any one jointly strive and pray for a deep conviction, that the Bible is the appointed instrument of his religious proficiency: then let him read it, not as performing a task, he knows not why, from which he had rather be excused; not to outshine others in readiness of quotation, or plausibility of interpreting, or oppositions of science falsely so called; not to furnish himself with weapons for debate and controversy, much less for uncharitableness and abuse; but to amend his inward state towards God: that, as the excellent Collect in our Liturgy directs, by patience in well doing, and comfort in virtuous suffering, which we learn of his holy Word, we may embrace and ever hold fast the blessed hope of everlasting life. Let him accordingly stop on fit occasions and think: What consolation doth this passage administer to me?

What acknowledgments to heaven doth this declaration require from me? What fear for myself doth this threatening call for? What duty doth this precept or pattern point out to me? Of what sin doth it convince me? Against what dangers doth it warn me? Is my character and behaviour suitable to this command or exhortation, this description or good example? or do I see myself here, under another's name, reprov'd, condemned, stigmatized? Have I acquired that sense of my own sinfulness and weakness, of God's holiness and justice, of my need of the merits of Christ, and the grace of the Divine Spirit, which the whole tenor of Scripture inculcates, or am I still inclined to stand or fall by my own righteousness? Faithful pains, taken for some time in such home questions, without forcing unnatural uses out of any text, but only dwelling on those that fairly present themselves, will make us experience a Divine virtue in the sacred writings, piercing first and healing afterwards; which, provided we are not satisfied with being piously moved at the time, and then relapsing into what we were before, but continue the inquiry steadily, and carry on every feeling into practice, will assuredly transform us into what we ought to be. Possibly, indeed, we may not all at once or very soon receive a sensible benefit. But surely we have no title to be impatient under the hands of our heavenly Physician; perfect recovery will be at length the certain consequence of his treatment of us; and every single ingredient in the great remedy, his holy Word, and every direction for the use of it, will contribute its share to our cure. Let us, therefore, conscientiously observe all his commands, each in its due place, and let us intreat his blessing on our humble endeavours, that, receiving the seed of the Word into a good and honest heart, we may "bring forth fruit with patience." *Abp. Secker.*

From the Christian Observer for April, 1819.

STATISTICS OF EUROPE.

THE present population of Europe amounts to 177,221,600 persons, nat-

over 154,450 geographical miles. This population, considered in an orthographic point of view, comprehends 53,195,000 Tuetonians, Germans, 60,586,400 descendants of Romans, 45,120,000 Slavonians, 718,000 Caledonians, 3,499,500 Russians and Bulgarians, 3,070,000 Persians, 2,022,000 Greeks, 1,760,000 Cimmericians, 622,000 Basques, 200 Guisties, 204,000 Arnauts, 200 Armenians, 88,000 Maltese, There are 1,179,500 Jews, 3,607,000 Mahometans, and 172,132,500 Christians, of whom there are 98,229 Catholics, and 41,808,800 Protestants. Europe is now divided politically into 78 sovereign states, nominally independent. Their aggregate population in peace, are 1,600,000, and on war establishment, 3,600,000.—The maritime forces consist of 400 ships of the line, 88 ships of 50 guns, frigates, and 1563 vessels of an inferior class.

FROM THE CHRISTIAN JOURNAL.

Extract of the Proceedings of the Annual Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, on the 9th, 10th, and 11th Days of June, 1819.

The Convention was composed of the Right Rev. Bishop Kemp, thirty-three Presbyters, seven Deacons, and Delegates from 42 parishes.

The Convention was opened by singing service performed by the Rev. Jehu C. Clay, of St. John's parish, Washington county, an appropriate discourse by the Rev. Ralph Wilcox, of Trinity, Prince George's, on the administration of the holy communion by the Bishop.

The Rev. Henry L. Davis, D. D. chosen Secretary, and the Rev. E. Wyatt, assistant Secretary. Agreeably to the 45th canon of the Episcopal Convention, the Bishop delivered the following Address.

My Brethren of the Clergy, and Gentlemen of the Laity,

I am happy to meet you again, on this occasion; and before you enter upon your deliberations, I must beg

leave to state to you what I have done, and what has passed under my view, during the last year.

On the 24th of May, 1818, immediately after the convention, I admitted the Rev. Mr. Wheaton and the Rev. Mr. Keith, to the holy order of Priests, and Mr. Lowe and Mr. Gilliss, to the holy order of Deacons. I also licensed Mr. William Armstrong, student of divinity, lately from the diocese of Pennsylvania, as a reader.

I received on the 3d of June, from the standing committee, testimonials in favour of Mr. Ethan Allen and Mr. Charles C. Austin, as candidates for holy orders, and admitted them accordingly.

June 24 I visited Trinity Church, in Upper Marlborough, Prince George's county, and confirmed twenty-seven persons. On the day following, I held a confirmation in the Chapel of St. Paul's, where seventeen persons were admitted to that holy ordinance; and in the parish church, next day, forty-five more were confirmed.

I then proceeded to Akakik, a chapel of St. John's parish, in Prince George's county, where I confirmed thirty-five persons.

On the 28th of June I consecrated to the service of Almighty God, a very neat new stone church in Port-Tobacco, by the name of Christ Church, and at the same time, confirmed sixty-four persons.

I next visited William and Mary parish, in Charles county, and confirmed twenty-four members.

In St. Paul's Church, in the city of Baltimore, on the 20th day of September, 1818, I ordained the Rev. Mr. Samuel C. Stratton a Priest.

On the 8th of October, in the city of Philadelphia, I assisted at the consecration of the Right Rev. Dr. Bowen, Bishop of South-Carolina.

On the 11th of October I visited St. Thomas' parish, in Baltimore county. That parish had then been some considerable time without a minister, and of course no preparation was made for confirmation. Still five persons came forward to that holy ordinance.

On the 15th of October I visited All-Hallows parish, in Anne-Arundel

county, and held a confirmation; but inasmuch as this holy ordinance had been performed a little time before, there were only five confirmed.

On the day following I preached at St. James's, and proceeded on into Calvert county. Both the parishes in that county were then vacant, but I am happy to say that they are now supplied with ministers. Sixteen persons were confirmed in both parishes. The Rev. Mr. Joseph Lanston, who had officiated as a minister among the Methodists, was admitted to the holy order of Deacons, on the 21st of October, agreeably to the provisions of the seventeenth canon of the General Convention.

On the 29th of October I visited Havre-de-Grace parish, and held a confirmation. But inasmuch as there had been a confirmation a little time before, only nine were confirmed. On the next day I preached in Spesutiae Church, St. George's parish, in Harford county, and confirmed also nine.

I consecrated to the service of Almighty God, on the 13th of November, a very neat new stone church, by the name of St. John's Church, in St. Thomas's parish, Baltimore county. On the 20th of November I visited St. Michael's parish, in Talbot county; but as that parish had been long vacant, and the Rev. Mr. Hubbard had but just arrived to take charge of it, I found it considerably deranged, and no persons prepared for confirmation. On the 21st I preached at Easton, and on the day following at the parish church of St. Peter, where I confirmed twelve persons.

On the 23d I visited Great Choptank parish, in Dorchester county, but there were none prepared for confirmation, as there had been a confirmation in that church not long ago. The next day I preached in the parish church of Dorchester parish, and confirmed six persons.

In my own parish church I confirmed thirty persons on the 20th of December.

On the 30th of December I consecrated a new church in George-Town, in the District of Columbia, by the name of Christ Church.

On the 24th of January, 1819, I ordained Mr. John Keetch a deacon, and in consequence of a testimonial from the standing committee, I placed Mr. Spencer Wall on the list of candidates for orders.

I assisted at the consecration of the Right Rev. Mr. Chase, Bishop of Ohio, in the city of Philadelphia, on the 11th day of February.

March 7th, 1819, I ordained Mr. Ethan Allen a deacon.

On the 4th of April I held a confirmation in Trinity Church, in the city of Baltimore, when sixty-three persons were confirmed.

On the 4th of May I visited Zion church, in Frederick county, and confirmed 11 persons. And on the following day I also confirmed 85, at St. Peter's, in Montgomery county.

On the 7th of May I preached at Prince George's Church, in Montgomery county, but as the parish is vacant, and no preparation had been made, there were none confirmed. Still on the following day four persons were confirmed at Rockville.

I consecrated a new church, by the name of St. Bartholomew's, in Montgomery county, on the 8th of May, and also confirmed thirty persons.

Thus ended my Episcopal services for this year.

From these minutes, it appears, that I have, during the last year, visited twenty-four churches, in all of which I have preached, and sometimes administered the Lord's Supper—I have held twenty confirmations, at which 411 have received that holy ordinance—I have consecrated four new churches—I have received three young gentlemen as candidates for orders—I have ordained five deacons, and three priests; and also assisted at the consecration of two Bishops.

Since the last Convention our Rev. and beloved brother, Mr. Duncan, has been called from his ministry here on earth, and we confidently trust, that when the Divine Head of the Christian Church shall return to judgment, he will be admitted into the Church of the first born in Heaven.

The Rev. Mr. Enoch M. Lowe has removed from this diocese to the dio-

cess of Virginia, to whom I gave a canonical letter of dismission.

The Rev. Mr. Horrell, and the Rev. Mr. Bausman, from the diocese of Virginia, have settled in this diocese, the former in St. James's parish, Anne Arundel, the latter in Christ Church, Calvert.

The Rev. Mr. Jackson, who had travelled through the western country as a missionary, during last year, settled in St. Thomas's parish, in Baltimore county.

The Rev. Mr. Westerman, who was ordained by Bishop White, is now minister of St. Mark's, in Frederick county; and the Rev. Mr. Bowden, who was ordained in the diocese of New-York, has lately settled in Trinity parish, Charles county.

The Rev. Mr. Hubbard, from the diocese of Connecticut, has been chosen Rector of St. Michael's, in Talbot county.

The Rev. Mr. Johnson has moved from St. James's, Baltimore, to All-Saints, Calvert county; and the Rev. Mr. Keetch, who was ordained in this diocese, has succeeded Mr. Johnson in St. James.

The Rev. Mr. Gilliss, who was ordained here, has settled in Queen-Anne parish, Prince George's county.

There are now in this diocese four candidates for orders. But there are few things in which I find more difficulty, than to direct the studies of young men preparing for the ministry. There is a great want of uniformity in their education, and although the Church prescribes books, and specifies the subjects of their different examinations, still I find they imbibe peculiarities, and prepossessions, not favourable to the unity and harmony of the Church. Having witnessed evils of great magnitude growing out of this irregular mode of instruction, I have endeavoured to superintend the examinations as much as I could, and to direct the studies of the candidates. And when their residence has necessarily been too far distant, I have placed them under the direction of clergymen of known soundness in the faith, and of amiable and pious characters. This however evinces more and more,

the necessity of promoting the plan of our Theological Seminary.

Although the society for the Advancement of Christianity has been embarrassed in its proceedings, by the pressure of the times, still we hope to be able, at no very distant day, to bring it into activity, and to render it very useful.

The Prayer Book and Homily Society have advanced the objects of their association with zeal, and to the full extent of their means.

The Female Tract Episcopal Society have published and distributed, during last year, a large number of valuable tracts, calculated to illustrate the principles of our Church, and to promote piety, good conduct, and happiness among the poor. The managers of this society, with a zeal highly praiseworthy, have sought out objects for their distinguished charity, and in the hands of these objects they have placed little books to comfort them amidst the afflictions of this life, and point out to them the path to heaven.

The Sunday Schools also attached to the Episcopal Churches in this city, conduct their business with great zeal and regularity, and are greatly instrumental in training up the children of the poor in the principles and practice of religion.

I submit to the consideration of this convention, whether it would not be advisable to modify the fifth canon of the diocese of Maryland, so that, in some cases, a residence of three years in the United States, before the ordination of foreigners, might not be dispensed with. I merely offer this as a suggestion, being by no means satisfied that it would be advantageous to the Church.

My Rev. Brethren,

I have now completed a visitation of all the parishes in the diocese. Some remote chapels, and indeed some parish churches, may have been omitted, but these I mean, with the Divine blessing, still to search out, and try to raise. I am however sufficiently acquainted with the whole state as to be able to say, that it presents a most valuable harvest to labourers in Christ.

There is something in the character of the laity of Maryland highly favourable to religious impressions; and there is so much genuine kindness, that a clergyman finds easy access to families, when he may insensibly, but securely fix the principles of religion, by conversation, by example, and by religious books and tracts. And this is a part of clerical duty, which I must enjoin you to be constant in performing both in season and out of season.

There is, at the same time, such a state of manners, that although a clergyman may be as pious as a Christian can be, yet his piety must not assume rudeness or unseemly peculiarities. Although his zeal may be as ardent as that of St. Paul, that zeal must be according to godliness. We must expose prevailing errors, but we must do it with the authority of stewards of the mysteries of God. We must attack reigning vices; but we must do it as those who watch for the souls of their people. We must suppress dissipated and corrupting amusements; but all this must arise from a temper and manner, that indicate the most ardent desire for the temporal and eternal happiness of our flocks. Any symptoms of self-conceit, and spiritual pride, or a wish for personal distinctions, will ever be disgusting among a people of such a character as we have to deal with. Associations of the clergy in their different parishes and districts, will never fail to be productive of happy consequences, if they be carried on in the true spirit of christianity. They excite zeal among the laity; they produce new religious impressions, and warm religious affections; they bring the clergy together, and unite them more and more; they rejoice in one another's success, and they sympathize with one another's distresses. And thus they give to our glorious cause, all the advantages of unity and vigour of exertion.

But on these occasions, should pride show his deformed aspect; should party views, or party distinctions, creep in; should the laity discern that there is any object in view but the advancement of piety and the salvation of men, *this will not only bring such associa-*

tions into contempt, but, if I may judge from what has passed in this diocese for thirty years back, it will soon expose the authors and the promoters of such things to merited scorn and reproach. There are two things more, my Rev. Brethren, to which I must direct your attention in a particular manner. The first is catechetical instruction. The second, the suppression of those vices that are fostered in an unusual degree, at the little stores, spread in dreadful abundance, all over our country.

We need never expect a succession of well principled and pious members, unless we begin with them at an early period of life. I would therefore suggest to you the propriety of fixing convenient stations, in different parts of your parishes, for the purpose of catechising the children. And on these occasions you may so blend your instructions with practical admonitions, and devout exercises, that they will become, with a divine blessing, greatly useful in the cause of religion.

In some parts of this state, there are a multitude of little stores, where the labouring people meet, particularly on Saturdays, and engage in every kind of vice—Drinking, swearing, fighting, and gaming, prevail at these places to a degree disgraceful to a Christian country. To make any impression upon persons who frequent these places, will require great prudence; but by calm and affectionate admonitions, by pointing out the ruin, temporal and eternal, to which such sins inevitably lead, if the sinner die without repentance; and by every other step that prudence, and a regard to the souls of these people may suggest, much may be done. And if all the labour, and all the exertions of clergymen, be accompanied by an humble dependance upon God, and ardent prayers for the assistance of the Holy Spirit, they need never fear, but the Divine Head of the Christian Church will acknowledge them as faithful Stewards, and reward them with a crown of glory.

Gentlemen of the Laity,

I have been highly gratified to find a disposition to support the clergy in a more comfortable style gaining ground

in this diocese. And I am happy to have it in my power to say to you, that whenever I am apprised that a comfortable living is provided for a minister, I can generally send one in a few weeks.

Much, however, still remains to be done, in arranging the temporal concerns of the Church. And you may rely upon it, Gentlemen, that the exertions you bestow, and the wealth you apply, to repair churches, when they are in ruins, to build new ones when they are wanting, and to make suitable provision for the clergy, will yield you the most valuable returns for your riches, and secure to you the blessing of God. And it will be one of the most comfortable reflections of your old age, to see the Church of Christ in prosperity, and your children, and children's children, growing up under the influence of pure and undefiled religion.

In the glorious cause in which we are all engaged, let all exert every power that we possess, and apply every advantage that we enjoy; and to our exertions let us add our prayers, that true godliness may distinguish our members, and that we may be the happy instruments of extending the dominion of Christ, till we obtain the Heavens for his inheritance, and the uttermost parts of the earth for his possession.

Resolved, That the institution of the society for colonizing the free people of colour of the United States on the coast of Africa, meets with the cordial approbation of this convention; and it is earnestly recommended to the members of the Protestant Episcopal Church in this diocese, to give to the said society their countenance and support.

Resolved, That the thanks of the convention be presented to the Hon. Bushrod Washington, the President, and to the board of managers, for their zealous exertions in furtherance of the benevolent object of the society.

Resolved, That the Secretary of the Convention be directed to transmit to the President and the Secretary of the Society, copies of these resolutions.

The following clergymen were elected a *Standing Committee* for the

ensuing year:—Rev. Walter D. Addison, Rev. William M. Stone, Rev. William E. Wyatt, Rev. William Hawley, Rev. William Wickes, Rev. Samuel C. Stratton, and Rev. Henry L. Davis, D. D.

The following gentlemen were elected deputies to the General Convention:—Rev. John P. K. Henshaw, Rev. William E. Wyatt, Rev. William Wickes, Rev. Samuel C. Stratton, John C. Herbert, Francis S. Key, William Done, Tench Tilghman.

A portion of the parishioners of St. John's parish, Washington county, who had petitioned to the effect, were allowed to organize themselves into a separate congregation at Sharpsburgh, with the privilege of sending a delegate to the convention of the diocese.

From the Treasurer's account, it appears that the deputies fund amounts to \$464 74, and the Episcopate fund to \$668 46.

Agreeably to the 45th canon of the General Convention, sundry parochial reports were presented to the Bishop, read in convention, and entered on the minutes. They furnish the following aggregate.

Baptisms	1173
Marriages	206
Deaths	363
Communicants	2240

The committee on the state of the Church made a report, of the portion of which that was accepted by the convention, the following are extracts.

"The committee derive great satisfaction from learning the prosperous state of the religious societies connected with the Church in this city. The advantages to be expected from such institutions are numerous and important. It is earnestly recommended to the members of the convention, and to all the friends of the Church, that they use their best endeavours to effect the establishment of similar societies.

"The committee think proper to recommend a provision that, whenever the situation of the parishes will admit, a half-yearly collection be made for the purpose of purchasing Theological Books, which shall be held as the property of the vestry, and kept for the use of the incumbent for the time being.

In the course of a few years a parochial library, it is hoped, might be formed, the utility of which cannot be doubted; as in almost every parish the want of access to standard works is a subject of general regret. Such a measure seems well adapted to increase the usefulness and influence of the ministry.

"The committee cannot conclude without congratulating the convention upon the great accession of ministers, and the brightening prospects of the Church."

It was *Resolved*, That this convention recommend to the clergy an increased attention to the spiritual concerns of the people of colour; and to the instruction not only of the free, but, with the express permission of their owners, of slaves also, in the knowledge and principles of our holy religion.

Contributions were received from several parishes and separate congregations, as follows.

For the Bishop's expenses	\$ 423
the Deputies fund	152
Convention expenses	120

Mr. Jonas Clapham was re-elected Treasurer.

A list of the clergy of the diocese, agreeably to a standing order, is entered on the Journal, and contains the names of the Bishop, thirty-nine Presbyters, and seven Deacons.

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the second Annual Convention of the Diocese of Ohio, held in the Academy at Worthington, on the 2d, 3d, and 4th Days of June, 1819.

THE Convention was composed of the Right Rev. Bishop CHASE, one Presbyter, two Deacons,* and Lay Delegates from nine parishes.

The Convention was opened by morning prayer by the Rev. Samuel

Johnston, Minister of Christ Church, Cincinnati, and an appropriate sermon, and the administration of the holy communion by the Right Rev. the Bishop.

The Rev. Samuel Johnston was elected Secretary of the Convention.

Agreeably to the 45th canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following Address.

My beloved Brethren,

Through the great goodness and mercy of God, your designs in my unanimous election to the Episcopate of Ohio, were carried into effect. On the 11th day of February last, in the city of Philadelphia, I received consecration to that office, at the hands of the Right Rev. Bishop White, of Pennsylvania; the Bishops of New-York, Maryland, and New-Jersey assisting. My sense of unworthiness, for this sacred trust, is equalled only by my sincerity in promising to fulfil the duties of it to the utmost of my feeble abilities; and both prompt me now and ever to seek the gracious aids of our Heavenly Father, of our God and Saviour, "without whom nothing is strong, nothing is holy."

So little time has elapsed since my consecration, and so much even of that little time it has been necessary to spend at home, to make amends for my long absence, and so little communication has been had with the south and north of the diocese, that the materials wherewithal to comply with the 45th canon of the General Convention, "providing for an accurate view of the state of the Church," must of necessity be few.

On the 12th of February, 1819, the next day after the solemnities of my consecration, I commenced my journey from Philadelphia for this state. The weather was very inclement. In two days, however, I reached Lancaster, and performed divine service in the morning; and the same day (Sunday, February 14th) did the like duty at Little York, Pennsylvania, and baptized several children. From this

* One of whom, the Rev. Intrepid Morse, Minister of St. James's Church, Zanesville, and the congregations in its vicinity, was ordained Priest on the second day of the session of the Convention; on which occasion morning prayer was celebrated and a sermon preached by the Rev. Samuel Johnston.

place, across the mountains, at the most stormy season of the year, I reached Pittsburgh in one week. So bad, however, were the roads, that I was obliged, having injured one horse, to leave him and purchase another.

At Pittsburgh I was received with much kindness; and officiated in the church at that place, on Sunday the 21st February; there also I baptized several children.

Proceeding on my journey, and in crossing the *Ohio river*, I cannot express to you the feelings that agitated my frame, as I stepped on the ground which was to be the theatre of my future labours in the Lord. What gratitude to him who ordereth all things for good, did I experience for his past mercies, in enabling me to overcome so many difficulties! What fear lest the grace bestowed on me be abused! What devout supplication, that God would still support and make me sufficient for all my duties.

The first time that I officiated within the limits of my diocese was at Zanesville, Sunday, the 28th February, 1819. As I shall speak of this parish again in the course of this address, I pass on to other things.

On the 3d day of March I arrived at Worthington, the place of my residence. The Rev. Mr. Morse, in Deacon's orders, whom, in the character of a Missionary, I had left in the care of my parishes, and to do other duties in my absence, I found to have conducted so well, that I cannot but bear this testimony in his favour. He had celebrated divine service 52 times; in Worthington 24, in Columbus 9, in Delaware 4, in Berkshire 6, Chillicothe 2, Zanesville 3, Somerset 1, Lancaster 1, Circleville 2; besides attending 4 funerals; and all to the general approbation of those who attended on his ministrations. No one who considers the distance of these places, and the inclemency of the season in which he travelled to them, but must acknowledge his activity, and commend his zeal.

From the time of my arrival at home, till the 30th of April, I was employed in ministering to my own parishes. That of St. John's Church,

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Worthington, is in a condition of much promise, having about 76 communicants. The congregation, as you see, perform the services assigned them in the responses, with uniformity and devout decency; and are well informed in that course of evangelical doctrine and primitive discipline, which form the ground work of stable Christianity. To the pious and provident generosity of the first proprietors of the town of Worthington, St. John's Church is indebted for a glebe of about 100 acres, (70 of the first rate bottom land, and 30 wood land,) which, at no distant day, will be of essential service in support of the ministry. This land they hold, together with an eligible site in the village, on which to erect a church, by virtue of an act of incorporation, obtained of the Legislature at an early period, for that purpose.

Before losing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of religion and learning; and that is, the establishment of a College in this place, for the education of young men, in natural, moral, and religious science. To men who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing will occasion a sensation of grateful praise to a merciful Providence. A trusty person, commissioned to solicit donations in favour of this College, has lately proceeded to visit our pious and more wealthy brethren in the eastern states. That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer.

The parish of Trinity Church, Columbus, having been formed but lately, and receiving but a small portion of ministerial labours, is as yet but small. From the respectability and zeal of its members and friends, joined to the consideration that they have received from the liberality of a worthy gentleman* the gratuitous conveyance of a lot of land on which to erect a church, it may be fondly hoped that

* Col. Johnston.

the day of prosperity is not far distant. Number of communicants living in Columbus is 8, died 2. Similar observations may be applied to St. Peter's Church, Delaware, and Grace Church, Berkshire: They are young, and not very numerous, but give good promise of future success in zeal and piety. Number of communicants in Berkshire 10. In neither of the fore-mentioned parishes under my care, have I yet administered the rite of confirmation. If the Lord will this, however, will soon be done.

It now becomes me to speak of those parishes and parts of the diocese which I have visited in my episcopal character. And to do this, I know of no better method than to lay before the Convention an extract from the Journal which I kept during my journey.

May 1st, 1819, I arrived at Zanesville. The next day being Sunday, I preached and performed divine service. The congregation, particularly in the afternoon, was numerous and attentive. I announced my intention of holding a confirmation on the 23d inst. on my return.

The Tuesday following (May 4) I met, according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together, in the court-house, (congregation small,) we proceeded up Will's creek to Seneca village, about 20 miles. At the desire of the family, I read prayers at the bedside of a sick woman, exhorting her to repent and trust in God. She appeared penitent, and thanked me. I gave her the blessing.

May 5. We proceeded on our journey to fulfil an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about 10 or 11 miles from the village.

The roads being bad, and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously waiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining

wood. Here, with a small table taken from the cabin, and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy, and an assembly of people from the neighbouring woods for our audience, the Doctor and myself performed the solemn services of the church, and baptized a number of children.

As soon as the services were over, the congregation crowded to the cabin, whither we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the holy sacrament of baptism, applied for spiritual instruction. It was given them, and several were baptized. Witnessing the good effects of our endeavours thus far, we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances. During the interval of our services this day, we learned that a number of families, on Little Beaver creek, belonging to this recently organized parish, were desirous of public ministrations. Accordingly the next day, (May 6) guided by a Mr. Bryan across the high hills, we went thither.

The congregation were assembled—Dr. D. read prayers, and the sermon was preached by myself. One adult and several children were baptized. The whole number baptized in this parish of Seneca was 24. Most of the heads of the parish being present here, at Mr. Wendell's, on Little Beaver, they proceeded to elect a delegate to the Convention, and to take measures for the building of a church; which, though it will not be expensive, will be of great importance to the growing interests of our Zion in this quarter. Dr. D. manifested his zeal and ability in the cause of the church, by an appropriate address. Service having been appointed at Barnesville, about 10 or 12 miles further on our journey, we hastened (in

company with Mr. Leek, for our guide) to fulfil our appointment. But it beginning to rain, we were somewhat delayed on the way, and did not arrive at Barnesville until the congregation had dispersed. At evening, however, the people assembled; the service of our church was performed, and a sermon preached, in the Methodist meeting-house.

The next day, (May 7) at Morristown, the people had assembled in great numbers in a convenient school-house. Here divine service was performed, and a sermon preached. Three persons desiring the rite of confirmation and the sacrament of the Lord's supper, both these ordinances were administered to them. The audience, never having witnessed the like before, seemed deeply affected. The impression was evidently in favour of better things to come. On our way to St. Clairsville, the same day, the sacrament of baptism was administered to five or six children.

May 8. Saturday, at 11 o'clock divine service was celebrated in the court-house, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the same duty was repeated, and the sermon was preached by myself. The congregations were considerably numerous and very attentive.

Sunday, May 9. The day being uncommonly fine, the people began to assemble at an early hour; and the house, ere the service began, was much crowded. In the morning divine service was performed, and the rite of confirmation was administered to 13 persons, and the sacrament of the Lord's supper to 11. At the evening service, the sacrament of baptism was administered.—This congregation is one among those in which the Rev. Dr. Doddridge regularly officiates; yet some peculiar circumstances had hitherto prevented him from attempting the administration of the Lord's supper among them. Happily those impediments are now set aside; the people are becoming seriously impressed with a sense of their religious duty, and much good is expected. The word of God is quick and powerful, and in

nothing does it take more deep effect than in the solemnities of the Eucharist.

At St. Clairsville Dr. D. left me, to visit his family; and on Monday, (May 10) at his particular request, I passed over the Ohio river to Wheeling, on the Virginia side. I attempted the administration of no Episcopal office here, being without the Diocese of Ohio. I however performed morning prayer in public, and preached a sermon to the people; after which they saw fit to organize a parish, by choosing their wardens and vestrymen. Also, while on the Virginia side, I performed the visitation office to a sick man, a Mr. Wilson; and the next day (May 12) preached and performed divine service at West Liberty. Staid the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13. I again joined my worthy friend and brother Dr. D. at his house in Charleston, (alias Wellsburgh) and was welcomed by himself and excellent family, with urbanity and unfeigned good will.

Twice the same day we held divine service. In the evening the congregation was large, and very attentive. The peculiar excellencies of our liturgy become more and more visible, in proportion as people, old and young, join in it; and where they do so join, increase both of numbers and piety never fails to be the happy effect.—No church which neglects the liturgy, will eventually prosper. God honours those who will honour him; and withdraws his blessings from those who refuse to worship him.

May 14. Attended by the Dr. and some of his family, I went to St. John's parish, a small church, about 10 miles northeast of Charleston. Here the morning service was performed and a sermon preached; after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15. Morning and evening service were celebrated this day in Steubenville, the former in the Methodist meeting-house, and the latter in the court-house. The congregations in both places were numerous and attentive.

Sunday, May 16. This day having been previously appointed for the administration of the Apostolic rite of confirmation, and the sacrament of the Lord's supper in this place, the congregation, by the kind and pressing request of the Methodist society, met in their meeting-house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered confirmation to 38—and the Lord's supper to about 25. Great reverence and devout attention appeared in the behaviour of all present. In the afternoon of this day divine service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting-house. Six or seven children were baptized. At candle lighting I again performed service in the Methodist meeting-house, and gave notice that Episcopalians would meet the next morning at the house of Mr. Dickinson.

Monday, May 17. I organized a parish, by the name of *St. Paul's Church*, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Convention, and took measures for procuring regular services; I also this day baptized 20 children.

Tuesday. Being joined by Dr. Doddridge, who had been, on Sunday afternoon, called away to attend the sick, I proceeded across the woods to *St. James's Church*, a small building erected for public worship, about 10 or 12 miles from Steubenville. For public services they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know, as the holy sacrament of the Lord's supper was, through mistake, not provided for at this visitation. The probable number is however about fifty. After morning prayer and a sermon, I administered confirmation to twenty-one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where divine service had been appointed on the morrow. In company with a Mr. Fin-

ley and a Mr. Henderson, I reached that night the neighbourhood where they lived, about nine miles from *St. James's*, nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighbourhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called *English Protestants*, bred to a liberal and pleasant way of thinking, and to a more than ordinary sourestousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the church, they could not but think of her and her pleasant things, though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years, the only Episcopal clergyman in the country, lives some 20 miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour, and Sanctifier. "I see my spiritual father," said he, "my bishop, the shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O, Sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus!

Thou who once camest, in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his gray hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be which, under such circumstances, could refuse to be fervent. The visitation office was performed; in which the family, joined by the neighbours, hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony in favour of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his Divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of *incongruity*, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "Peace be to this house, and all that dwell in it." There is such primitive simplicity, there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in baptism, and as renewed in confirmation, and the Lord's supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek in their prayers the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation did I now read in the countenances of this little flock the effects of gospel truth! Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, the believing, and the obedient Christian: and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the *laying on of hands*; after which the holy supper of our Lord was administered to the like number, (though not entirely to the same persons—some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pane of glass to let in the light of day, and floor of roughly hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind, however, did not—does not soon leave them. I never shall forget the family and neighbourhood of the venerable Finley.

May 19. Deeply impressed with the affecting scene last noticed, I arrived at Cadiz. Notice had been given, but with a mistake as to the day of appointment. Many of the people of the village appeared desirous of having divine service, and offered to give notice of holding it in the evening; I staid accordingly, and officiated in the Methodist meeting-house. The congre-

gation was numerous and attentive; but few having any acquaintance with our primitive service, the peculiar beauties of it could not appear.

May 20. The day of Ascension I was obliged to spend in travelling from Cadiz to Cambridge, 42 miles. The roads being good, and the weather fine. I performed my journey with ease and pleasure. The next day, (May 21) according to appointment, the congregation met in the court-house for public worship; divine service was performed, a sermon preached, and I baptized one infant. The same evening I went on my way towards Zanesville, and staid within about 18 miles of that place.

May 22. In the morning I rode into town, and found the Rev. Mr. Morse returned from a short missionary tour, and engaged in the duties of his office as minister of that parish. Confirmation and the holy sacrament of the Lord's supper to be administered on the morrow. And here I cannot but observe, how much may be done by the united zeal of minister and people, in preparing the way of the Lord, as he comes to us by his word and Holy Spirit, through the primitive ordinances of his holy Church. There is no necessity of striking out new ways; if those which we have were properly and daily made ready and prepared.

Sunday, 23. At the particular request of the Presbyterian congregation of Zanesville, service was held in their meeting-house, and confirmation was administered to 25 persons. After which 22 received the holy communion; and during the afternoon service 2 adults and 3 children received the sacrament of baptism. The discourses were delivered by myself, and the morning and evening prayers read by the Rev. Mr. M. There are good reasons to believe that the solemnities of the day were beneficial, not only to those who were immediately concerned in them, but to most of those who witnessed them. The church in Zanesville, as well as myself, have great reason to be grateful for the kindness showed by the Presbyterians, in the use of their house of worship. The parish of St. James' Church,

Zanesville, have made arrangements with the Rev. Mr. Morse, for his ministerial services, during half the present year; their zeal and liberality deserve praise. The other half, I have recommended him to spend in visiting congregations destitute of the regular services of a clergyman.

May 25. In my way home, on Tuesday evening I preached and performed divine service in the village of Granville. The audience, though assembled at about 2 hours notice, was numerous and attentive. Further services were earnestly requested.

Last Sunday was spent in ministering to the people of my own immediate cure. The number to be confirmed next Sunday is not small. From the northern parts of the diocese, the parishes of which generally receive the ministrations of the Rev. Mr. Searle, I have heard nothing except in a letter from the Hon. Solomon Griswold, earnestly desiring episcopal offices. The members of our communion in that quarter, for the most part emigrating from those portions of the union where pious zeal and correct knowledge of the church are signally conspicuous, there is good grounds to believe will not be wanting. If the Lord will, I propose to visit them this summer or fall. From the south I have learned good tidings of Christ Church, Cincinnati. Hardly two years have elapsed since this parish was first organized. They have now a worthy pastor in the Rev. Samuel Johnston, a convenient place of public worship, purchased of the Baptists, and about 70 families who attend divine service. In Chillicothe the prospect, I learn, is also good. Though they are supplied only with occasional ministrations from the clergy, yet by means of a lay reader, and the use of an organ, the services are well performed; sermons are read from approved authors, and the congregation kept in an increasing state. Should success attend their designs of building a church and obtaining a worthy pastor, it will afford matter of devout gratitude.

Since the last convention, the friends of our holy communion, at Circleville and its vicinity, have seen fit to elect

wardens and vestrymen, and a delegate to this convention. The name of their parish is *St. Philip's Church*. They hope when the Church in Chillicothe is supplied with a clergyman, to have the benefit of his ministrations a part of the time. Since coming into this state, I have baptized about 400 persons, of which number 55 were adults, and 36 persons out of this diocese, when on my journey to the north and east.

The Episcopate of this diocese having no stated means of support, and my own personal funds being considerably exhausted, I leave the consideration of this subject to the wisdom of the convention by committee or otherwise. That the great Head of the Church, by his holy Spirit may "direct us in all our ways, and further us with his continual help, so that in all our works, begun, continued, and ended in him, we may glorify his holy name," is the prayer of your affectionate pastor.

PHILANDER CHASE,

The clergy were called on for their reports, required by the 45th canon of the General Convention, which were presented and read: and, as required by the said canon, inserted on the Journals.

The Rev. Mr. Morse reports to the Convention, that he came into this diocese in October last, and, during the winter, in the absence of the Right Rev. Bishop, performed service principally in his parishes, viz. Worthington, Columbus, Berkshire, and Delaware. That at present he officiates in St. James's Church, Zanesville, and occasionally visits congregations destitute of the regular services of a clergyman. In performance of this duty, he has been several times at Chillicothe and Circleville, where the prospects of the church are encouraging: also at Lancaster and Somerset, where are a few Episcopalians; and lately at Portsmouth and Marietta; in both of which places parishes might be organized with good prospects of success, could they be furnished for a short time with missionary aid. The great object of request, in various parts of the diocese which he has visited, is for Prayer Books, Tracts, and missionary services. Is there no means by which they may be supplied?

In several instances, families have been found who had resided in this state from seven to fifteen years, and during that period, had never enjoyed the ordinances of the Gospel, or been favoured with an opportunity to worship God, in what they esteemed the beauty of holiness—the pub-

lic liturgy; yet in all this time, they had retained an affectionate attachment to the church, and professed their determination to live and die in its communion. Surely such scattered members of the fold of Christ should not be neglected.

Since his arrival in this diocese, Mr. Morse has performed divine service, and preached constantly twice (except in one instance,) and occasionally three times, on Sundays, often on a week day or evening, has attended four funerals, and baptized nine children and three adults.

New communicants in St. James's Church
10, present number 23

Baptisms,	{	Children	6
		Adults	3

The Rev. Samuel Johnston reported to the Convention as follows:

Since my last report of the state of religion in my parochial cure, I have reason to be thankful that my labours, under God, have been crowned with success. The prosperity of the church has exceeded my most sanguine expectations. The congregation is respectable and increasing. Some hopes were entertained, that their ability would have been sufficient to build a church the ensuing season, but it has been judged expedient to defer it for the present. A neat and tolerably commodious house, formerly occupied by the Baptist denomination, has been purchased. The congregation for the most part are regular, rubrical, and attentive. The responses are made with apparent piety. Several families, who were prejudiced by education against the *liturgy* of the church, begin now to realize its excellencies, and enjoy its advantages. There is room for a more active and persevering zeal among us; but we are not without hope, that our diligence may be increased. We know that some, old and young, are inquiring *what they must do to be saved?* The influences of divine grace have been felt among us, and are visible in the lives of many.

When the church was organized, there were but three communicants. Accessions have since been made. We feel satisfied that others who are now seriously inclined, will, after confirmation, present themselves at the table of our Lord.

The fruits of practical piety are apparent in the congregation, resulting not only from the usual services of the Lord's day, but from a careful observation of the festivals and fasts of the church.

Some members of the congregation deserve commendation for their zeal, in cultivating a correct taste for sacred music. A good choir is formed, and the style of their performances is very creditable to themselves and the congregation. The music will be still further improved, when an organ, which is now expected, shall have arrived.

A Sunday school has been established.

which promises to be a permanent blessing to the church. Through the exertions of some of our young people of both sexes, who are devout and exemplary, the children have been uniform in attending church, diligent in their studies, and interesting in catechetical and scriptural recitations. It is hoped that this little nursery of piety may be duly tended, that every fresh bud of virtue, sheltered from noxious blasts, may gradually expand in beauty and fragrance.

Families	70
Communicants last year 8, added 12,	
present number	20
Funerals (Infants)	5
Baptisms	17

In October last, on my return from the eastward, I officiated in the following places, west of the mountains. At Brownsville, Pennsylvania; Wheeling, Virginia; St. Clairsville, Cambridge, Zanesville, Lancaster, Chillicothe, and Lebanon. This season services have been held one Sunday at Jeffersonville, Indiana. In the state of Kentucky, one Sunday at Newport, one Sunday at Louisville, and two Sundays at Lexington, in exchange with the Rev. Mr. Ward.

On my way to the present Convention, I preached at Lebanon one evening; one Sunday at Chillicothe, one evening at Circleville.

In my public ministrations, I have generally found a desire in the members of our church for the ordinances of the Gospel: and learn from various sources that multitudes on the Ohio and Mississippi, are mourning their deserted condition.

The shepherds of Christ's fold must be invited, must be entreated, to come in search for the poor, the humble, the wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

The field of usefulness is extensive, and the labourers are few. This should prompt the sincere prayers of every Christian, that "*the Lord of the harvest would send forth labourers into the harvest.*"

The Rev. Roger Searle was prevented by indisposition from attending the Convention. In his report to the Bishop, he states that his labours in the discharge of his ministerial offices have been arduous; and although he has suffered under the difficulties of an infirm state of health, most of the year, yet God, in his holy providence, has supported him. "The parish of St. Paul's, in Medina, is increasing in numbers, in a pious attention to the ordinances, and in attachment to the primitive doctrines and liturgy of the church. The parish of Trinity Church, Cleveland, is smaller in numbers; but is not without encouraging prospects. That of St. James, Boardman, is increasing in numbers, and is attentive to the liturgy and rubrics of

the church. The same may be said of Christ Church, Windsor, and St. Peter's, Ashtabula.

The parishes of St. Luke's, Ravenna, of St. Mark's, in Columbia, and St. John's Church, Liverpool, are small in numbers. The two last mentioned are regularly attentive to divine service on Sundays, as well when I am absent as when present. A growing attachment to the duties of religion is visible, and this being accompanied by the fruits of true piety to God, is encouraging to my labours.

The number of communicants has increased to about one hundred. Baptisms since last Convention, forty seven. The Bible and Prayer Book Society, formed here last year, is augmenting in numbers and commendable zeal. They have gratefully received, and judiciously distributed, from similar societies in Philadelphia, a number of Bibles and Prayer Books. The Episcopal Female Tract Society within these congregations has increased greatly in its numbers and zeal; in the course of the last year. About 3000 very valuable Tracts have been forwarded to them, during the last year, from the Tract Societies in Philadelphia and Albany.

The salutary and highly beneficial effects resulting already from the praiseworthy exertions of this society are peculiarly gratifying.

The following gentlemen were elected the Standing Committee of the diocese: the Rev. Samuel Johnston, the Rev. Roger Searle, the Rev. Intrepid Morse, Benjamin Gardiner, and Calvin Conant.

The following canons for the use of the Church in this diocese were adopted:

Canon 1. Each officiating settled minister in this state shall keep a book, or register, in which he shall enter every baptism, marriage, and funeral within his cure; he shall also keep a register of the communicants of his church, and the number of families within his cure; and his notitiz parochiales embracing these subjects shall be presented to the Bishop, at the annual state Convention.

Canon 2. It shall be the duty of every clergyman to attend all Conventions of the diocese; and it shall be the duty of every parish to send one or more lay delegates.

Canon 3. Disorderly and immoral conduct, neglect of duty, disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

Canon 4. If a minister offend in any of the respects specified in the third Canon, application in writing, signed by his accuser, shall be sent in the first instance, to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the

Bishop; who shall call a Convention of his clergy, (not less than three) and after a full and fair trial and examination, the Bishop, with the advice of his clergy, shall pronounce sentence against him, if found guilty.

Canon 5. The clergy shall pay strict regard to the rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the rubrics permitted.

Canon 6. All candidates for holy orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

Canon 7. No clergyman shall remove from one parish to another in this diocese, without the Bishop's consent. But if the Bishop should refuse, and the clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

Canon 8. All annual meetings for the choice of wardens and vestrymen shall be opened by prayer; and if there be a rector or clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the rector or clergyman, the senior officer present shall preside.

Canon 9. Whereas the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar for presentation, and remain at his disposal—it shall therefore be his duty to dispense the same, according to the true intent and common usage of the Church; it being understood, that the rector will be assisted in this part of his duty by the wardens of the parish. And in case any minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the wardens of said parish, for their disposal; and the minister (or in case of a vacancy) the wardens, shall render an account of the disposal at the annual parish meeting.

The following resolutions were passed.
1. Resolved, That it be the duty of the wardens and vestry of each parish within this diocese, on or about the first day of January, 1820, and annually thereafter, to solicit from the friends of the Church, donations, by subscription or otherwise, for the Episcopal fund, to be applied as hereafter provided.

2. Resolved, That three trustees be triennially elected by the Episcopal Convention of this diocese, who may be required to give bonds to the standing committee, for the faithful discharge of their trust; and whose duty shall be to receive all monies or other property, which may be realized pursuant to the preceding article; and pay over to the Bishop or his successor in office, such sum as the Convention, at their respective annual meetings, shall direct; provided, that all donations in land and personal property, limited by the in-

norm, to the use of the permanent fund, shall be applied to that fund.

3. Resolved, That the trustees annually address a circular letter to the wardens and vestry of the respective parishes in this diocese, setting forth the important object to be effected to the Church generally, by a commendable liberality; and making it their duty to solicit from friendly land owners, donations in land or other property.

4. Resolved, That the trustees be requested to petition the Legislature of this state, at their next session, for an act to incorporate them and their successors in office, by the name and style of "The Trustees of the Bishop's Fund of the Diocese of Ohio."

5. Resolved, That the trustees shall have the power, according to their own good judgment and discretion, to manage and dispose of all monies and property, to the best use and benefit of the Episcopal fund; reserving one half of the last annual cash receipts to be applied by the next Convention, which shall not have been disposed of agreeably to the appropriation aforementioned, and that they annually report at the Convention their proceedings, together with an account of all contributions and donations, by whom made during the last year.

6. Resolved, That the trustees of the Episcopal fund be now elected. Whereupon the following persons were chosen:—Benjamin Gardiner, Columbus; John Matthews, Putnam; John C. Wright, Steubenville.

Guy W. Doan, Esq. submitted the following preamble and resolutions, which were read and adopted. Whereas a charter has been lately obtained for the establishment of a College at Worthington, and whereas adequate endowment of said College, and public patronage are its main dependence; therefore,

Resolved, That this Convention, deeply impressed with the truth, drawn from the experience of all ages, that learning and piety are intimately connected, do recommend, through the medium of this Journal, to public patronage, the aforesaid institution. The site on which the College is built, is in a village remarkable for the beauty of its situation, the salubrity of its air, and the purity of its waters. The country round about is healthy, and peopled with peaceful and orderly inhabitants. But its funds are small, and need the fostering hand of a generous public; and this, it is devoutly hoped, will not be withheld.

The following gentlemen were elected delegates to the General Convention:—The Rev. Roger Searle, Rev. Samuel Johnson, Rev. Intrepid Morse, Benjamin Gardiner, Dr. Horace Reed, William Worthington, Esq. Ephraim Root, Esq.

FOR THE CHRISTIAN JOURNAL.

An Essay on Religious Societies and Prayer Meetings: such as are herein defined.

(Continued from p. 282, and concluded.)

5thly. So far as the observation of the present writer qualifies him to judge, the species of devotion spoken of has a direct tendency to elate the practisers of it with a high opinion of their own righteousness, and a low estimate of the piety of their fellow-worshippers in the prescribed worship of the Church. This is a point which should be spoken to with caution, lest there should be an incurring of the fault contemplated. It is also recollected, that there is great diversity, according to the difference of personal character. In addition to all this, the experience of other persons may have produced opposite results. Still, the writer must be so faithful to his subject, as to declare, that, during his life, he has been in the habit of meeting with strong evidences of the tendency suggested. He will again recur to the identity of the principle, with that of pharisaism. We find our Saviour loading its professors with the heavy charge, of "trusting in themselves, that they were righteous, and despising others." Yet this hindered not its being mentioned as a part of the pharisaical character, in an example exhibited in a parable, his "thanking of God"—thus ascribing to divine grace—that he was "not as other men." Now when we observe persons taking a high stand of profession, because of practices not required by any divine institution, nor by the general authority delegated to the Church, of "doing all things decently and in order;" when we hear them disparaging any of their brethren, for limiting the public exercises of their devotion by the legitimate standard just now stated; and branding them as formalists, and as persons destitute of vital piety, for no other reason than dissent in the premises; and above all; when consent therein will cause the grossest violations of moral obligation to dwindle into imperfections, not supposed to forfeit the name of Christian; he cannot discharge his conscience without declaring his opinion, that such is the tendency of the contemplated societies. It is still said with the reserve, of not intending to wound the feelings of any who may have joined them from pure intentions. But at the same time, let the subject suggest a solemn admonition to such persons, to judge on it for themselves: and if further experience should convince them of the tendency here affirmed, let them sacrifice appearances to truth; avoiding such assemblies, and having recourse to the legitimate sources of instruction.

6thly. The last remark leads to another objection; under which it would be indelicate to say much, or to offer proof. The

present writer has known many serious persons, who, in early life, have been parties to some of the associations in question. They have been deserted in the cases alluded to, at maturer ages. He has not known any very estimable persons, who have retained through life their early attachments in this particular. There may be such persons, but they are not within his knowledge and recollection. If it were proper, he could illustrate his remark in persons yet living.

7thly. There is still another objection, in the stating of which it will be decorous to be reserved. What is meant, are the flagrant acts of licentiousness, occasionally detected in persons, who have figured among the foremost of the promoters of self-constituted societies for devotion. "Sat verbum sapienti." They who have been in the way of hearing what passes in the religious world, will understand the intimation. If this should be perused by a novice, there may be use in giving him the warning—"Let him who thinketh he standeth, take heed lest he fall." Perhaps it may be said, that what is here referred to, are instances of such hypocrisy, as no human wisdom can guard against. How far this plea, abundantly sufficient in the exacted profession, can be made to avail under the gratuitous one, it would be needless to inquire at present; because the danger intended to be intimated, is of its leading to a state of great temptation. There are possessed unequivocal evidences, that many have joined in the latter species of profession, who have been thrown by it off their guard; so that it has been the mean of their seduction.

8thly. Let us not hesitate to go to what is in some minds the root of this matter in a property of human nature, which, like every other property of it, must have its uses, and yet many lead to sin: What is here meant, is a desire of distinction; which, as it cannot always accomplish its object by what is singularly excellent and laudable, fixes on singularity itself as the object to be aimed at. We know what our Lord has said concerning "straining at a gnat and swallowing a camel." Is it possible to look around us, and not remark the continuance of the line of that family of strainers? But there are worse effects of the same frailty, than the magnifying of matters of small moment. The law of God requires us to "love him with all our heart, and soul, and strength." Now it is not impossible, from the vanity of self-exaltation here spoken of, to lay hold on this first commandment of the law, and to urge from it the necessity of being willing to be damned eternally, for the promoting of the divine glory. The present writer has known the necessity of this sacrifice pleaded for, by those who could not have been induced by any consideration, to in-

crifice their pride, or the passions which made them troublesome to those with whom they were immediately conversant. There is the next precept in dignity—"the loving of our neighbour as ourselves." And to this some have given such an undistinguishing application, that what is social love in theory, is in practice, productive of all possible injury to society. Many years ago, the present writer was introduced by letter to a disciple of this school, being apprised that the favourite topic of his correspondence had been universal love. The fruit of the introduction was a single interview; during which there was a greater profusion of bitter censures from the tongue of this universal lover, than had ever been listened to by the hearer within the same limits of time. When such high toned systems are objected to, the exclamation is made, that the morality of them is too exalted for our low estimate of duty. But no; we detect a human fabrication of duty, which is sure to interfere, in some way or another, with duties of God's ordaining. After all, the matter would be more tolerable, if it were not like those ligatures invented for the improvement of the person, which counterbalance an imaginary perfection of shape, by excrescences amounting to real deformity. We cannot avoid sin too carefully. And we cannot too punctually practise the precept—"If there be any virtue and any praise, think of these things." But sin may assume the garb of virtue; or why are we told of "Satan's transforming of himself into an angel of light?" It is equally certain, that what originated in virtuous intention, may, by misdirection, degenerate to gross sin: or why do we read of "beginning in the spirit and ending in the flesh?"

There is no intention of applying to the members of the societies in question, the charge of being misled to the extent of the two instances adduced, by the property of human nature spoken of above. It is only mentioned as one cause, which multiplies the number: this, in extravagances apart of those stated, and by an unperceived influence on the mind. The writer of this has been in the habit of believing, that on the claims of the Papacy, of Episcopacy, and of Presbytery, and on the questions which have made the distinctions of Trinitarians and Unitarians, of Calvinists and Arminians, and others, the most remarkable of the excesses of some of the disputants on each side, have grown out of the perversion of the same principle of human nature. In the societies now the subject, it is well known, that the point in which they are the most apt to give offence to sober minded Christians, is the high excitement of

animal sensibility. An aspirant to the reputation of eminent saintship, finds fuel for the fire in whatever dangles the imagination, or agitates the passions. There is a constitutional predisposition in some persons, which has often raised a man to the reputation of the highest grade of sanctity, consistently with the harbouring of the most malicious passions, and sometimes with the indulging of the most licentious practices.

The title calls for remarks on what are denominated Prayer meetings.

It would be ungodly to object to religious assembling, merely on the ground that it is for devotion only, without the intermixture of pastoral instruction. The Church of England, and in imitation of her the Episcopal Church in the United States, have so framed their services, as to provide for daily morning and evening prayer throughout the year, where so edifying a routine is practicable. It is to be wished, that in every city and considerable town of the latter, as of the former, there were the daily performance of these services in some church or churches. It is a provision, which has deeply interested the affections of many, whose leisure, combining with their piety, has induced such an habitual attendance on the sanctuary, as likened them to holy Simeon, and holy Anna, and other Saints of old.

But the prayer meetings here contemplated, are those wherein a fry of young striplings are called on, one after another, to exercise their gifts of prayer: thus degrading the holy exercise by reiterated requests for the same mercies, with a diversity of language; to which a scope is given for no other possible purpose, than that of improving the talents of the persons thus put in requisition. Such young men, if designed for the ministry, could not adopt a more effectual expedient for the being called off from a solid preparation, and for the filling of them with self-conceit. It is also an invasion of the ministerial office, as sustained in the 23d article of the Church. But even these considerations are comparatively unimportant, under the weight of that of the freedom taken with the great Hearer of prayer, and with a duty of such solemnity. So far as is here known, the license is an invention of modern times. There was a period in the history of the Church of England, when much diversity of opinion prevailed among her divines, on the subject of bringing together smatterers in theology, to give scope to their gifts in exercises which passed under the name of prophesyings. It is probable, that such occasions were opened and concluded with prayer. But the professed object of them, was improvement in sacred knowledge: and it does not appear, that the drilling of the speakers to utterance in prayer, was any part of the design; or that they were called on to pray after one another, in the

* Gal. iii. s. admits of this translation. In that place, there is contemplated another subject; but both of the subjects admit of the application of the principle.

manner here contemplated. It is a modern invention, and profane.

The writer of this, has been accustomed to be tender in his remarks on the aforesaid associations and exercises; partly because of the merits of some who joined in them with the best intentions; and partly, because they come to dissolution sooner under neglect, than under opposition. But this has not hindered him from speaking his opinion freely when it has been asked, or was likely to be influential. For besides his official character, he would not lose an opportunity of doing to another the service done to him in his youth, by an unquestionably religious person, who counselled and gave reasons against his acceptance of an invitation to be a member of a society who held weekly meetings, for reading and extemporary prayer. Had he joined them, he afterward knew enough to have produced an early severance of the tie. He does not allude to gross sin; but recollects failings inconsistent with the stand taken; and finally decay of zeal in some, and indifference to religion in others.

It is not here unknown, of the ministers who favour the censured practices, that they disavow the being hostile to the liturgy. We may hope that they are sincere; although we cannot forget the many instances, in which the same profession has been made under similar circumstances; and continued no longer than until a crisis favourable—some will say, for the gratifying of personal ambition, or, as may have been thought by themselves—for the accomplishing of a greater mass of good. In the profession of adherence to the liturgy, the only circumstance peculiar to the present times, is the singular reason given for the wishing of it to be retained. The reason is, that it has helped to the continuance of orthodoxy in the Church of England; which, from the want of such an expedient, is said to have become lost to the great body of dissenters in that country. Be it acknowledged, that the fact is as here stated; in relation as well to the dissenters as to the established church; and that the issue, as the latter is concerned, ought to be highly gratifying to the members of the Episcopal Church in this country. But in the light of an argument for the liturgy, it might be turned triumphantly against those who use it. A Unitarian, so called, might say to them—“It is then to suppress inquiry, that you would put the youthful mind in the trammels of what you call an orthodox form of prayer. That you consider extempore effusions, if orthodox, as more edifying, is evident from your use of them, and no other, when you are left to your discretion. But you advocate the retaining of the form of prayer, to be the parent of prejudice; and to keep people from think-

ing for themselves.” Our liturgy is defensible, without this double-faced plea in its behalf.—“Non tali auxilio, non defensoribus istis, tempus eget.”

Philadelphia.

W. W.

Supplement to the Essay on Religious Societies and Prayer Meetings.

This is for the following purposes: 1st. To guard against the misapprehension of its being designed to impeach the piety of all who unite in the species of association spoken of: The clergyman to be named lived, and at an advanced age died, with the character of an eminently pious man. 2dly. To show that the contemplated societies, within the Episcopal Church, have the effect of detaching her members from her communion. The said reverend person countenanced the societies, until, from having crowds of hearers, they were reduced, according to his own account, to about one hundred and fifty, and mostly, to hardly half that number; and his communicants to about one in ten. 3dly. and principally, To sustain the leading sentiment of the essay, by the testimony of a man who had abundant opportunity of experience.

The Rev. Devereaux Jarratt, in his account of his own life, writes as follows—“I doubt not but most of those weak and unqualified men” (he speaks of certain self-commissioned ministers) “suppose that they are called to preach, and that they are actuated by a zeal of doing good; but I rather judge, that pride is the principal mover. God is not the author of confusion. My judgment, in this matter, is founded on my knowledge of human nature in general, and my own experience in particular. And here I will insert a little anecdote respecting myself. In my former letter, I mentioned my having meetings for prayer, reading, &c. soon after I had some acquaintance with religion. In doing this, I thought I was actuated by the purest and most laudable principles. But being one evening in company with an older and more experienced Christian, I simply related to him my practice of meeting, and the effects my efforts seemed to have on my hearers. The gentleman looked grave on the occasion, and instead of his approbation, which, no doubt I expected, he gave me a little history of his own proceedings. When religion, said he, first broke out in these parts (Henrico and Hanover in Virginia) I used to hold meetings in our meeting-house, for prayer, reading, &c. and large congregations attended. The people were frequently much affected, and I thought my zeal for their souls was so great and ardent, that I could freely have laid my head under their feet to promote their happiness, by turning them to the Lord. But, added he, after a while, I found a deal of pride lay at the bottom of all my

exertions. He made no application, nor was it necessary, for I felt the words apply with great force to my heart. I saw my own picture drawn to the life. I was ashamed and confounded in the presence of the venerable man; when I discovered the same devil lurk and predominate in my own heart, which I had not before discovered, nor even suspected. It was a good lesson to me, and I endeavoured to profit by it. It is not therefore without a cause, that I am led to judge that pride is a principal agent, in the mission of many in our day. Human nature is the same now as when I was a young man. And as it may not be the fortune of every one to meet with such a judicious monitor as I did, I fear, pride reigns in many hearts, undiscovered, for a long time. Indeed the manner in which many young volunteers are now treated, tends rather to foster pride, than to discover and destroy it. I believe it is no uncommon thing for a young and bold adventurer, who is good at vociferation, to be cried up as a great preacher, an useful preacher, a zealous preacher, and such like: all which directly tend to confirm a man in his blindness, and blow him up like a bladder. I can hardly think, the real interests of religion will ever be promoted by such instruments; whatever present effects, on the passions, their efforts may have, I may be mistaken, but this is my judgment."

It is much to be lamented, that the candid author of the above confession did not receive the benefit of the recorded lesson; until, by his patronage of societies among his parishioners and those of the neighbouring clergy, he had prepared a great proportion of them, over a large district of country, for a secession which he lived to witness; and for disesteem of himself; merely because, after leading them to the border of the pale, he would not accompany them beyond it. W. W.

We lament exceedingly the late appearance of the following communication, which exhibits so just and interesting a view of the character of an individual whose worth was acknowledged wherever he was known, and in whom were displayed many of those virtues which adorned the primitive professors of the Christian faith. The manuscript was mislaid.

FOR THE CHRISTIAN JOURNAL.

Some Account of JOHN SINGLETON, Esq. of Talbot County, Maryland.

To record the lives of departed worthies is a tribute not merely of respect and affection, but of justice. A deathless name is the assigned reward of a wise Providence, for the encouragement of virtue.

"The righteous shall be had in everlasting remembrance."

The gentleman who becomes the subject of the following observations was born at Whitehaven, in the year 1750; was educated at St. Bees, under the excellent Dr. James; and went to London, to an uncle of his, in his 16th year. He continued there till May, 1767, when he left London for New-York. In this latter city he remained three years, writing in the counting-house of Mr. Henry White; and came to Maryland, to his uncle James Dickinson, Esq. in Talbot county, in 1770. In 1774 he married a daughter of Nicholas Goldsborough, Esq. but, before the close of the same year, was left a widower. He spent the year 1775 in the mercantile line at Dover, in Talbot county; Miss Mary Goldsborough, sister to his late wife, residing with him. In the memorable year 1776, he relinquished the mercantile character for that of the agriculturist, in which he was destined to excel. He then settled at East-Otwell, the seat of his subsequent residence through life; the same good sister-in-law still residing with him. In the close of 1790, he married his second wife, the excellent lady who now deploras his loss, but meekly reposes upon that Being, who has promised to be the widow's stay, the orphan's guide. Mr. Singleton left, by his second marriage, a numerous issue of sons and daughters.

Of such a man it is not sufficient to preserve the chronological incidents which arose to him in common with most men in social life. In the several social virtues and offices of common life, he was inferior to none, but superior to most. As a husband, father, master, friend, and neighbour, he was distinguished and beloved above his fellows. He had an ardour and sincerity which marked the temper of his soul, and bespoke the affection of all who knew him: and his house was the hospitable retreat of all classes of society. The truest traits of moral worth were always apparent in him; though the principles of piety instilled in early life, but checked and diverted by the ceaseless gaities which engrossed the fashionable circle in his juvenile period, had not yet gained the ascendancy, nor prescribed to his whole demeanour. By and by the fostering hand of heaven brought these blessed principles forward into action, and reared them to maturity.

In 1795 he was elected a member of the vestry of St. Peter's parish, in which he resided; and was ever an efficient instrument of utility in that body. He contributed greatly to the benefit and prosperity of that parish, by his personal exertions, and the force of his example. He had a high idea of the peculiar responsibility attaching to the office of a vestryman; and the ardour and energy of his character

combined with his impressions of duty, as they become more and more lively and operative from that period, to gain for him, in that view, an unsolicited distinction. His was the conduct of zeal, nobleness, and goodness: he considered every talent in his possession as the gift of his Divine Master, and to be employed to his honour. He became assiduous in his attention to the sacred oracles, and drew from them the principles which animated his private and social deportment. He practised the closest self-inspection, and consequently became penitent for transgression, and a humble suppliant, at the horns of the altar, for forgiveness through the adored Redeemer. He was overwhelmed with the sense of Divine condescension and pity; and his grateful soul could never satisfy itself with any oblations which he could offer, as adequate to the grace received. He knew that the most acceptable tribute was that of a devoted life, and his heart impelled him to render this most gladly and constantly. He had truly that "honest and good heart which, having heard the word, received it, and brought forth fruit abundantly." His faith was efficacious and fruitful; his hope was cheering and enlivening; and his charity, in the full sense of the term, was admirable: it prompted him to beneficence, to the extent of his ability, and disposed him to cast a veil over the faults of others; while he reserved his censure for himself. Of others he thought the best, he hoped the best, he believed the best; but of himself he thought severely. I see the beloved, the venerable man—his hairs now whitening with years, and silvering fast with the trials incident to a scene of probation, yet engrossed by nothing so much as the sense of his own unworthiness, and the immensity of divine love and compassion. Gratitude! gratitude! was his darling theme; and three times a day did he present his stated oblations of praise and prayer. Nothing diverted him from this course, nor from morning and evening devotions with his family, nor from the public duties of God's house, nothing which was really within his control. But his whole life was become one continued act of praise; and he "prayed always," by sustaining the prevalent, ever-actuating sentiment of humble dependence, of habitual and unreserved self-dedication, of contrite penitence, and faithful, cheerful obedience. His devout ejaculations were continual. He was ripened for his final change by considerable preparatory sickness, and was gathered to his fathers in the 69th year of his age, March 15, 1819. A letter from a friend, speaking of his funeral, remarks as follows:

"Although the day was cloudy and cold, there was a large concourse of people, of all ranks and classes. A most excellent

sermon was preached by the Rev. Mr. Hubbard, of St. Michael's parish, (the minister of the parish not officiating, from the circumstance of his having married one of Mr. Singleton's daughters), from the following text:—"Let me die the death of the righteous, and let my last end be like his." Numb. xxiii. 10.—I never witnessed a scene more affecting. When the minister mentioned the character of the deceased, but few in the house could refrain from shedding tears, and expressing their sympathy with the feelings of the family, as if they had lost their dearest friend."—This last clause touches that especial trait which was remarkable in the deceased. When we dwell upon this particular in his endeared character, we cling to his memory, and can never let it go: we would relate to all, how true, how correct, how earnest, how effectual he was in every just indication of undissembled friendship. His friendship, his unaffected kindness, and ready exertion for all who needed a friend, was the emblem, and, in some sort, the source of that fervent devotion which characterized his piety itself. The energy and sincerity of his character no sooner took this direction, than the hand of heaven was manifested in the heartiness of the worshipper, the closeness of his walk with God, and the integrity of the grace imparted.

We have felt so much reluctance to quit the theme of our friend's religion, and his eminent services as a vestryman, which we would gladly see imitated by others, that we have declined speaking of another excellence, which has endeared him to society and the public in general. He has long been known to the gentlemen around him as a farmer of the first note. Mr. Bordley, in his work on farming, some time published, has introduced very often the mention of Mr. Singleton, as one on whose judgment he placed a chief reliance; and it is with pleasure we introduce here an extract from an obituary paragraph which appeared in an *Easton* paper soon after the demise commemorated.

"The extremely precarious state of his health had precluded him from attending any of the meetings of the Agricultural Society of Maryland, from its first organization; but at a late meeting of the society, a few days before his death, he was unanimously admitted as an honorary member, the first instance recorded on their journals. The farmers in this section of the country are much indebted to him for his many and useful experiments in agriculture, and more particularly for his discovery and application of the marl. The face of the country is undergoing a rapid change by the use of this manure, and the wonderful improvement wrought on the estate of the deceased, will have a most

happy effect in stimulating others to follow his example."

We fervently hope, and solicitously pray, that the light of such an example may, throughout, continue to irradiate not only the family of our departed friend, in its several members, but his neighbours and acquaintance universally. May they, like him, learn to live the life of the righteous, that so their last end may be like his. May they, like him, be "not slothful in business, fervent in spirit, serving the Lord."

From the Charleston Sunday Visitant.

THE BOOK OF COMMON PRAYER.

~~T~~HERE is a book which Christians prize,
Next to the blessed-book of heaven;
Its words inspir'd beyond the skies;
Its faith, the faith by Jesus given.

No crafty work, nor hasty zeal,
Was e'er employ'd in this design;
The blood of Martyrs forms its seal,
And Jesus crucifi'd its sign.

O! how I love this blessed book,
Companion of my childhood's day;
For when the course of sin I took,
It taught my infant lips to pray.

In thoughtless boyhood's playful hour,
A mother's pious gift bestow'd;
She bade me praise that heav'nly pow'r,
To whom so much for this I ow'd.

Here first I learn'd that blessed pray'r,
Which little children love to read;
And soon, by help, and faithful care,
The fam'd Apostle's sacred creed.

The ten commandments next in turn
Were soon engraven on my mind;
What better precepts could I learn
Than those which God himself design'd?

And O! upon that morn so blest,
That saw the light of glory rise;
'Twas joy with this dear book to rest,
From cares and life's anxieties.

When sabbath bells, with cheerful sound,
Rang on my anxious list'ning ear,
Above all else was quickly found
"My little book of Common Prayer."

At church,—ah! yes,—'twas there indeed
I found the help of such a guide;
For though a child, I yet could read,
And on my faithful book reli'd.

I was a child, and God has said
That such to him should always pray;
How then could I have him obey'd,
Unless my book had shown the way?

Yes! blessed be his holy name,
In such a worship I could join;
My life a service here could frame,
To offer to his love divine.

And now to manhood's sober year,
My life on wings of time has flown:
This holy form I still revere,
And hold its treasures as my own.

At morn, and eve, within that hall,

Where family and friends repair,—

This book devoutly speaks for all;

For 'tis in faith a "Common Pray'r."

This is the book which Christians prize

Next to the blessed book of heaven;

This the pure language of the skies,

And this the faith by Jesus given.

Then teach me Lord thy blessed will,

That I may read thy word with care;

And next into my soul instil

The precepts of the "Common Pray'r."

"Wilfred."

FOR THE CHRISTIAN JOURNAL.

ON the 26th of July, 1819, a new church was organized in Norway, Herkimer county, by the name of Grace Church. One year previous to that time it was scarcely known that a single Episcopal family resided in the town. At present a handsome number have attached themselves to the Church, among whom about 70 Prayer Books have been distributed; and the service, considering the very short time allowed for forming an acquaintance with it, is performed with accuracy and devotion. Among other gratifying circumstances, I have to remark the attention given to the service by the younger part of the congregation.

Mr. B. Noble, of Nobleborough, a venerated and pious emigrant from Ireland, and a warm friend to the Church, has secured to the above mentioned Church, on landed estate, the payment of twelve dollars and fifty cents per annum for ever. He has also made a temporary annual donation to the same church, of the further sum of twelve dollars and fifty cents, until an Episcopal Church shall be organized in Nobleborough, at which time the latter sum is to revert to said church for ever.

D. M'DONALD.

The corner stone of the new Episcopal Church in Common-street, Boston, opposite the Mall, to be called Saint Paul's Church, was on Saturday morning, Sept. 4, laid by the Right Rev. Bishop Griswold, of the Eastern Diocese.

On Saturday, the 14th of August, 1819, an ordination was held by the Right Rev. Bishop Hobart, in St. Peter's Church, Plymouth, Connecticut, when the Rev. Rodney Rosseter, Deacon, was admitted to the holy order of Priests.

On Thursday, the 2d September, St. Peter's Church, in Waterville, Delaware county, New York, was consecrated by the Right Rev. Bishop Hobart, and confirmation administered to 40 persons. On Sunday 5th, in St. Peter's Church, Albany, confirmation was administered to 120 persons; and on Monday following, the Rev.

William B. Lacey was instituted, by the Bishop, Rector of the said Church.

Utica, September 28.

On Sunday, the 19th instant, the Right Rev. Bishop Hobart performed divine service in this town, and administered confirmation to 22 persons.—On the day following, St. Paul's Church at Paris was consecrated, and 69 persons received confirmation. On Tuesday last, the Chapel erected for the Oneida Indians, at Oneida Castle, was consecrated by the Bishop, by the name of St. Peter's Church, and 56 Indians, who had been previously prepared for that purpose by their Instructor, Mr. Eleazar Williams, received confirmation. At the visit of the Bishop the last year, 94 Indians were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams, in his successful efforts to bring into the Christian Church his infidel brethren. When he arrived among them, two or three years ago, more than half of the Oneidas were of that character.

On Thursday, September 2, 1819, the Right Rev. Bishop Griswold, of the Eastern Diocese, held an ordination in St. John's Church, Providence, Rhode-Island, and admitted the Rev. George Taft, of Providence, and the Rev. Patrick H. Folker, of North-Kingston, Deacons, to the holy order of Priests; and Edward R. Lip-pitt, of Providence; Jasper Adams, Professor of Mathematics, Natural Philosophy, and Astronomy in Brown University; and Addison Searle, of New-Hampshire, to that of Deacons. Divine service was performed by the Rev. Mr. Marshall, and an appropriate discourse delivered by the Bishop, who was also assisted in the solemnities of the occasion by the Rev. Mr. Crocker, and the Rev. Mr. Blake, of Rhode-Island, and the Rev. Mr. Wheaton, of Maryland.

On Trinity Sunday last, June 6, the Right Rev. Bishop Chase held an ordination at Worthington, Ohio, and admitted Mr. Benjamin Birge, of Lexington, Kentucky, to the holy order of Deacons. On the same day 79 persons were confirmed.

At the annual commencement of Brown University, Providence, Rhode-Island, on Wednesday, September 1, the degree of Doctor in Divinity was conferred on the Rev. William H. Wilmer, Rector of St. Paul's Church, Alexandria, District of Columbia.

DIED.—Lately, the Rev. JOHN CAMPBELL, Rector of — Church, Carlisle, Pennsylvania.

On Monday morning, September 20, after an illness of six days, the Rev. THOMAS P. MAR, Rector of St. John's Church, Norristown, and St. Thomas's, Whitemarsh, Pennsylvania.

A clergyman, long and intimately acquainted with Mr. May, and in whose church, while on a visit to him, Mr. May had officiated but a few weeks before his death, noticed that event in the sermon he preached the following Sunday, in these terms:

"The Rev. Thomas P. May, a faithful and laborious servant of Christ, who but a few weeks since visited your pastor, and dispensed with general acceptance from this place the offers of redeeming grace, is no more. On this day fortnight he was in the apparent enjoyment of perfect health. With a constitution unusually robust, and at a period of life when it had just obtained its utmost vigour, no man seemed to have a surer promise of lengthened days, and a long course of usefulness in a work to which he was most fervently devoted than himself. One week before his endeared flock beheld their friend and instructor a pallid lifeless corpse, he had three times proclaimed his Master's message in different churches in Philadelphia, with even more than his accustomed energy and zeal. On the following day he returned to his family, was suddenly assailed by a fever, which baffled the physician's skill, and in a few days he fell a submissive victim to the unlooked for dispensation. Blessed be God, that affection to a departed brother requires not that we should mourn for him. For his bereaved family, for his shepherdless flock, for ourselves, for the church, which he adorned, the voice of lamentation may well be heard. But for him we mourn not. He was a man taught by that heavenly instructor of whom we have this day spoken. Under the powerful ministrations of one whose praise is in all the churches where his worth is known, he was, a few years ago awakened from a state of sinful security, and brought, a mourning, afflicted penitent, to the foot of his Redeemer's cross. There he poured out the lamentations of a burdened sin-sick soul, and in the Lord's own time found that mercy which he needed. He now turned his back upon a vain and thoughtless multitude, the recent companions of his folly, devoted himself to a life of self-denial, assumed the cross, and, amid the scoffs of a deriding world, declared his purpose to follow Christ whithersoever he should lead. In obedience to the inward calls of his spirit, and the pointings of his providence, he sought the required preparatives for the Gospel ministry, was in due time, with much approval of his talents for the work, invested with the office, and the spiritual prosperity of his parish attests that his labours were attended with no ordinary blessing by the Master whom he served: In the midst of usefulness he has been suddenly cut off. Such was the will of God. Thy will, O God, be done."

THE
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NOVEMBER, 1819.

[Vol. III.]

Life of the Right Rev. JOSEPH BUTLER, LL. D. late Lord Bishop of Durham.

Joseph Butler, a prelate of the distinguished character and abilities, was born at Wantage, in Berkshire, in the year 1692. His father, Thomas Butler, who was a substantial and reputable shopkeeper in London, observing in his son Joseph* excellent genius and inclination for learning, determined to educate him in the ministry, among the Protestants of the Presbyterian denomination. For this purpose, after he had gone through a proper course of grammatical literature, at the free school of his native place, he committed the care of the Rev. Mr. Philip Noyes, a clergyman of the Church of England, he was sent to a dissenting academy, then kept at Gloucester, but was soon afterwards removed to Tewkesbury. The principal tutor of the academy was Mr. Jones, a man of uncommon abilities and knowledge, and the honour of training up scholars, who became of great use, both in the established church and among the dissenters. At Tewkesbury, Mr. Butler made an extraordinary progress in the study of divinity; of which he gave a remarkable proof, in the letters addressed by him while he resided at Tewkesbury, Samuel Clarke, laying before him doubts that had arisen in his mind concerning the conclusiveness of the arguments in the Doctor's denotation of the being and attributes. The first of these letters was the 4th of November, 1713; and the clarity and depth of thought dis-

played in it, immediately excited Dr. Clarke's particular notice. This condescension encouraged Mr. Butler to address the Doctor again upon the same subject, which likewise was answered by him; and the correspondence being carried on in three other letters, the whole was annexed to the celebrated treatise before mentioned, and the collection has been retained in all the subsequent editions of that work. The management of this correspondence was intrusted by Mr. Butler to his friend and fellow-pupil, Mr. Secker, who, in order to conceal the affair, undertook to convey the letters to the post-office at Gloucester, and to bring back Dr. Clarke's answers. When Mr. Butler's name was discovered to the Doctor, the candour, modesty, and good sense with which he had written, immediately procured him the friendship of that eminent and excellent man. Our young student was not, however, during his continuance at Tewkesbury, solely employed in metaphysical speculations and inquiries. Another subject of his serious consideration, was the propriety of his becoming a dissenting minister. Accordingly he entered into an examination of the principles of non-conformity; the result of which was such a dissatisfaction with them, as determined him to conform to the established church. This intention was, at first, disagreeable to his father, who endeavoured to divert him from his purpose; and, with that view, called in the assistance of some eminent Presbyterian divines; but finding his son's resolution to be fixed, he at length suffered him to be removed to Oxford, where he was admitted a commoner of Oriel college on the 17th March,

as the youngest of eight children.
 III.

1714. At what time he took orders doth not appear, nor who the Bishop was by whom he was ordained; but it is certain that he entered into the church soon after his admission at Oxford, if it be true, as is asserted, that he sometimes assisted Mr. Edward Talbot in the divine service, at his living of Hendred, near Wantage. With this gentleman, who was the second son of Dr. William Talbot, successively Bishop of Oxford, Salisbury, and Durham, Mr. Butler formed an intimate friendship at Oriel college; which friendship laid the foundation of all his subsequent preferments, and procured for him a very honourable situation when he was only twenty-six years of age. For it was in 1718 that, at the recommendation of Mr. Talbot, in conjunction with that of Dr. Clarke, he was appointed by Sir Joseph Jekyll to be preacher at the Rolls. This was three years before he had taken any degree at the university, where he did not go out bachelor of law till the 10th June, 1721; which, however, was as soon as that degree could suitably be conferred upon him. Mr. Butler continued at the Rolls till 1726; in the beginning of which year he published, in one volume octavo, "Fifteen Sermons preached at that Chapel." In the meanwhile, by the patronage of Dr. Talbot, Bishop of Durham, to whose notice he had been recommended (together with Mr. Benson and Mr. Secker) by Mr. Edward Talbot, on his death-bed, our author had been presented, first to the rectory of Haughton, near Darlington, and afterwards to that of Stanhope, in the same diocese. The benefice of Haughton was given to him in 1722, and that of Stanhope in 1725. At Haughton there was a necessity for rebuilding a great part of the parsonage-house, and Mr. Butler had neither money nor talents for that work. Mr. Secker, therefore, who had always the interest of his friends at heart, and acquired a very considerable influence with Bishop Talbot, persuaded that prelate to give Mr. Butler, in exchange for Haughton, the rectory of Stanhope, which was not only free from any such incumbrance, but was likewise of much

superior value, being indeed one of the richest parsonages in England. Whilst our author continued preacher at the Rolls chapel, he divided his time between his duty in town and country; but when he quitted the Rolls, he resided, during seven years, wholly at Stanhope, in the conscientious discharge of every obligation appertaining to a good parish priest. This retirement, however, was too solitary for his disposition, which had in it a natural cast of gloominess. And though his recluse hours were by no means lost, either to private improvement or public utility, yet he felt at times, very painfully, the want of that select society of friends to which he had been accustomed, and which could inspire him with the greatest cheerfulness. Mr. Secker, therefore, who knew this, was extremely anxious to draw him out into a more active and conspicuous scene, and omitted no opportunity of expressing this desire to such as he thought capable of promoting it. Having himself been appointed king's chaplain in 1732, he took occasion, in a conversation which he had the honour of holding with Queen Caroline, to mention to her his friend Mr. Butler. The queen said she thought he had been dead. Mr. Secker assured her he was not. Yet her majesty afterwards asked Archbishop Blackburn if he was not dead; his answer was, "No, madam; but he is buried." Mr. Secker continuing his purpose of endeavouring to bring his friend out of his retirement, found means, upon Mr. Charles Talbot's being made lord-chancellor, to have Mr. Butler recommended to him for his chaplain. His lordship accepted, and sent for him; and this promotion calling him to town, he took Oxford in his way, and was admitted there to the degree of doctor of law, on the 8th December, 1733. The lord-chancellor, who gave him also a prebend in the church of Rochester, had consented that he should reside at his parish of Stanhope one half of the year.

Dr. Butler being thus brought back into the world, his merit and his talents soon introduced him to particular notice, and paved the way for his

rising to those high dignities which he afterwards enjoyed. In 1736 he was appointed clerk-of-the-closet to Queen Caroline; and, in the same year, he presented to her majesty a copy of his excellent treatise, entitled "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." His attendance upon his royal mistress, by her especial command, was from seven to nine in the evening every day: and though this particular relation to that excellent and learned queen was soon determined by her death, in 1737, yet he had been so effectually recommended by her, as well as by the late lord-chancellor Talbot, to his majesty's favour, that, in the next year, he was raised to the highest order of the church, by a nomination to the bishopric of Bristol; to which see he was consecrated on the third of December, 1738. King George II. not being satisfied with this proof of his regard to Dr. Butler, promoted him, in 1740, to the deanry of St. Paul's, London; into which he was installed on the 24th of May in that year. Finding the demands of this dignity to be incompatible with his parish duty at Stanhope, he immediately resigned that rich benefice. Besides our prelate's unremitting attention to his peculiar obligations, he was called upon to preach several discourses on public occasions, which were afterwards separately printed, and have since been annexed to the latter editions of the Sermons at the Rolls chapel.

In 1746, upon the death of Dr. Egerton, Bishop of Hereford, Dr. Butler was made clerk-of-the-closet to the king; and on the 16th October, 1750, he received another distinguished mark of his majesty's favour, by being translated to the see of Durham. Our prelate, being thus appointed to preside over a diocese with which he had long been connected, delivered his first, and indeed his last charge to his clergy, at his primary visitation in 1751. The principal object of it was, "External Religion." The Bishop having observed, with deep concern, the great and growing neglect of serious piety

in the kingdom, insisted strongly on the usefulness of outward forms and institutions, in fixing and preserving a sense of devotion and duty in the minds of men. In doing this, he was thought by several persons to speak too favourably of Pagan and Popish ceremonies, and to countenance, in a certain degree, the cause of superstition. Under that apprehension, an able and spirited writer, who was understood to be a clergyman of the church of England, published, in 1752, a pamphlet, entitled, "A serious Enquiry into the Use and Importance of External Religion: occasioned by some passages in the Right Rev. the Lord Bishop of Durham's Charge to the Clergy of that Diocese;—humbly addressed to his Lordship." Many persons, however, and we believe the greater part of the clergy of the diocese, did not think our prelate's charge so exceptionable as it appeared to this author. The charge, being printed at Durham, and having never been annexed to any of Dr. Butler's other works, is now become extremely scarce; and it is observable, that it is the only one of his publications which ever produced him a direct literary antagonist.

By this promotion our worthy Bishop was furnished with ample means of exerting the virtue of charity; a virtue which eminently abounded in him, and the exercise of which was his highest delight. But this gratification he did not long enjoy. He had been but a short time seated in his new bishopric, when his health began visibly to decline; and having been complimented, during his indisposition, upon account of his great resignation to the Divine will, he is said to have expressed some regret, that he should be taken from the present world so soon after he had been rendered capable of becoming much more useful in it. In his last illness, he was carried to Bristol, to try the waters of that place; but these proving ineffectual, he removed to Bath, where, being past recovery, he died on the 16th of June, 1752. His corpse was conveyed to Bristol, and interred in the cathedral there, where

a monument, with an inscription, is erected to his memory.

On the greatness of Bishop Butler's character we need not enlarge; for his profound knowledge, and the prodigious strength of his mind, are amply displayed in his incomparable writings. His piety was of the most serious and fervent, and, perhaps, somewhat of the ascetic kind. His benevolence was warm, generous, and diffusive. Whilst he was Bishop of Bristol, he expended, in repairing and improving the Episcopal palace, four thousand pounds, which is said to have been more than the whole revenues of the bishopric amounted to, during his continuance in that see. Besides his private benefactions, he was a contributor to the infirmary at Bristol, and a subscriber to three of the hospitals at London. He was, likewise, a principal promoter, though not the first founder, of the infirmary at Newcastle, in Northumberland. In supporting the hospitality and dignity of the rich and powerful diocese of Durham, he was desirous of imitating the spirit of his patron, Bishop Talbot. In this spirit, he set apart three days every week for the reception and entertainment of the principal gentry of the country. Nor were even the clergy who had the poorest benefices, neglected by him. He not only occasionally invited them to dine with him, but condescended to visit them at their respective parishes. By his will he left five hundred pounds to the Society for Propagating the Gospel in Foreign Parts, and some legacies to his friends and domestics. His executor and residuary legatee was his chaplain, the Rev. Dr. Nathaniel Foster, a divine of distinguished literature. Bishop Butler was never married. Soon after his decease, the following lines, by way of epitaph, were written concerning him; and were printed first, if we recollect aright, in the London Magazine.

Beneath this marble Butler lies entombed,
Who, with a soul inflamed by love divine,
His life in presence of his God consumed,
Like the bright lamps before the holy shrine.
His aspect pleasing, mind with learning fraught,
His eloquence was like a chain of gold,
That the wild passions of mankind controlled;
Merit, wherever to be found, he sought.

Desire of transient riches he had none;
These he, with bounteous hand, did well dis-
pense;
Sent to fulfil the ends of Providence;
His heart still fixed on an immortal crown.
His heart a mirror was, of purest kind,
Where the bright image of his Maker shined;
Reflecting faithful to the throne above,
The irradiant glories of the Mystic Dove.

On the Advantages, especially, of Scripture Biography.

BY BISHOP BORNIE.

No writings are better calculated to improve mankind, than those which relate the history of the lives of such persons as have been famous in their generation for wisdom and virtue. We are apt to be terrified by the strictness and severity of holiness, while it meets us only in precept; but when we behold it realized in the example of one made of the same flesh and blood, living in the same world, and exposed to the same temptations with ourselves, we are fired at the sight, with a noble emulation, and are ashamed of any longer fancying ourselves not able to do what so many others have done before us. St. Augustine, in his confessions, describing the conflicts he endured with temptation in his younger years, tells us how greatly he was strengthened and animated to the fight, by imagining he saw virtue standing in a visible form before his eyes, and pointing to the noble company of those who had been conspicuous examples of purity; with which consideration she gently reproached him in these words—"Why canst thou not do what *these* have done?" From the fair light of one good example, innumerable others may catch the heavenly flame, until the whole church become illumined and adorned with bright and shining patterns of every thing that is lovely and praiseworthy.

Biography has also another advantage, namely, that it is sure to entertain, because it gratifies that natural curiosity men have to be ac-

quainted with the history of others ; which curiosity is then directed to its proper end, when it incites us to make the wisdom and experience of past ages our own, in order to become proficient in the mystery of godliness, and to practise every art of virtuous living.

But what chiefly recommends this kind of writing to Christians is the use made of it in the Holy Scriptures, which are, for the most part, *historical*, the wisdom of God having thought it better to set before us the duties of our calling, as they present themselves in the life of Christ, and those of his saints, than to give us any regular and exact system of them. The church, by the appointment of her festivals, has contrived to turn our thoughts from time to time upon those lives ; that so, neglect and forgetfulness may not deprive us of the many benefits resulting from a due contemplation of men.

Empiricks in Divinity.

From Bishop Bull's Sermon on the Priestly Office.

I HAVE oftentimes, not without wonder and indignation, observed the strange confidence of empiricks in physick, that dare venture on the practice of that noble art, which they do not at all understand ; considering how for a little paltry gain they shrewdly hazard, or rather certainly destroy, the health and lives of men ; and have judged them worthy of as capital and ignominious a punishment, as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself ; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the Priestly Office ; to minister to the eternal health and

salvation of souls. How much skill is requisite to qualify a man for such an undertaking ? how great care in the discharge of it ? what a sad thing it would be, if through my unskillfulness, or negligence, any one soul should miscarry under my hands, or die and perish eternally ?

FOR THE CHRISTIAN JOURNAL.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

It may be proper to commence the proposed extracts from the Book of Psalms, with selections from the explanatory introduction.

The Book of Psalms is a treasury of divine knowledge, eminently adapted to every station and situation in this transitory life, from the prince on the throne to the beggar on the dunghill. In affluence or in poverty, in health or in sickness, in trouble or in joy, in public or in private felicity or calamity, we may be always citing and applying the precepts, examples, and exhortations contained in this inspired work. Wisely, therefore, has our Church appointed the Psalter to be continually read at morning and evening prayers throughout the year ; thereby impressing, by constant repetition, its salutary and consoling doctrines on the mind of the devout Christian.

INDAGATOR.

(The passages within brackets are added to this edition by the American editor.)

The Book of Psalms, that is, the Book of Hymns, or Praises of the Lord, contains the productions of different writers. These productions are called, however, the Psalms of David, because a great part of them were composed by him. Some of them were, perhaps, penned before, and some after the time of David ; but all of them by persons under the influence of the Holy Ghost, since all were judged worthy to be inserted into the canon of Sacred Writ. Ezra probably collected them into one book, and placed them in the order which they now preserve. *U*

appears that the 150 Psalms therein contained were selected from a much greater number, which, it may be presumed, were not suggested by the Holy Spirit. The authority of those, which we now possess, is established, not only by their rank among the sacred writings, and by the unvaried testimony of every age, but likewise by many intrinsic proofs of inspiration. Not only do they breathe through every part a Divine spirit of eloquence, but they contain numberless illustrious prophecies that were remarkably accomplished, and that are frequently appealed to by the evangelical writers. The sacred character of the whole book is established by the testimony of our Saviour and his Apostles; who, in various parts of the New Testament, apply the predictions of the Psalms as obviously apposite to the circumstances of their lives, and as expressly intended to describe them.

Moses may be considered as the first composer of sacred hymns; all nations seem afterwards to have adopted this mode of expressing their religious sentiments, and to have employed hymns in celebrating the praises of their respective objects of worship, on the idea, derived perhaps from revealed truth, that they were acceptable to the Divine nature. The composition of sacred hymns was carried to great excellence by succeeding prophets, but was improved to its highest perfection under David, who, if he did not introduce, certainly established the custom of singing them in the public service, with alternate interchange of verse, as in our cathedral service. And the practice of Psalmody received the sanction of Christ and his Apostles, who themselves recommended the custom by their precept and example.

The version of the Psalms in our Bible, which was made by the Translators employed under King James the First, is posterior to that printed in our Prayer Books, which was executed in 1539. This last, as very excellent and familiarized by custom, was retained in the Liturgy, though, being translated chiefly from the Greek, with some variation in conformity to

the Hebrew, it does not so exactly correspond with the original, as does that in our Bibles.

The interesting life of David, who was the principal composer of the Book of Psalms, is described with peculiar minuteness in the historical Books of Scripture; and many of his Psalms are so characteristic of the circumstances under which they were composed, that there cannot be a more engaging task, than that of tracing their connexion with the events of his history; of discovering the occasions on which they were severally produced, and of contemplating the feeling and descriptive sentiments which they contain. If in the successive scenes of his life we behold him active in the exercise of those virtues which his piety produced, we contemplate him in this book of Psalms in a no less attractive point of view. We here find him a sincere servant of God, divested of all the pride of royalty; pouring out the emotions of his soul, and unfolding his pious sentiment in every vicissitude of condition. At one time we have the prayers of distress; at another, the praises and exultation of triumph. Hence are these Psalms admirably adapted to all the circumstances of life, and serve alike for the indulgence of joy, or the soothing of sorrow; they chase away despondence and affliction; and furnish gladness with the strains of holy and religious rapture. *Dr. Gray.*

The Psalms are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the mercy, the goodness of God, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the universe. *Bp. Porteus.*

The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs, the exodus of the children of Israel; their journey through the wilderness, and their

settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities, their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of the Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit, the conversion of the Gentiles, the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world, the general judgment, the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects by them presented to our imaginations. We are instructed how to conceive the subjects aright, and how to express the different affections, which, when conceived aright, they must excite in our minds. In the language of this Divine Book, the prayers of the Church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God in the days of his flesh; who, at the conclusion of his supper, is generally supposed, and that upon good grounds, to have sung an hymn taken from it; who pronounced upon the cross the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" and expired with a part of the thirty-first in his mouth, "Into thy hands I commend my spirit." Thus he, who spake as never man spake, chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man, or angel, as Dr. Hammond justly observes, can convey a higher idea of any Book, and of their felicity who use it aright. *Bp. Horne.*

[A Psalm may be considered, as it may relate to Christ, either suffering, or triumphant; as it may concern the Church, whether consisting of Jews or Gentiles, whether in adversity or prosperity, through the several stages

and periods of its existence; and as it may be applicable to the different states and circumstances of individuals, during the trials and temptations which they meet with, in the course of their Christian pilgrimage and warfare here below, till having overcome their last enemy, they shall sit down with their Lord in his kingdom; when the scheme of prophecy shall receive its final accomplishment, and "the MYSTERY of God be FINISHED."—It is obvious, that every part of the Psalter, when explicated according to this scriptural and primitive method, is rendered universally "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and the propriety immediately appears of its having always been used in the devotional way, both by the Jewish and the Christian Church. With regard to the Jews, Bishop Chandler very pertinently remarks, that "they must have understood David, their prince, to have been a figure of Messiah. They would not otherwise have made his Psalms part of their daily worship, nor would David have delivered them to the Church, to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Was the Messiah not concerned in the Psalms, it were absurd to celebrate, twice a day, in their public devotions, the events of one man's life, who was deceased so long ago as to have no relation now to the Jews, and the circumstances of their affairs; or to transcribe whole passages from them into their prayers for the coming of the Messiah." Upon the same principle, it is easily seen, that the objections, which may seem to lie against the use of Jewish services in Christian congregations, cease at once. Thus, it may be said, Are we concerned with the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship on Sion? They are desolated, and trodden under foot by the Turks. Are we to sacrifice young bullocks, according to the law? The law is abolished, never to be observed again. Do we

pray for victory over Moab, Edom, and Philistia; or for deliverance from Babylon? There are no such nations, no such places in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions, before God? Assuredly we must mean a spiritual Jerusalem and Sion; a spiritual ark and temple; a spiritual law; spiritual sacrifices; and spiritual victories; spiritual enemies; all described under the old names, which are still retained, though "old things are passed away, and all things are to become new." By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own. Nay, they are with more fulness and propriety applied now to the substance, than they were of old to the "shadow of good things then to come." And, therefore, ever since the commencement of the Christian era, the Church hath chosen to celebrate the Gospel mysteries in the words of these ancient hymns, rather than to compose for that purpose new ones of her own. For let it not pass unobserved, that when, upon the first publication of the Gospel, the apostles had occasion to utter their transports of joy, on their being counted worthy to suffer for the name of their dear Lord and Master, which was then opposed by Jew and Gentile, they broke forth into an application of the second Psalm to the transactions then before their eyes. See Acts iv. 25. The primitive Christians constantly followed this method in their devotions; and, particularly when, delivered out of the hands of persecuting tyrants by the victories of Constantine, they praised God for his goodness, and the glorious success and establishment of Christ's religion, no words were found so exquisitely adapted to the purpose, as those of David, in the xvi. xcvi. and other Psalms—"Sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, and praise his name: he telling of his salvation from day to day. Declare his honour unto the heathens,

his worship unto all people,"—&c. &c. In these, and the like Psalms, we continue to praise God, for all his spiritual mercies in Christ, to this day.—The Psalms, thus applied, have advantages, which no fresh compositions, however finely executed, can possibly have, since besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, former mercies and deliverances; they are acknowledgments of prophecies accomplished; they point out the connexion between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplations of man. *Bp. Horns.*]

Let us stop for a moment to contemplate the true character of these sacred hymns. Greatness confers no exemption from the pains and sorrows of life. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of him, to whom all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrantcy; but these unfading plants of Paradise become, as we are more accustomed to them,

still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who has once tasted their excellencies will desire to taste them again; and he who tastes them oftenest will relish them best. *Bp. Horne.*

The following Documents form an Appendix to the Journal of the late Convention of the Diocese of Ohio.

ADDRESS TO THE BISHOP.

Right Rev. and dear Sir,

WE the undersigned clergymen of the Episcopal Church, would do injustice to our feelings were we to omit our congratulation on the establishment of the Episcopate in Ohio.

We welcome your safe return to this Diocese after consecration to the holy office which you now sustain; we felicitate ourselves on the successful issue of an event so important to the interests of our infant Zion, as was this consecration; we rejoice in the opportunity now afforded by a merciful Providence, to assemble in the first Convention, west of the Alleghanies, holden under its Episcopal Head.

With no ordinary feelings, Right Rev. and dear Sir, do we advert to the present situation of the Church in the west. *It is a rose planted in the wilderness*; may it be watered with the dews of Heaven; may it be nourished by the continual blessing of him who is the fountain of goodness, until it flourish in beauty and perfection.

There is indeed great reason to be thankful for the past, and to take courage for the time to come. Much has been done; but much yet remains to be executed. Under the blessing of God, a few more labourers in the vineyard would be instrumental to introduce a spirit of primitive piety and order, where once they were little known, and still less regarded. Are there no means by which they may be procured?

We feel it a duty to state, that in your exertions for the extension of the Redeemer's kingdom, you will have our prayers for success, and our hearty co-operation in the work. The im-

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portance of giving strength and stability to the foundation of the Church in this Diocese, by a strict attention to its doctrines and discipline, must be obvious; in these, and in all other respects (as in duty bound) we promise our true and canonical obedience.

Relying upon your piety and zeal to direct the work; trusting to the promises of God to crown it with success, with prayers that your health and usefulness may long be continued a blessing to the fold of Christ, we are,

Right Reverend and dear Sir, your friends and servants in the Lord,

SAMUEL JOHNSTON,
INTREPID MORSE.

Worthington, June 2d, 1819.

REPLY.

To the Clergy of the Diocese of Ohio.

Beloved Brethren in the Lord,

Your address to me, on the subject of commencing the duties of the Episcopate, and of opening the Convention of Ohio, is now before me. My feelings in reading it, are those of gratitude to God, and great friendship and love to you. I wish I could express them in a becoming manner—acceptably to him, and satisfactorily to myself and you.

The Divine Head of the Church has indeed been gracious unto us. Let us improve his mercy, by devoting ourselves more and more ardently to his service. Let us be *instruments* in his hands, of watering this "Rose in the wilderness," planted by his gracious Providence. Let us, with the strength and wisdom which his word and Holy Spirit alone can give, shield and nourish it.—To the blessing of the dews of Heaven, let us pray God that he would add, on the one hand, that of keeping far from it the chilling frosts of indifference and impiety; and on the other, that of protecting it from the tempests of fanaticism. By day let it receive our constant care; and in the night season let it not depart from our pious thoughts.

Your tender solicitude for more labourers in the spiritual field before us, is by me most sincerely reciprocated. I feel the subject most deeply; and with

you will pray the Lord, that he will dispose the hearts of many to go forth into his vineyard ; but the means are as yet mostly withholden from our view.

Your characters in life, and your friendship to me in particular, are a sufficient pledge of the sincerity with which you promise canonical obedience. While I live, this great honour which God has bestowed on me shall, with his help, never be abused. His glory, and the good of his Church, shall be the sole motives in prompting me to every act of spiritual advice and discipline. That I fail not herein, a sense of my own weakness makes me entreat your fervent prayers.

To God's holy keeping and protection, you are now commended, by your faithful friend and Pastor,

PHILANDER CHASE.

Worthington, June 2d, 1819.

Constitution of the Society for the Advancement of Christianity in the Diocese of Maryland.

WHEREAS it has been recommended by the Convention of the Protestant Episcopal Church in the diocese of Maryland, to raise a fund for the support of Missionaries and the education of young men for the ministry, it is therefore proposed to establish a Society to accomplish these laudable objects. This Society shall be called "The Society for the Advancement of Christianity in the diocese of Maryland.

1. The officers of the Society shall consist of a President, two Vice-Presidents, all the Episcopal Clergy in the city who are entitled to seats in the Convention, and who are willing to join in the promotion of the objects of this Society ; and also of three Lay-Managers from each Episcopal congregation in Baltimore, provided the congregations be willing to promote the interests of the Society. The Bishop of Maryland, for the time being, shall be President, *ex officio*. The Vice-Presidents shall be chosen by ballot by the Clergy of the city, and the Managers from each congregation by the Vestry thereof. The Managers shall appoint annually a Secretary and Treasurer

2. Meetings of the Managers shall be called by the President, or by a majority of the Standing Committee, except the annual meeting, which shall be on the Feast of the Epiphany, when a sermon shall be delivered by some one of the Clergy, and a collection made for the benefit of the Funds. If the Epiphany should happen on Sunday, the meeting shall be on the Monday following. Eight of the Managers shall form a quorum for the transaction of business.

3. The Managers shall appoint, by ballot, at their annual meeting, a Standing Committee, consisting of one Lay-Manager from each Episcopal congregation in the city. The Episcopal Clergy of the city shall be members of the Committee, and the President of the Managers shall be President of the Standing Committee. This Committee shall manage all the ordinary concerns of the Society. They shall apply the Funds to the assistance of such students of divinity, and such young men as may be prosecuting their studies with a view to the ministry, as may require pecuniary assistance : and also to the support of such missionary or missionaries as may be deemed necessary, and appointed by the Committee, with the approbation of the Bishop. The Bishop shall fix the stations of these missionaries, and regulate their services.

4. Annual contributions to this Society shall be five dollars ; but those who pay fifty dollars or upwards at once, shall be considered as members for life.

5. The Ministers and Vestries of the different parishes in the diocese shall be requested to form Auxiliary Societies.

6. This Constitution shall be unalterable, unless at an Annual Meeting, two-thirds of the Managers being present.

Constitution of the Protestant Episcopal Sunday School Society in Charleston, South-Carolina. Instituted August, 1819.

THIS Society is formed for the purpose of aiding and supporting the Su-

perintendent of the Protestant Episcopal Sunday School in the performance of his duties. It shall be called the *Charleston Protestant Episcopal Sunday School Society*; and its object shall be solely and exclusively to carry into full effect the pious and charitable end of the above named institution.

2. The Bishop of the diocese of South-Carolina shall be, *ex officio*, President of this Society; and the Rectors of the several churches in this city shall be its Vice-Presidents, ranking 1, 2, 3, &c. according to the dates of their appointments.

3. The persons composing this Society shall meet as soon as may be convenient, and always thereafter, on Tuesday in Witsun-week, and elect from among themselves eight persons, who, together with the Assistant Ministers of the different churches in the city, and a Secretary and Treasurer, (the last mentioned officer to be elected at the time specified by the rule) shall constitute a board of direction and government.

4. It shall be the business of the board of direction and government (to be denominated the Board of Managers) personally, or by means which they may institute, to collect children and others for the Sunday School, and assist in governing and disciplining it. They shall hold four stated meetings in each year, viz. on the Thursday next after the day of the annual meeting of the members of the Society, for the election of officers, and quarterly from that day; at each of these meetings they shall appoint a committee of their number, consisting of three, to continue in appointment until the next meeting, whose business it shall be to attend the exercises of the School, and give their counsel and advice in all matters which may require them.

5. Each member of the Society shall pay into the hands of the Treasurer, a sum not exceeding one dollar per annum. And the payment of ten dollars shall constitute any person a member for life.

6. Persons of colour shall be encouraged by the Society to partake of the benefits of the Sunday School Institution; but in all cases where they are

slaves, they shall be required to produce to the Superintendent, a certificate from their owners, that it is their pleasure they should attend and be instructed.

Resolved, That the female members of the Protestant Episcopal Church be respectfully invited to form themselves into an association, for the purpose of providing systematically for the instruction of the females, under the direction and in aid of the Superintendent, and also in furtherance of the views of the Society.

Rev. Andrew Fowler, A. M. *Superintendent of the Protestant Episcopal Sunday School.*

Officers of the Society for 1819—20.

The Right Rev. Nathanael Bowen, D. D. *ex officio* President.

The Rev. Christopher E. Gadsden, D. D. *Rector of St. Philip's Church, ex officio first Vice-President.*

The Rev. ———, *Rector of St. Paul's Church, ex-officio second Vice-President.*

Ebenezer Thayer, jun. *Sec'y & Treasurer.*

Board of Managers.—Rev. Robert S. Symes, Rev. Frederick Dalcho, M. D. Rev. Allston Gibbes, *Assistant Ministers of St. Paul's, St. Michael's, and St. Philip's Churches, ex officio Managers.*—Rev. Milward Pogson, and the following gentlemen of the Laity, Thomas W. Bacot, Daniel Huger, John W. Mitchell, Charles W. D'Oyley, Col. Simon Magwood, James S. Johnson, Alexander W. Marshall.

FOR THE CHRISTIAN JOURNAL.

Extract from an Address occasioned by the Death of Mrs. W—— and Mrs. M——.

We are warned by the word and Spirit of God, not to procrastinate the work of religion, and the interests of our immortal souls. This warning is renewed in the occurrences of almost every day, but more particularly in those afflictive dispensations of Providence which press on our minds the lesson of the shortness and uncertainty of human life—and that more important lesson, the duty and happiness of being at all times prepared for death and judgment. My brethren who receive the communion of the body and blood of our Lord, I have said, we are all warned not to delay the work of salvation, and the profession of Christ's religion, and that we

quent afflictive dispensations of Providence impress on the minds of us all the lessons of the uncertainty of life, and the necessity of constant preparation for death and judgment; but since we last celebrated the Lord's supper, this warning and these lessons have been taught us most forcibly. Two of our number, who have often joined with us in these holy solemnities, and who have been long beloved and respected, have been removed from us to the world of spirits. United to Christ by affection and duty, by interest and gratitude, they continued faithful unto death. They have finished their course with joy, and do now rest from their labours. One of them had passed the years allotted to man, and had arrived at that age when friends hardly allow themselves to anticipate, that they shall be blessed by a continuance of their lives from month to month. The sincerity of her piety, the amiable-ness and humility of her disposition, and the purity of her life, while they endeared her to her friends, rendered every moment of her existence valuable to them; and they have the satisfaction of contemplating her relief from the infirmities and sorrows of life, and her enjoyment of the rest prepared for the people of God.

But the other has been taken from us in the prime of her years, and in the midst of her usefulness—endued to a most eminent degree with the disposition, and also with the means of doing good, she spent her life in the service of our blessed Master, in acts of piety, kindness, and charity. It is due to the character which she sustained, and to those who have not passed beyond her years, that the example of one of their own age may be impressed on their minds, and that her virtues should receive a more particular notice.

We are rarely called on to mingle our tears with those of afflicted relatives, by a more severe dispensation of Providence, than that by which this excellent person has been removed from us. In her death her friends have sustained an irreparable loss; society has been deprived of one of its most useful and valuable members; the poor, of one, *who, feelingly alive to all their wants,*

was unwearied in her endeavours to relieve their distresses, and to comfort them in their sorrows; and this Church, of one who, devoted to its interests, adorned the doctrine of God our Saviour in all the various scenes of life. She was endeared to her friends by the strongest ties of affection and by the amiableness of her disposition; to society, by her usefulness and the example of her virtues; to the poor, by her tender regard for them, and her constant and innumerable acts of kindness and charity; and to this Church, by the ardour of her piety and the fervour of her zeal. In the recollection of her excellent qualities her friends have a bright example of every Christian grace and virtue. Amiable and affectionate in her disposition, firm and decided in her principles, correct and independent in her judgment, and persevering in her endeavours to do good, she enjoyed in an eminent degree, the love, the esteem, and the respect of all who knew her. Remarkable for self-denial, she sought, with unremitting perseverance, the happiness of her family and friends, and the relief and comfort of the poor; nor were any personal sacrifices deemed by her too great for the attainment of their objects. Aspiring after the happiness and glory of heaven, her peculiar delight here on earth was in the courts of Zion, in the services of which she always aimed to engage with an holy fervour and devotion. Firm and strong in the faith, she confessed Christ without ostentation in the services of the sanctuary, in the ordinances of the Gospel, and in works of piety and charity. Devout and holy in her temper and conduct, she was a most interesting example of meekness, humility, and patience; a pattern of virtue, she ascribed to herself no merit, but acknowledged her sufficiency to be of God, and reposed for acceptance on the divine goodness and mercy through the merits of the Redeemer—and though she wished to have lived for the happiness of her friends, yet united to Christ by faith, by love, and by steadfast obedience, and supported by a sense of the Divine presence, favour, and acceptance, she was perfectly resigned to the Divine

will, and was enabled to endure a painful decline with exemplary fortitude and submission, and to view the approach of death with the utmost calmness and composure. She has now finished her course with joy, and rests from her labours in the arms of the Saviour. Let me die the death of the righteous, and let my last end be like his; for such shall inherit the realms of felicity and glory.

While we drop the tear of affliction and grief, and pay this tribute to the worth of our departed friends, let us seek the aids of Divine grace, that we may follow the example of their virtues, and by our experience, and practice of our holy religion, be prepared to join them in the other world.

It behoves us to imitate the good examples of all those who have departed to the world of spirits in the true faith and love of God, that we, with them, may have our perfect consummation and bliss in the kingdom of glory. These instances of mortality are solemn admonitions both to the young and the old of the uncertainty of life, and of the necessity and happiness of being at all times prepared to meet God in judgment. If we would meet death with composure, and in the world beyond the skies ascend to regions of life and glory, it is necessary that we should embrace the gospel of Christ with all our hearts, that we should renounce our sins, and that we should walk by faith and steadfast obedience in the way of life eternal. By mortifying and subduing our passions, by elevating our affections to the bliss of heaven, by the fervour of our devotion, and the sincerity of our piety and obedience, we should constantly aspire towards the mansions of blessedness.

Then when death overtakes us, supported by just hopes of a celestial inheritance, we shall meet him without terror; we shall join the society of the spirits of just men made perfect, and ascend with our beloved Master to his Father and our Father, to his God and our God. But on the other hand, if by reason of our impenitence and sin we have no interest in the Saviour, we shall be without comfort in death, and miserable throughout eternity.

Shepherd's Town Sunday School.

(*From the Informer, published at Shepherd's Town, Maryland, of Sept. 16, 1819.*)

AT a meeting of the Board of Managers of the Shepherd's Town Sunday School, on Wednesday evening, the 8th inst. on motion,

Resolved, That the thanks of this board be returned to the Rev. Mr. CLAY, for his address delivered this day; and a copy of the same be requested for publication.

Resolved, That the thanks of this board be returned to the superintendent and teachers of the Shepherd's Town Sunday School, for their faithful and diligent attention to the children under their care.

Resolved, That this board have witnessed, with particular pleasure, the improvement of the children belonging to this school, and their orderly and respectful behaviour this day.

Extract from the records,

A. JEWETT,

Secretary to the Board of Managers.

The following is a Copy of a Letter from James S. Lane, President of the Shepherd's Town Sunday School Society, addressed to the Rev. Mr. Clay, with the Answer of the latter annexed.

Shepherd's Town, Thursday, Rev. Sir, Sept. 9th, 1819.

I am requested by the Managers of the Shepherd's Town Sunday School, to tender you their thanks for your excellent address, delivered to said school at the examination and distribution of premiums yesterday, and to ask a copy of the same for publication.

Please accept, Sir, my highest respect and esteem.

JAMES S. LANE,

Prest. S. T. S. S.

Rev. Mr. CLAY.

My dear Sir,

The satisfaction you have been pleased to express in behalf of the

Managers of the Sunday School of this place, at the address I had the pleasure yesterday to deliver in their presence, affords me that gratification, which the approbation of those whom I respect, never fails to produce.

Influenced by a desire to do what lies in my power to promote the prosperity of Sunday Schools, I was induced to yield to the wishes of the Managers in delivering an address before their school—I comply with their further request in giving a copy of that address for publication.

If its publication can, in any degree, further the interests of the Redeemer's kingdom, I cheerfully furnish it for the press.

Please to accept, Sir, for yourself and the Managers, the assurance of my respect and esteem.

J. C. CLAY.

An Address delivered by the Rev.

Mr. Clay, of Hager's Town, before the Shepherd's Town Sunday School, on Wednesday, the 8th inst.

It is the declaration of prophecy that a period shall arrive, the revolutions of which shall be marked by the decline and fall of the kingdom of Satan, and the rapid extension and prosperity of the kingdom of Immanuel. Judging from the interpretations put by celebrated divines upon those passages of scripture which refer to this glorious era, it seems a fair inference that the dawn of Millennial blessings is not far distant. Were those interpretations, however, unsubstantiated by matters of fact, or "the signs of the times," the plausibility with which they are advanced would leave but a faint and uncertain impression. It is by comparing *facts* with speculations, that we can arrive at any certainty with regard to this subject. And it is the view of facts, more than of theories, that gives to the present period its Millennial aspect.

We read with attention and respect the interpretations of divines, unfolding the dark and mysterious sayings of prophecy, and giving to its declarations upon the present subject, a fulfilment in the close of this, or the opening of the next century. But our attention is more arrested, and more directed to this result, by the *moral* developements that are taking place in almost every part of Christendom. What is the present aspect of the civilized world, and what are the reflections of the Christian, in the contemplation of the scenes which are exhibiting themselves every where around him? It is an aspect glorious, in the highest degree, in its features and character; they are reflections which lead him to contemplate, as not far distant, the arrival of a period which is to be marked in its progress, by the knowledge of the Lord covering the earth, as the waters cover the great deep. Surely, the events which are passing before our view, are not devoid of meaning and interest, but prognosticate many blessings to the human family. Does it betoken nothing that those military commotions, which disturbed the repose of the world, are hushed to silence, and that kings and emperors are united together for the discountenancing of war, and perpetuating to the human race the blessings of peace? Does it signify nothing that this laudable object receives the co-operation of thousands of others; and that societies have been formed in different countries, and sections of country, for the dissemination of those principles of national and individual good-will and affection that shall constitute a bright feature in the glories of the Millennium? Does it mean nothing, that of the many nations who, a short time since, pursued, without contrition or remorse, a trade that carried thousands of fellow creatures into captivity and ser-

vitute, one only is seen to continue the detestable traffic? Does it argue no good, that there has recently sprung into existence a society, respectable for the numbers and wealth of its patrons, whose object is to break in sunder the bonds of slavery, and to restore to liberty and happiness, an oppressed and despised portion of the human family? Does it prognosticate nothing that the friends of the Bible are almost every where exerting their means and their influence to have the Gospel of the Son of God read and proclaimed, and known throughout the world? Does it mean nothing, finally, that there have sprung, and are constantly springing into existence, schools innumerable for the religious instruction of children on the Lord's day? No—these events and transactions are full of meaning, and, in the counsels of Heaven, have doubtless been appointed as agents for the gradual accomplishment of those grand designs of the Almighty, which shall be displayed in the triumphant reign of the Messiah, and in the bringing of all nations and people to bow to the sceptre of his grace. Among all this variety of instruments for the production of the glorious results here contemplated, we consider the last mentioned, or Sunday Schools, as not the least active and efficient. To take a detailed view of the arguments by which this could be demonstrated would be consuming more time upon this address than it is thought expedient to give to it. Let, therefore, a few reflections only be offered in proof of the declaration, that the provisions and exercises of Sunday Schools directly lead to the production of those blessings, the prevalence of which shall constitute the glory of the Millennium.

Upon the arrival of the glorious era here spoken of, and in the accomplishment of that work of reformation by which it shall be charac-

terized, one of the most conspicuous of its features will be a devout observance of the Lord's day. The absence of true religion from a neighbourhood or country, manifests itself in nothing more than in a profanation of that day which the Almighty has consecrated to his service. On the other hand, with the reverential observance of this day the progress of religion uniformly keeps pace; and this upon the obvious principle of obedience to the command. No sooner had the Almighty finished the work of the creation, than, in remembrance of it, he imposed upon man the observance of the Sabbath. The arrival of this day particularly reminded him of the debt of gratitude he owed to the God in whom he lived, moved, and had his being. It reminds the Christian, however of a much greater debt—a debt due upon the mercies of redemption—mercies so transcendent, that even angels, in view of them, tune their voices to songs of praise and adoration. Can we conceive, then, that that sensibility to the divine goodness which shall characterize the period of the Millennium, will not lead to a devout observance of that day, in the morning of which that goodness was conspicuously manifested in the resurrection of the Lord from the grave—a resurrection affording a pledge of our deliverance from the influence of corruption to the blessings of life and immortality? No, when Millennial days shall commence their revolution, the Sabbath will be no longer profaned by the noise of dissipation, the neglect of religious duties, and the sinful mirth of children turning a day of rest and devotion into a day of tumult and amusement. Then shall the streets of our towns and cities cease to resound with the noise of folly, and “a day spent in the courts of God's house,” be deemed “better than a thousand elsewhere.”

Lift up your eyes, brethren, and see whether you do not behold the first glimmerings of that glorious era. Where do we find those children, who a short time since were seen running wild in our streets, violating the sanctity of the Sabbath, and thus committing a crime, to which can be generally traced all other crimes, as their origin and beginning? Where do we find them but in the temple of the Lord, engaged in exercises calculated to make them virtuous in life, happy in death, and the subjects of divine favour through eternity?—When we consider, that to instil into the mind of a child a regard and veneration for the Lord's day, is to infuse a feeling, that must influence, more or less, all his moral actions; and in the existence of which it seems almost impossible he should go far astray from his God, we look to Sunday Schools, by which this feeling is so greatly inspired, with a satisfaction that contemplates them as admirably adapted to bring up children in the nurture and admonition of the Lord. But a few years have elapsed since the introduction of this system of instruction into our country—but a *few months* since its introduction into many parts of that country—and already its good effects show themselves—already that day which was spent in idleness and frolic, is, in some degree, consecrated to the holy purpose for which it was designed—already those minds which were directed to the contemplation of every thing sinful, are turned to the consideration of those scriptures, by which the soul is made wise unto salvation.

We observe farther, that the arrival of the Millennium shall be marked by the general prevalence of virtue and religion. It is in this that its glories are to consist. It shall be distinguished from the ages that preceded it, by a more general diffusion of the precepts of the Gospel,

and by mankind loving and serving God, with the same ardour that they now love and serve the world.—And who that knows any thing of the advantages of Sunday Schools will not say, that these are results they are admirably calculated to produce? It has been, probably, one of the greatest errors of the generations that have passed away, that they paid not sufficient attention to the moral and religious improvement of the young. It is so obvious a truth, that mankind are powerfully influenced by the precepts and instructions they received in childhood, that “Just as the twig is bent the tree's inclin'd,” has passed into a proverb, that is believed to be as capable of demonstration as the most simple mathematical problem. Take from beneath the gallows the man who is about to expiate his crimes by his life, and ask him how passed the days of his youth? and his answer will be, that he heard little or nothing of the precepts of the Gospel—that his heart was never warned by the instructions of piety. Go to the death bed of the Christian, and ask *him* of the days of his childhood, and he will generally say, that his first impressions were the impressions of piety, and his first lisps the lisps of prayer. What, then, may we not hope from the establishment of Sunday Schools? What may we not hope from the lessons of virtue and religion, which, with much affectionate zeal, are thus engrafted upon the youthful mind? When we behold the young of both sexes spending their Sundays, not in idleness and listlessness, but in the duties of teachers or others; when we see those teachers watching over their classes with the affection and anxiety of parents for their children, the conviction arises, that our “lot has fallen to us in pleasant places,” and that “the signs of the times” prognosticate a rich harvest

sterity, of virtue and of piety. sowing of the seed is with us, increase from God. Where, ever, there is the former, there is no doubt of its being succeeded by the latter. Do we not already hold the increase? Have not our Sunday schools reformed, in an almost infinite variety of cases, the children? And not only the children, the parents, and not only the fathers, but the teachers have come under their influence? Let those schools, then, receive our patronage, and in their prosperity we behold glory to ourselves, and to posterity, blessings that shall make glad our hearts.

Such is the advice with which we close these remarks. In giving forth we ask, What is the patronage Sunday Schools demand? From the public they demand such a pecuniary support, as shall enable them to act efficiently to accomplish all beneficial results, with a view to which they have been established. From the managers they claim diligent attention to the means best adapted to the promotion of their prosperity, and the securing of the contemplated benefit. But they look especially, for their success to their superintendents and teachers. No matter with what alacrity they may be patronized by the public, or with what zeal their interests be consulted by the managers—it will all avail nothing, if those whose business it is to superintend and conduct their exercises, are negligent or indifferent.

We rejoice, however, in the almost occurrence of such an obstacle to the growth and prosperity of our Sunday Schools. We rejoice that our superintendents and teachers generally manifest a concern for the improvement of the children, highly creditable to themselves, and auspicious to their influence upon the objects of their labours. If we may

give a word of advice to those who are so disinterestedly engaged in the instruction of the rising generation, it is to go on in their laudable employment, recollecting, that upon their labour of love are dependant the most important consequences, and that in the mansions of Heaven there will doubtless be seen many whose first impressions of piety were from the instruction of Sunday Schools.—What, in the day of judgment, shall create in the heart of the Christian greater joy and ecstasy than the reflection of having been instrumental in saving even one soul from the jaws of perdition. Shall it not animate our teachers to increased diligence and activity in their benevolent work? Shall it not lead them to unite with the instructions of the School the prayers of the closet, that the blessing of Heaven would descend on the objects of their care, and the favour of God be so manifested to them on earth, as at last to make them partakers of that inheritance, the entrance upon which shall be signified by the plaudit of —“*Well done thou good and faithful servant!*”

Children, let the happiness of being at last thus addressed by your Saviour and Judge be your highest aim, and the object of your unwearied pursuit. Yield to the instructions of your teachers a ready submission;—let their precepts enter deep into your hearts; let the words of eternal truth which you treasure up in your memories, be applied to the regulation of your lives, and the influencing of all your actions. Then, when death arrives, shall you arise from the service of God on earth, to the enjoyment of his presence in Heaven; then shall the songs of Zion, to which you here tune your voices, be at last succeeded by the more perfect “song of Moses and the lamb, for ever and ever.”

*Sunday Schools.**(From the same.)*

THE time has been, even in this place, when opposition to Sunday Schools existed. We trust that the time has passed away. If not, we are confident, that after the exercises of Wednesday, the 8th inst. no person could feel hostile to Sunday Schools.

It was the day previously appointed for the examination of the Shepherd's Town Sunday School. The exercises commenced with an hymn sung by the children, and with the reading of the Litany by the Rev. Mr. Bryan. Then succeeded the examination of the pupils. Five were found entitled to a neat pocket Bible, and all the others to premiums of proportional value. As a general remark, we observe, that the exercises and behaviour of the children were such as to entitle them to great credit, and reflect much honour upon the institution.

After the examination and distribution of premiums, an interesting and appropriate address was delivered by the Rev. Mr. Clay. The exercises of the day were interspersed with singing by the children.

We notice with pleasure the respect paid us by the children of the Sharpsburgh Sunday School. At an early hour we were greeted with the arrival of about ninety children of that school, accompanied by their venerable president and many of their teachers. Anxious to see their youthful fellows, who were engaged in the noble pursuit of gaining that wisdom which is able to make them wise unto salvation, they had walked the distance of three miles. It was indeed a happy sight. What may we not expect from Sunday Schools! Who could have witnessed these children without the strongest emotions! Happy children who thus early begin to learn the way of the

Lord! To these children we are much indebted for the assistance which they rendered in singing. Their conduct throughout the day was worthy of note, as orderly and respectful. At the close of the exercises, while the spectators were retiring, these little travellers to heaven, in a delightful and affecting manner, sang

"Farewell, my friends, I must be gone,
I have no home or stay with you;
I'll take my staff and travel on,
Till I a better world can view."

And whose heart was not affected? May we not say that it was one of the most interesting days ever witnessed by the inhabitants of Shepherd's Town? What parent, hereafter, will feel indifferent to Sunday Schools? and who will have the hardihood to oppose them?

A Friend to Sunday Schools:

We find great pleasure in recording the evidence of good sense and correct feeling on the part of those concerned in the above noticed interesting celebration, afforded in selecting the Litany for the religious services of the day. We are persuaded, that the more the Book of Common Prayer is studied with a mind capable of appreciating its character, and a heart imbued with the evangelical sentiments it breathes, the more sufficient will it appear to furnish devotions for all occasions. The use of its language may indeed detract a little from *credit with men* for ingenuity in *making a prayer*; but not at all from *acceptance with God*, for fidelity in *praying*. The letter of Canons and Rubrics will indeed be fulfilled by using the services in the Prayer Book, and nothing else, in stated acts of public worship; but surely their *spirit*, as far as that inculcates a love for the prayers of the Church, and a wish to let their light shine before men, supposes a preference of those prayers on all occasions. The Episcopal Clergy would find it a mean of increasing the evangelical fervour and purity of their own devotions, and promoting the credit of their Church, to render themselves so familiar with the language

of the Liturgy as to be at all times able to draw from it prayers suited to any special occasions which they may be called on to hallow by religious services.

FOR THE CHRISTIAN JOURNAL.

Messrs. Editors,

FINDING that a diversity of opinion prevails with regard to the construction of the 33d Canon of the Protestant Episcopal Church, and wishing to obtain its true sense, I would beg an answer, from some of your correspondents, to the following questions.

Is the 33d Canon applicable to the Church in the Diocese of New-York?

What is meant by the terms "parish" and "parochial cure" in said Canon?

Are those terms applicable to the Church in the Diocese of New-York?

What construction is to be put upon the words "local boundaries" and "common limits" in the last sentence of said Canon?

PRESBUTEROS.

The good sense, sound discretion, zeal, and piety manifested in the following letter of the Bishop of Calcutta to the Secretary of the Society in England for Propagating the Gospel in Foreign Parts, must, we think, recommend it to the serious attention of all who feel an interest in diffusing the light of the Gospel.

Plan and Objects of a Mission College near Calcutta.

Calcutta, 16th Nov. 1818.

REV. SIR,

I HAVE received your letter, conveying to me a copy of the proceedings of the Society, in the month of March last, on the subject of India Missions; from which it appears, that the Society have placed at my disposal the sum of \$000. and invite my more particular suggestions as to the most prudent and practical methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a National Effort to disseminate in these regions our Holy Faith in its purest form.

In offering to the Society my opinion as to what may be prudent, with reference to the SAFETY of the measure, I can feel no embarrassment: the DANGERS, generally speaking, of attempting to propagate Christianity in this country is not the diffi-

culty with which we have to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. In any attempt to enlighten, to instruct, or to convince, experience has abundantly shown that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.

The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and to their fears: and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the Native Mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes:—

1. Of instructing Native and other Christian Youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and school-masters.

2. For teaching the elements of useful knowledge and the English language, to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy, and Moral and Religious Tracts.

4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

It may be expected that something should be offered in explanation of my meaning, under each of these heads.

1. One object proposed in this Establishment is the training of Native and Christian Youth to be Preachers, School-masters, and Catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they

would be fostered in a respectable Establishment, with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though Native Teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact; the European and Native mind seem to be cast in different moulds. If the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

It may have been observed, that I have mentioned the education of Native and other Christian Youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European Parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the South of India, specific proposals of this kind were made to me by Missionaries of the Society for Promoting Christian Knowledge.

2. Another of the objects proposed is, to afford to Native Children instruction in useful knowledge, and especially in the English Language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and system: and by these alone, with the Divine blessing, can it ever make its way: the tenets of superstition are inculcated in early life: the popular writings are general tales familiarizing the mind with the achievements of Hindoo Divinities; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognized principle, and they excite no interest: the Hindoo,

if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European Knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped that, by enlarging the sphere of their ideas generally, we shall teach them to inquire at least, upon subjects on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words: but the Oriental, in learning our language, extends his knowledge of things.

The introduction of our language, however, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives, we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the Presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices:—of this disposition we should avail ourselves as far as we can. Neither is there a backwardness to attend Schools for instruction in general knowledge: the only restriction is, that we do

not introduce the Scriptures, or books directly inculcating our religion: and even that is by no means rigidly enforced.

3. In the third place, I would make the Mission College subservient to the purpose of Translations. Much has, indeed, been done or attempted in this way; but by no means, as I have reason to believe, so much and so well, as to make this department of Missionary Labour superfluous or unimportant. We still want Versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many Versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer Book might accompany the Scriptures: hence also might emanate translations of useful Tracts; or original ones better adapted perhaps than any which yet exist, to the use of the Natives: and it would be proper to include under this head what probably has not yet been attempted; I mean something which might convey to converts an idea of the nature of Christian Society and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it; and at no period perhaps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it; and be a point of union for the exertions of all, who would wish the Native Christianity of India to be that of the Established Church.

4. In the last place, I consider the College as affording great advantages to Missionaries coming from England upon their first arrival: they would here live in the society of persons whose minds were directed to the same pursuits; they would have in the Moonshes attached to the Institution every facility for acquiring the languages; they would have the use of books; and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every Missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an Establishment.

It is obvious, however, that this plan will require considerable funds. The \$9000. already voted will probably be suf-

ficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration; in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the Seminary, as Professors or Teachers; and these should be Clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or 600*l.* per annum; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless) might be induced to accept the appointments; in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two Moonshes or Native Teachers would cost together about 100*l.* per annum. Ten Students, as above described, might be fed and clothed for about 500*l.* per annum; and a small establishment of servants would require about 100*l.* per annum. These different heads of expenditure make up an annual sum of 2100*l.* supposing three Professors; or 1650*l.* with two. Besides this, a Printing Establishment would in a few years require to be supported: and Native Schools would also be attended with some expense; about 36*l.* per annum for every School of one hundred children, besides about 20*l.* for building a room or shed: but for this I have little doubt that the liberality of the Indian Public would in great measure provide, as has lately been done with respect to the Schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which in the case of new and substantial buildings could not amount to any thing considerable for the first twenty years.

But we are to recollect that our institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every Missionary Station to be the residence of an English Missionary (a Clergyman,) and one or two Missionaries educated in the College; and who might perhaps be ordained; or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things, when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable, to direct the course of proceedings, and to give respectability and energy to the Mission: while the Native Missionaries would be necessary, not only for the tasks assigned them; but to give the English Missionary

easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many Stations thus constituted, the College, with the proposed number of Students, might in any given period supply: much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower: but the admission might be so regulated as to supply any demand not beyond its actual power, which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three Missionary Stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a Clergyman, he would require a salary of 250*l.* per annum, and his assistants from the College from 150*l.* to 80*l.* each, according to the class of persons to which they belonged; or among them 350*l.* per annum;—and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small Chapel at each station, to be built in due time, which might cost perhaps 500*l.* we should have three Missionary Stations well provided, at the expense of 600*l.* each, or 1800*l.* for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College; without any, in fact, till it should be found necessary to increase the number of Students.

But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the College, could not arise for some time: and even the whole of the charge for Students would not be immediate, inasmuch as the Professors or Teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of the two English Professors, perhaps a very few pupils acquainted with our language, two *Moonshees*, and a few servants. In

process of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants: but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The Clergymen, sent out to conduct the labours of the College, must possess considerable endowments; he, of course, especially, who is to be at the head of it. They should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: and without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprize more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the Professors and the Missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers; though they do not find it, or perhaps expect it in their hereditary priesthood. Vacancies in the Professorships should, I conceive, be filled up from among the Missionaries; not with reference merely to seniority, but to merit and qualifications.

You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when it is desirable that some Missionary Endeavours at least should have a visible connexion with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors), that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us, as to be left entirely to par-

sons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as Visitor; but he could not otherwise, in any degree which could be of use.

Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject; and here, if any where in India, is this aid to be looked for: besides that translators will here have access to books, which the College library might not for some time supply. To these considerations I will add what is, indeed, but an indirect advantage, yet ought not to be wholly overlooked—that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

I have thus, Sir, complied with the request of the Society, in offering them my sentiments upon the subject of their inquiry. In conclusion, I beg leave to add, that the crisis is such as not to admit of any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that from my ignorance of the Society's further views and future resources, I cannot immediately avail myself of their vote of credit, for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan which I have recommended, is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast Peninsula, in a degree which, but a few years since, the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian State; and, in every view, religious or political, ought we to desire, that the faith adopted, and the opinions imbibed, may attach the people to our National Institutions, and more firmly cement the connexion of India with the British Crown.

I request you, Sir, to assure the Society of my cordial desire to forward their bene-

volent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

I am, Reverend Sir,

Your most obedient and
faithful Servant,

T. F. CALCUTTA.

ANECDOTE OF LAVATER.

(From the Letters of Karamsin, a Russian Traveller.)

My friend, I am every day more and more surprised at Lavater; he enjoys not an hour of leisure; the door of his study is never shut. The beggar comes for alms; the afflicted in spirit, for consolation and advice; travellers to see a man of such celebrity; and however short the stay of any one, it is still to a certain degree an interruption. Then he goes abroad to visit the sick, not such only as may have a particular right to his care, but whosoever he understands to be ill in the town. Late this afternoon, after despatching some letters, he took his hat, and requested me to walk with him. I had a curiosity to know whither he might be going, and I accordingly followed. We passed out of one street into another, and so onward till we came almost to the gates of the city; I thought we were to stop there, but Lavater went on. We passed out by the gate; and then proceeding to a small hamlet, there entered a lowly peasant's cottage. "Is Anna yet alive?" said Lavater to an old woman who came. "She still draws breath; and this is all that can be said," replied the old woman with tears in her eyes. She opened the door of the sick chamber, and we went in. We there saw an old woman with the paleness of death in her face, and her person withering away to mere skin and bone, lie stretched upon a bed. Two boys and two young girls stood by the bed, and wept. When they saw Lavater, they instantly made way for him, and kissed his hands. He approached the dying woman, and in a voice of tenderness asked, "How do you find yourself?" "Dying, dying," replied the woman with difficulty. She was too feeble to articulate more. Her eyes were fixed; and she heaved her breast at every breath as in the greatest agony. Lavater sat him down beside her; took her by the hand, and endeavoured to prepare her to die. "Your hour is come," said he; "your Saviour calls you hence; fear not thou the terrors of the grave; only this frail mortal body shall become its prey. At this moment, when thine eyes are closing for ever, closing on the vanity of this life, turn thy thoughts to where rises the day star of a happier world, that shall endure for ever. Be thankful to God, who has, out of his goodness, preserved you to such an advanced age, to see your children and

grand children grow up around you, in honesty and good esteem. He will make your memory blessed upon earth, and will grant to you for ever to enjoy the light of his divine countenance, in the mansions of eternal felicity. There, there shall we be for ever united in one happy family."—He uttered these last words in a hesitating, interrupted voice; and as he ceased, he wiped his eyes, from whence involuntary tears had begun to flow. He then prayed, pronounced his blessing over the dying woman, and took his leave. He tenderly kissed the children, and bade them not to weep. I observed him also to give them some money. I was deeply affected by the scene; my heart felt heavy within me; and could scarcely breathe when I came to the fresh air.

"Whence have you so much strength of mind, and power of endurance?" said I to Lavater, in my surprise at his fortitude and activity. "My dear friend," replied he, "man rarely wants the power to work when he possesses the will. The more I labour in the discharge of my duties, so much the more ability and inclination to labour do I constantly find within myself."

A good Wish about hearing the Gospel.

By the Rev G. Swinnoek.

(From the Christian Guardian for Aug. 1819.)

THE Holy Scriptures being of such authority as the hand-writing of God himself, and so singular a mercy to me, that by the guidance of this star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof (that every piece may be current with me) for his sake, whose image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the law of his lips above thousands of gold and silver! In particular I wish, that as the Jews, when they went to hear the law, sanctified themselves, and washed their clothes; so, before I go to read or hear the Gospel, I may sanctify my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish, that, like Jeho-

shaphat, I may prefer one *Micaiah* before four hundred false prophets; yet that I may ever make a difference betwixt an evil Minister's preaching and practice, and even when the Minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the messenger for the messenger's sake, but to bid the workman welcome for the work's sake. I wish that I may be so sensible of my own inability to profit by this holy ordinance, and of the speaker's impotency to preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the arrows which the preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the word's excellency may cause me to prize it highly: of its necessity may cause me to improve it diligently; and of its efficacy may move me to go to hear (as a prisoner going to the bar,) to be tried for my everlasting life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear sermons to pick flowers of oratory, or to please my fancy, but to receive virtue from Christ, for the drying up my issue of sin, and that I might cleanse my ways by taking heed thereto according to God's word; that worldly thoughts may never hinder me from hearing the voice of my God. I wish that when I come into the place of worship I may sit myself solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly prince I would be serious: O, with what reverence should I hear from the blessed and only Potentate! because without application

the word will be unprofitable. I wish that I may never draw a curtain before my own picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it. My prayer is, that the Gospel may come to me, not in word only, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his image from glory to glory! I wish that my sins may be placed by me in front of this spiritual battle (as Uriah) purposely to be slain; and that those smooth stones which are taken out of the silver streams of the sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown, I may beg that the showers of Heaven's blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the Gospel is a dish that is not set on every table, though free grace bestoweth it on me, I wish that I may not rise from this spiritual food before I have given thanks to the Master of the feast. I desire, finally, that, as I looked like a saint in hearing, I may live like a saint after I have heard; that those blossoms of good purposes, which sprouted forth while the Minister was preaching, may ripen into practice; that whatsoever character others are known by, to be Christians, I may be known by this mark, to be one of Christ's sheep, even by hearing his voice, so as to follow him where-soever he goeth. Though others,

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like petty chapmen, deal only in some particular commodities, and those such as will serve their own turns, I desire that I may deal with the word by wholesale, and esteem all God's precepts concerning all things to be right. O that I might order my whole conversation aright, and at the last see the salvation of my God! Amen.

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the 36th Annual Convention of the Diocese of New-Jersey, held in Trinity Church, Swedesborough, on the 18th and 19th Days of Aug. 1819.

THE Convention was composed of the Right Rev. Bishop CROES, four Presbyters, and Lay Delegates from ten parishes.

The Convention was opened with morning prayer by the Rev. John C. Rudd, Rector of St. John's Church, Elizabeth-Town, and a charge to the Clergy by the Right Rev. Bishop.

The Rev. John Croes, jun. was elected Secretary.

On motion, *resolved*, that the thanks of the Convention be given to the Bishop, for his charge to the Clergy, delivered this day; and that he be requested to furnish a copy of it to be published.

The Right Rev. Bishop Croes delivered the following Address.

My Brethren, of the Clergy and Laity,

By a canon of the Church, it is made my duty to address you at each annual Convention, on the affairs of the Diocese; and to state to you the events that have taken place since the previous meeting. In the prosecution of this duty, I inform you, that I have visited; and preached to, the vacant congregations at Amwell; at St. Thomas's Church, Alexandria; at Paterson; at St. Matthew's Church, Jersey; at Newton; at St. James's, Knowlton, where I also administered the communion; at St. George's Church, Penn's Neck; at St. John's, Salem; at St. Peter's, Berkeley; at St. Stephen's Church, Mallica-Kill.

at St. Thomas's Church, Glassborough; at St. Mary's Church, Colestown; at Trinity Church, Woodbridge; on three Sundays at St. Peter's Church, Spotswood, on one of which I administered the communion; on two occasions, at St. James's Church, Piscataway, on one of which I held a confirmation, on the other, administered the communion; and twice among the Episcopalians at Woodbury.

I have also visited, and officiated at St. John's Church, Elizabeth-Town; St. Peter's Church, Amboy; St. Andrew's Church, Mount Holly; on two Sundays at St. Michael's Church, Trenton; and three times at Trinity Church, Swedesborough. I likewise visited, and held confirmations at Trinity Church, Newark, and St. Mary's Church, Burlington.

The number confirmed in the three churches mentioned was fifty five.

On Friday, the 7th May last, in Christ Church, New Brunswick, I ordained to the holy order of Deacons, George H. Woodruff, of this Diocese.

Since my last address, Clarkson Dunn has been admitted a candidate for Holy Orders.

The Rev. Augustus Fitch, a Deacon of the Diocese of Connecticut, has, by a letter dismissory from the Right Rev. Bishop Hobart, performing Episcopal offices, according to the canons, in that Diocese, been transferred to this; and is, at present, performing ministerial duties at the Chapel at Belleville.

The Rev. Francis H. Cuning has returned from his mission to the Western States, and is officiating, in his clerical capacity, at Morris-Town, in this Diocese.

The Rev. Daniel Higbee has discontinued his services as the minister of St. Mary's Church, Colestown, and is now residing at Moore's Town, without a cure. St. Mary's Church, therefore, is again vacant.

The Rev. George H. Woodruff has, by authority from the Board of Directors of the Missionary Fund, been appointed a Missionary to the vacant churches of the Diocese, for one year, and is now engaged in his duties.

St. Michael's Church, Trenton, has

lately been taken down, and a new one, of much larger dimensions, and in a superior style, is now erecting on the site of the old one.

St. James's Church, Piscataway, is undergoing repairs and improvements, directed by Mr Daniel Terrill, of St. John's Church, Elizabeth-Town; who, from attachment to our Church, and zeal for its prosperity, has engaged in this laudable work.

St. James's Church, at Knowlton, has been repaired and improved within the last year.

St. Thomas's Church, at Alexandria, now almost in ruins, it is believed will be repaired this season.

Licenses have been granted to Clarkson Dunn, a candidate in this Diocese, to officiate as a Lay Reader in the vacant churches at Woodbridge and Piscataway; and to Charles McIlvaine, a candidate in the Diocese of Pennsylvania, to officiate, in the same capacity, at St. Mary's Church, Burlington, in the absence of its Rector, the Rev. Dr. Wharton.

Since our last meeting I have been called upon to assist in the consecration of two Bishops, the Right Rev. Dr. Nathanael Bowen, for the Diocese of South-Carolina, and the Right Rev. Philander Chase, for the Diocese of Ohio. It cannot but give pleasure to the friends of the Church, that events so auspicious have taken place, especially the extension of the Episcopal Office to the States west of the Alleghany Mountains, an object so long and so much desired. It adds to this pleasure, that the Diocese of Connecticut have lately elected for their Bishop the Rev. Thomas C. Brownell, of the Diocese of New-York.

It is with great satisfaction I inform you, that the funds of "the Episcopal Society for Promoting Christian Knowledge and Piety," are increasing, and that during the year past, a considerable number of Bibles, Prayer Books, and religious Tracts, have been gratuitously distributed, especially among the vacant churches. The permanent fund now exceeds \$800.

The state of the Sunday Schools established in our churches continues to be flourishing. Much good, it is be-

d, results from these institutions, nly as it respects the literary, but d and religious improvement of upils. The increase of them is 1 to be desired.

the whole, the state of the Church is Diocess may be considered as owing. At no previous time have been so many Clergymen resin it, or so many regularly pering ministerial duties.

must not omit mentioning to you, he Theological Seminary, establ by an act of the last General ention, has at length gone into tion. Whether it shall arise its present humble commence- to that dignity and importance it is due to the character of the opal Church of the United States e that it possesses, must depend ally on the enlightened and pi- ews and liberal contributions of mbers, especially of those upon God has bountifully bestowed h. It is to be hoped, that when object shall be fairly brought rd, in this Diocess, there will not inting a spirit, and an elevation ntiment, that shall correspond the greatness and utility of the t, and with that sense of self-re- which every member of our an- and apostolic Church should s and cherish.

JOHN CROES.

esborough, August 18, 1819.

reeably to the 45th canon of the ral Convention, the parochial re- made by the Clergy to the Bi- were by him laid before the Con- n; and entered on the Journal. exhibit the following aggregate.

tisms,	Adults	21	} 176
	Children	129	
	not specified	26	
riages		39	
umunicants		638	
erals		79	

e Clergy were then called upon eports of services rendered as onaries to vacant churches. In liance with which, e Rev. Mr. Rudd reported, that e 8th Sunday after Trinity, he rmed divine service, and preach-

ed to a good congregation in Trinity Church, Woodbridge, and baptized one adult ;—that he performed divine service and preached once, on a week day, in St. James's Church, Piscataway.

The Rev. John Croes, jun. reported, that he had officiated in St. Peter's Church, Freehold, agreeably to appointment, twice on Sundays, since last Convention; that he administered the sacrament both times; and that he baptized in that church three children.

The Rev. George Y. Morehouse reported, that, agreeably to the direction of the Bishop, he officiated at St. George's Church, Penn's Neck, on Sunday A. M. November the 22d, of last year; and on the same day, P. M. at St. John's Church, Salem, to a numerous auditory.

The Rev. Mr. Wilmer reported, that he had, agreeably to appointment, officiated occasionally, in the vacant churches in his vicinity, viz. at Salem, Penn's Neck, Mullica-Hill, Glassborough, and Berkeley.

The Bishop reported, in behalf of the Rev. Mr. Bayard, that he had, agreeably to his appointment, preached one Sunday at St. James's Church, Knowlton, and in the congregation of Christ Church, Hardwick; and one Sunday in Christ Church, New-Brunswick, in his, the Bishop's, absence, visiting the churches.

The Bishop also reported, in behalf of the Rev. Mr. Carter, that he had, agreeably to appointment, officiated two Sundays in Christ Church, New-Brunswick, in his place, while performing his episcopal duties in other churches.

Extract from a Report made to the Bishop, by the Rev. Francis H. Cum- ing, a Deacon in this Diocess.

"Soon after my return, last fall, from a missionary tour to the west- ward, I commenced doing missionary duty in this state, and officiated as fol- lows, viz.

Nov. 15, 1818,—Three times at Paterson,—22, twice at Spotswood. —Dec. 13, once at Spotswood,—once at Freehold,—14, once at Wood- bridge.—Feb. 28, 1819, once at Woodbridge.

I was at Piscataway and Wood-bridge on the 29th of November, but so inclement was the weather, that the people did not assemble for divine worship. On account of indisposition I was obliged to suspend my labours until the month of May, when I accepted of my present situation at Morris-Town. From that time, there has been service here regularly once, and occasionally twice, every Sunday. The number of Episcopalians in and about Morris, is between thirty and forty, though the number of hearers is much greater. The responses are made with great propriety, and apparent devotion. On the first of August the communion was administered by the Rev. Mr. Onderdonk—on which occasion, fourteen received that holy sacrament. Of these some were strangers. It is thought that a very respectable congregation may in time be raised in this place. Our Liturgy is generally admired, and there seems to be a prevailing wish, that there should be an Episcopal Church here. In addition to the services already enumerated, I officiated, June 20, 1819, once at New-Vernon—July 18, once at Orange—24, once at Morris Plains—25, once at New-Vernon.”

It is but justice to the Rev. Mr. Cuming to observe, that his performance of ministerial duties, in the vacant churches in this diocese, on the several occasions stated in his report, were done without receiving any compensation from the Missionary Fund.

From the reports of the Clergy of collections for the Missionary Fund, it appeared that \$79 92 had been collected.

The sum of \$705 50 was reported to have been subscribed to the Episcopal Fund during the past year.

The ninth article of the Constitution of the Church in this State was so altered as to read thus:

At every Annual Convention, divine service shall be performed, and, in cases in which the Bishop shall not deliver a charge, a sermon, suitable to the occasion, shall be delivered, previously to entering on business; and these religious exercises shall com-

mence precisely at 11 o'clock A. M. on the stated day of meeting.

The following resolutions were passed relative to the Episcopal Fund:

Resolved 1st. That personal applications for subscriptions and donations to the said Fund, shall be continued as opportunities may present.

Resolved 2dly. That it shall be the duty of every minister of the Church in this state, to cause a collection to be made for the Episcopal Fund, in the Church or Churches in which he regularly officiates, some time between the first of August and the first of November yearly; and if convenient, to preach a sermon suitable to the occasion. In case of the meeting of the Convention in any Church, the collection for that year shall be made there, at the time of such meeting. In vacant congregations, the collection for the above purpose shall be made either by the missionary, or by some clergymen who may visit such congregations, at whatever time of the year it may be found convenient.

All such collections shall be immediately transmitted to the Treasurer of the Convention; and the Convention following shall determine what proportion of them shall be paid to the Bishop, in addition to the interest of the Fund, and what shall be added to the principal.

On motion of the Rev. Mr Wilmer, resolved, that the thanks of the Convention be presented to the Rev. Mr. Rudd, for his indefatigable labours to augment the Episcopal Fund; and that he be respectfully requested to proceed in the business, when his convenience and judgment shall direct.

The following gentlemen were elected the Standing Committee of the Diocese:

The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. James Chapman, the Rev. John Cross, jun. Robert Boggs, Esq. Peter Kean, Esq. James Parker, Esq. Charles Higbee, Esq.

The following gentlemen were elected Delegates to the General Convention:

The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev.

John Croes, jun. the Rev. Lewis P. Bayard, William Coxe, Esq. Col. Samuel J. Read, Joseph V. Clark, Esq. Peter Kean, Esq.

Canon adopted in Convention of the Diocese of New-Jersey, 1819.

Of the Presentment and Trial of Clergymen.

Any Clergyman chargeable with improper conduct, may be presented in either of the following ways, viz. by any two Presbyters of this Church, by the Wardens and Vestrymen of any Parish with which the accused is, or may have been connected, or by the Convention of this Diocese.

The party presenting shall forward to the Bishop of the Diocese, a written accusation, specifying the charges which they have reason to believe may be substantiated against the accused; and this presentment shall be signed with the names of the party presenting, in case two Presbyters, or the Vestry of a Parish, present; but when the Convention presents, the signature of the Secretary of that body shall be sufficient.

The Bishop, on receiving such presentment, shall, as soon as convenient, give notice of the same to the accused, with the charges brought against him; and also inform him, that he has appointed five Clergymen of the Diocese, from which number the accused has the privilege of selecting three, which three shall constitute a board, or court, for the examination and decision of his cause; and in case of his refusal to select, the Bishop shall make the selection. The Bishop shall give notice to the persons selected, of their appointment, and name the time and place for the opening of the Court. The person first named by the Bishop in the selection, shall be president of the Court. The Bishop shall also appoint some Clergyman to act as Clerk, and carefully to record the proceedings.

It shall be the duty of the party accusing to attend the trial, and lay before the Court all such testimony as shall be deemed proper. At the conclusion of the trial, a copy of the proceedings, certified by the Clerk, shall be transmitted to the Bishop. The

Court shall also certify to him their opinion, whether the accused should be acquitted, or whether he should be admonished, suspended, or degraded from the ministry, as the case may be; and the Bishop shall proceed to pronounce, and publish sentence accordingly, agreeably to the Canons of the General Convention.

Attested,

JOHN CROES, jun. *Sec'y.*

The following report forms an appendix to the Journal of the above Convention:

The Board of Directors of the Missionary Fund present to the Convention the following report.

That the circumstances of the Fund did not admit of their engaging a clergyman to succeed the Rev. Mr. Stratton, as a Missionary, earlier than the last spring; that they were then so happy, through the agency of their President, to engage the Rev. George H. Woodruff, a Deacon in the Diocese, to act in that capacity, and to devote the half of his services to the vacant churches, for the space of one year from the first of June last. Mr. Woodruff is now engaged in the performance of his duties, and has already officiated at several Churches. The Directors hope that they will be able, in future, to keep a Missionary regularly employed in that very important service.

Signed by order of the Board,

JOHN CROES, President.

Swedesborough, Aug. 19, 1819.

From the Treasurer's report attached to the Journal, it appears that the Missionary Fund amounts to \$3230 81.

In a list of the Clergy of the Diocese, printed with the Journal, there are the names of the Bishop, 10 Presbyters, and three Deacons.

Recent Martyrdom of a Christian in Smyrna.

(From the Christian Observer for Sept. 1819.)

THE following statement is given on the authority of a gentleman resident in Smyrna. The Greek Church, it seems, has a law never to receive again a person who has

once fallen from their faith. To the operation of this strange law the following instance of martyrdom must be attributed; the victim might, indeed, have escaped with life, but would never have been received by the Greek church and people.

"Athanasius, a young man of about twenty-four years of age, was the son of a boatman; but not being brought up to sea, or taught any handicraft trade, was obliged to leave the land of his birth, in search of a livelihood as a common servant. Having served two or three masters, he fell into the hands of a Turk, who lived in decent circumstances. His master, pleased with his conduct, often proposed to raise him from the degrading bondage of a Greek, to the privileges of a Turk, which could be done only by taking the exterior mark of a disciple of Mahomet, and renouncing Christianity before the Meccamay—the Turkish bishop and judge.

"Every temptation to this change was long resisted, till, on one fatal festival night, he uttered the word of abjuration, and next morning was made a Turk. He remained with his master about a year after this; suffering, no doubt, many pangs of conscience, and having no alternative but to *die*, as he could not *live*, a Christian. Thus circumstanced, and probably urged by his own people, he resolved to sacrifice his life rather than any longer disguise his sentiments. With this intention he quitted the Turk his master, and went on a pilgrimage to Mount Athos, a spot covered with convents, and filled with monks and friars. Here he remained some months, receiving instruction, and preparing for death.

"On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body, on the prospect of becoming a distinguished saint. He arrived at

Smvrna in the habit of a Caloyer, or Greek Monk, and went immediately, with the approbation of the Greeks, to the meccamay, declaring his resolution to die a Christian rather than live an apostate. The judge, in order to save his life, wished to persuade the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. Upon which he was confined in a dungeon, and put to the torture, which he endured with the greatest fortitude and patience.

"The Greeks were afraid that the tortures he suffered, and the extravagant promises and allurements held out to him by the Turks, would shake his resolution, and therefore sent a fanatical priest to strengthen him to suffer death.

"On the day of execution, Athanasius was led out of prison, with his hands tied behind him: he walked firmly to the square before the large mosque, where again he was offered his life, with riches, houses, lands, &c. if he would remain a Turk; but nothing could tempt him to save his life. At length a Turkish blacksmith was ordered by the captain of the guard to strike off his head; but, as a last attempt, the executioner was directed to cut slightly into the skin of his neck, that he might feel the edge of his sword: but this expedient also failed of success; and Athanasius, on his knees, declaring, with a calm countenance, that he was born in the faith of Jesus, and would die in the faith of Jesus, was released from his sufferings with a single blow.

"The Turkish guard instantly threw buckets of water on the neck of the corpse and dissevered head, to prevent the expecting Greeks from dipping their handkerchiefs in his blood, to keep as a memorial of this event. The body lay exposed and guarded for three days. It was afterwards given up to the Greeks,

and buried in the principal church-yard.

"In such a circumstance it is difficult to say, who are the most culpable—the Turks or the Greeks. The Turks are always ready to shed the blood of a Christian; but how abominable is it, that a church—a *Christian* church, should refuse mercy to a once fallen but penitent member! When will the day come that shall open the eyes of these people; and what a weight of responsibility lies on those who are better instructed, to attempt their spiritual improvement! especially by distributing among them that blessed Book of eternal life, which proclaims the mercy of him who "willeth not the death of a sinner, but rather that he should turn from his wickedness and live."

Chinese Superstition.

(From the same.)

ON the 13th of May, 1818, a storm suddenly arose at Peking, which darkened the heavens and filled the air with sand and dust. The Emperor was greatly alarmed, conceiving it to be a Divine judgment, and was anxious to know its meaning: he also called on his ministers of state to endeavour to discover the cause. In a public document, he reprimanded his astronomers for not having previously informed him when the hurricane was to take place. They had but three days before stated to him what felicitous stars shed their happy influence around his person, and indicated long life and prosperity; but all this, he says, was the language of flattery, whilst they could not, or would not tell him what evils were about to happen.

Three of these "wise men" gave their opinion that the cause of the hurricane was the dismissal of the late premier Sung Tajin, and suggested the propriety of recalling

him; but his majesty was far from approving their suggestion, and re-proved their advisers for their presumption in meddling with his royal prerogative.

The Mathematical Board also presented their opinions; and intimated, that if this kind of hurricane, accompanied by a descent of dust, continued a whole day, it indicated perverse behaviour and discordant counsels between the sovereign and his ministers. It also indicates great drought and dearth of grain. If the wind should blow up the sand, move the stones, and be accompanied with noise, inundations are to be expected. If the descent of the dust continues but an hour, pestilence may be expected in the south-west regions, and half the population will be diseased in the south-east.

The Gazette expresses his majesty's painful anxiety on account of the long drought, and has sent his sons to fast, to pray, and to offer sacrifice to *heaven*, to *earth*, and to the *God of the wind*. The 25th of May was to be a solemn fast; and, on the day of sacrifice, the kings, nobles, ministers of state, &c. were all to appear in a peculiar cap and upper garment, indicating deep contrition.—Such is Chinese superstition.

FOR THE CHRISTIAN JOURNAL.

CHRIST'S RESURRECTION.

Twice had the sun his setting ray
Shed o'er our Saviour's tomb,
And twice had twilight's "mantle gray"
Veil'd earth and skies in gloom:

But ere the dawn of the third day
Illum'd the eastern skies,
An angel rolls the stone away,
And Christ is seen to rise.

He burst the tyrant chain of death;
He left his lowly bed:
Now glory's never-fading wreath
Adorns his God-like head.

In majesty sublime he rose,
To Heaven's fair court he flies;
Dread terrors seize his guilty foes
As he ascends the skies:

They see him borne on angel wings,
To yon bright realms above,
Where never-ending pleasure springs,
And all is peace and love.

There seraph tongues (divinely sweet)
His endless praises sing;
While saints the heavenly Stranger greet,
And hail him as their King.
Princess Anne, Sept. 26, 1819. A.

FOR THE CHRISTIAN JOURNAL.

Lines written by the late Right Rev. Bishop Moore, of New-York, for a Lady who was afflicted with a lingering and distressing Malady.

O Power Supreme! to thee my thoughts
I turn,
Thou only comfort, when we truly mourn;
The orphan's parent, and the wretched's friend!
To thee my trembling knees I humbly bend:
O arm my soul the strokes of fate to fear,
And check the impetuous torrent of despair;
Teach me submission to thy awful doom,
To see thy mercy through misfortune's gloom.
Still with this sacred truth my heart inform,
To guide my steps through life's uncertain storm,
That thou, who dost in nought but good delight,
Hast ordered all, and therefore all is right.

Consecration of Bishop Brownell.

On Tuesday morning, October the 26th, 1819, the Convention of the Protestant Episcopal Church of the Diocese of Connecticut met at Trinity Church, in the city of New-Haven; and on Wednesday the Rev. THOMAS C. BROWNELL, D. D. LL. D. recently one of the assistant ministers of Trinity Church, in the city of New-York, was consecrated a Bishop, for the Diocese of Connecticut, by the Right Rev. Bishop WHITE, of Pennsylvania. The Right Rev. Bishop HOBART, of New-York, and, under the 20th canon of the General Convention, Bishop of Connecticut; and the Right Rev. Bishop GAYSWOLD, of the Eastern Diocese, consisting of the states of Rhode-Island, Massachusetts, New-Hampshire, and Vermont, being present and assisting.

The morning prayer was read by the Rev. RYBEN IVES, Rector of St Peter's Church, Cheshire; and an impressive and appropriate discourse delivered, from the 1st chapter of Romans, 16th verse, by the consecrating Bishop, to a numerous and attentive congregation.

Immediately after the consecration, the

Convention was addressed by Bishop HOBART, who closed with an affectionate farewell.

The Rev. Dr. BROWNSON, in behalf of the Convention, then addressed Bishop BROWNELL, and was answered by him; after which, the holy communion was administered, which closed the solemnities of the day.

Institutions and Ordination.

On Thursday, Oct. 14, 1819, the Rev. Gilbert H. Sayres, was instituted Rector of Grace Church, Jamaica, Long-Island. The Rev. Evan M. Johnson, Rector of St. James's Church, Newtown, Long-Island, performed morning prayer; the Rev. Barzillai Balkley, Rector of St. George's Church, Flushing, Long-Island, officiated as instituting Minister; and the Rev. James Milnor, D.D. Rector of St. George's Church, New-York, preached a sermon appropriate to the occasion.

On Saturday, the 16th of October, 1819, the Rev. Thomas Breintnall was instituted Rector of Zion Church, New-York, by the Right Rev. Bishop Hobart. Morning prayer was performed by the Rev. Samuel F. Jarvis, D. D. Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, and a sermon preached by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

On Monday, the 18th of October, 1819, the festival of St. Luke the Evangelist, the Right Rev. Bishop Hobart held an ordination in St. Ann's Church, Brooklyn, Long-Island, and admitted the Rev. Hugh Smith, Deacon, Minister of said Church, to the holy order of Priests. Morning prayer was performed by the Rev. Thomas Breintnall, Rector of Zion Church, New-York, and a sermon preached by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

Days appointed for Thanksgiving & Prayer.

The Governor of Connecticut has recommended Thursday, the 2d of December, to be observed in that State as a day of public thanksgiving and prayer.

The Governor of the State of New-York has recommended Thursday, the 23d of December, to be observed in the said State as a day of public thanksgiving and prayer.

The Governor of the State of Pennsylvania has recommended Thursday, the 9th of December, to be observed in that State as a day of thanksgiving and prayer.

The Governor of the State of Ohio has recommended Thursday, the 25th of November, to be observed in that State as a day of thanksgiving and prayer.

THE
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 AND
LITERARY REGISTER.

No. 12.]

DECEMBER, 1819.

[Vol. III.]

Biographical Sketch of EDWARD STILLINGFLEET, Bishop of Worcester.

EDWARD STILLINGFLEET, an English prelate of great abilities and learning, was descended from an ancient family at Stillingfleet, near York; and was born at Cranbourn, in Dorsetshire, April 17, 1635, being the seventh son of his father, Samuel Stillingfleet, gent. After an education at a private grammar school, he was sent, in 1648, to St. John's college, Cambridge; of which he was chosen fellow, March 31, 1653, having taken a bachelor of arts degree. He then withdrew a little from the university, to live at Worxall, in Warwickshire, with Sir Roger Burgoin, a person of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepont. After he had been about two years in this station, he was recalled by his patron, Sir Roger Burgoin, who, in 1657, gave him the rectory of Sutton; which he entered upon with great pleasure, having received Episcopal orders from Dr. Brownrigg, the elected Bishop of Exeter. In 1659, he published "Irenicum, or a Weapon-Salve for the Church's Wounds:" which, while it showed prodigious abilities and learning in so young a man, gave great offence to many of the church party. He did not scruple afterwards to condemn it himself, declaring, that "there are many things in it, which, if he were to write again, he would not say; some, which show his youth, and want of due consideration; others, which he yielded too far, in hopes of gaining the dissenting parties to the church of England." In 1662, he reprinted this work; and, as he had greatly offended some churchmen by allowing too

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much to the state, so he now meant to give them satisfaction, in a discourse, which he joined to it, "concerning the power of Excommunication in a Christian Church:" in which he attempts to prove, that "the church is a distinct society from the state, and has divers rights and privileges of its own, particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united in a Christian country."

The same year, 1662, he published "Origines Sacre, or a Rational Account of the Grounds of Natural and Revealed Religion," a work, which, for extensive and profound learning, solidity of judgment, strength of argument, and perspicuity of expression, would have done the highest honour to a man of any age; and therefore was truly wonderful from one who had but just completed his twenty-seventh year. When he appeared afterwards at the visitation, Bishop Sanderson, his diocesan, seeing so young a man, asked him if he was any relation to the great Stillingfleet, author of the *Origines Sacre*? Being modestly informed, that he was the very man, he welcomed him with great cordiality, and said that "he expected rather to have seen one as considerable for his years, as he had already shown himself for his learning." Upon the whole, this work has always been justly esteemed one of the best defences of Revealed Religion that ever came forth in our own or any other language. It was republished by Dr. Bentley in 1709, with "Part of another book upon the same subject, written in 1697, from the author's own manuscript," folio. This admirable work made him so known to the world, and got him such esteem among

learned, that when a reply appeared, in 1663, to Laud's book against Fisher the Jesuit, he was chosen to answer it; which he did to the public satisfaction, in 1664.

The fame of these excellent performances was the occasion that, while he continued at his living of Sutton, he was chosen preacher at the Rolls chapel by Sir Harbottle Grimston, master. This obliged him to be in London in term-time, and was a fair introduction to his settlement there, which followed soon after; for he was presented to the rectory of St. Andrew's, Holborn, in January, 1665. Afterwards he was chosen lecturer at the Temple; appointed chaplain to the king; made canon residentiary of St. Paul's, in 1670; as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which stations he acquitted himself like an able, diligent, and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters who died in their infancy, and one son, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton, in Norfolk. Then he married a daughter of Sir Nicholas Pedley, of Huntingdon, sergent at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him.

In 1663, he went out bachelor, and, in 1668, doctor of divinity. He was deeply engaged in all the controversies of his times; with Deists, with Socinians, with Papists, with Dissenters. We forbear entering into particulars, as they do not now appear sufficiently interesting; and the catalogue of his works will give the reader a very tolerable notion of the occasions of his writings, and of the persons to whom they were addressed. In 1689, he was made bishop of Worcester. He had a controversy, in the latter part of his life, with Mr. Locke, who, having laid down some principles in his "Essay on Human Understanding," which seemed to the bishop to strike at the Mysteries of Revealed Religion, fell on that account under his lordship's cognizance. Stillingfleet had always

had the reputation of coming off with triumph in all his controversies, but in this was supposed to be not successful; and some have imagined, that being pressed with clearer and closer reasoning by Locke than he had been accustomed to from his other adversaries, it created in him a chagrin which shortened his life. There is, however, no occasion to suppose this; for he had been subject to the gout near twenty years, and it is no wonder, when it fixed in his stomach, that it should prove fatal to him; as it did at his house in Park-street, Westminster, March 27, 1699. Stillingfleet was tall, graceful, and well-proportioned; with a countenance comely, fresh, and awful. His apprehension was quick and sagacious, his judgment exact and profound, and his memory very tenacious: so that, considering how intensely he studied, and how he read everything, it is easy to imagine him, what he really was, one of the most universal scholars that ever lived. His body was carried to Worcester cathedral, and there interred: after which an elegant monument was erected over him, with an inscription written by Dr. Bentley, who had been his chaplain. This gives a noble and yet just idea of the man, and affords good authority for many particulars recorded of his life. Here follows some account of his writings.

They were all collected and reprinted in 1710, in six volumes folio. The first contains, 1. "Fifty Sermons, preached on several Occasions," with the author's life. The second, 2. "Origines Sacrae." 3. "Letter to a Deist," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the Scriptures and the Christian religion. 4. "Irenicum: The Unreasonableness of Separation, or an Impartial Account of the History, Nature, and Pleas of the present Separation from the Communion of the Church of England." The third volume contains, 5. "Origines Britannicae, or the Antiquities of the British Churches." 6. "Two Discourses concerning the Doctrine of Christ's

Satisfaction," against the Socinians. 7. "Vindication of the Doctrine of the Trinity," in which he animadverts upon some passages in Mr. Locke's *Essay*. 8. "Answers to two Letters," published by Mr. Locke. 9. "Ecclesiastical Cases relating to the Duties and Rights of the Parochial Clergy," a charge. 10. "Concerning Bonds of Resignation of Benefices." 11. "The Foundation of Ecclesiastical Jurisdiction, and as it regards the Legal Supremacy." 12. "The grand Question concerning the Bishops' right to vote in Parliament in Cases Capital." 13. "Two Speeches in Parliament." 14. "Of the true Antiquity of London." 15. "Concerning the unreasonableness of a new Separation, on account of the Oaths to King William and Queen Mary." 16. "A Vindication of their Majesties Authorities to fill the Sees of Deprived Bishops." 17. "An Answer to the Paper delivered by Mr. Ashton, at his Execution, to Sir Francis Child, Sheriff of London, with the Paper itself." The fourth, fifth, and sixth volumes contain, 18. Pieces written against the Church of Rome, in controversy with Cressy, Sargeant, and other Popish advocates.

On the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne. Lond. 3 vols. 8vo. 1818.

THE HOLY SCRIPTURES, which are also called the BIBLE, that is, THE BOOK, by way of eminence, comprise a great number of different narratives and compositions, written by several persons, at distant periods, in different languages, and on various subjects. This collection of writings is partly historical, partly prophetic, and partly didactic; some books were composed previously, and some subsequently, to an important event, which is adverted to in most of them, called "*the coming of the Messiah*;" who in the Old Testament is treated of as a *future*,* and in the New Testament† as a *present* Saviour and Mediator.

* Compare Psal. xl. 17. with John v. 39. Acts x. 43. and Luke xxiv. 44.

† John i. 45.

The Bible, as a late eminent prelate† has justly remarked, "is not indeed a plan of religion delineated with minute accuracy, to instruct men as in something altogether new, or to excite a vain admiration and applause; but it is somewhat unspeakably more great and noble, comprehending in the grandest and most magnificent order, along with every essential of that plan, the various dispensations of God to mankind, from the formation of this earth to the consummation of all things. Other books may afford us much entertainment and much instruction, may gratify our curiosity, may delight our imagination, may improve our understandings, may calm our passions, may exalt our sentiments, may even improve our hearts. But they have not, they cannot have, that authority in what they affirm, in what they require, in what they promise and threaten, which the Scriptures have. There is a peculiar weight and energy in *them*, which is not to be found in any other writings. Their denunciations are more awful, their convictions stronger, their consolations more powerful, their counsels more authentic, their warnings more alarming, their expostulations more penetrating. There are passages in them throughout so sublime, so pathetic, full of such energy and force upon the heart and conscience, yet without the least appearance of labour and study for that purpose; indeed, the design of the whole is so noble, so well suited to the sad condition of human kind; the morals have in them such purity and dignity; the doctrines, so many of them above reason, yet so perfectly reconcileable with it; the expression is so majestic, yet familiarized with such easy simplicity, that the more we read and study these writings with *pious dispositions and judicious attention*, the more we shall see and feel of the hand of God in them." Thus are the Scriptures the only rule of our faith and standard of our lives; and thus do they point out to us the only way by which to attain solid comfort, peace, and happiness. "But that which stamps upon

† Archbishop Secker:

them the highest virtue, that which renders them, strictly speaking, *inestimable*, and distinguishes them from all other books in the world, is this, that they, and they only, contain the words of eternal life.* In this respect every other book, even the noblest compositions of man, must fail; they cannot give us that which we most want, and what is of infinitely more importance to us than all other things put together,—ETERNAL LIFE.

"This we must look for no where but in Scripture. It is there, and there only, that we are informed, from authority, of the immortality of the soul, of a general resurrection from the dead, of a future judgment, of a state of eternal happiness to the good, and of eternal misery to the bad. It is there we are made acquainted with the fall of our first parents from a state of innocence and happiness; with the guilt, corruption, and misery which this sad event brought on all their posterity; which, together with their own personal and voluntary transgressions, rendered them obnoxious to God's severest punishments. But to our inexpressible comfort, we are further told in this divine book, that God is full of mercy, compassion, and goodness; that he is not extreme to mark what is done amiss; that he willeth not the death of a sinner, but rather that he should turn from his wickedness and save his soul alive. In pity, therefore, to mankind, he was pleased to adopt a measure, which should at once satisfy his justice, show his extreme abhorrence of sin, make a sufficient atonement for the sins of the whole world, and release all, who accepted the terms proposed to them, from the punishment they had deserved. This was nothing less than the death of his Son Jesus Christ, whom he sent into the world to take our nature upon him, to teach us a most holy, pure, and benevolent religion, to reform us both by his precept and example; and, lastly, to die for our sins, and to rise again for our justification. By him and his evangelists and apostles we are assured, that if we sincerely repent of our

sins, and firmly believe in him and his Gospel, we shall, for the sake of his sufferings and his righteousness, have all our transgressions forgiven and blotted out—shall be justified, that is, considered as innocent in the sight of God—shall have the assistance of his Holy Spirit for our future conduct—and, if we persevere to the end in a uniform (though, from the infirmity of our nature, imperfect) obedience to all the laws of Christ, we shall, through his merits, be rewarded with everlasting glory in the life to come."† Thus do the Holy Scriptures contain "all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."‡

Such then being the utility, excellence, and perfection of the Holy Scriptures, since they are not merely the best guide we can consult, but the only one that can make us wise unto salvation, it becomes the indispensable duty of all carefully and constantly to peruse these sacred oracles, that through them they may become "perfect, thoroughly furnished to every good work."§ This indeed is not only agreeable to the divine command,¶ and to the design of the Scriptures,|| but is further commended to us by the practice of the church in ancient,||

* Bishop Porteus, Lectures on St. Matthew, vol. i. p. 18, 21.

† Article 6 of the United Church of Great Britain and Ireland. The sufficiency of Scripture is ably illustrated by the Bishop of Lincoln, (Elements of Christian Theology, vol. ii. pp. 190—196.), by Dr. Vanmildert, (Bampton Lect. pp. 61—76.), by Dr. Edwards, in his "Discourse concerning the authority, style, and perfection of the Books of the Old and New Testament," vol. iii. pp. 1—44, and most elaborately by Archbishop Tillotson in his "Rule of Faith," particularly part iv. sec. 2. To these works the student is referred, who is desirous of investigating this important topic.

‡ 2 Tim. iii. 17

§ SEARCH THE SCRIPTURES, John v. 39.

|| 1 Tim. ii. 4.

¶ Psal. cix. 24. Acts xvii. 11. 2 Tim. iii. 15. Paul. i. 2.

* John vi. 68.

as well as in modern times, and by the gracious promise made by him who cannot lie, to all true believers, that "they shall *all* be taught of God."* What time is to be appropriated for this purpose, must ever depend upon the circumstances of the individual. It is obvious that *some* time ought daily to be devoted to this important study, and that it should be undertaken with devout simplicity and humility; prosecuted with diligence and attention; † accompanied by prayer for the divine aid and teaching; ‡ together with a sincere desire to know and perform the will of God, and laying aside all prejudice, to follow the Scriptures wherever conviction may lead our minds.

In order, however, to study the Scriptures aright, it should be recollected that they are not to be contemplated as one entire book or treatise. "The knowledge of divine truth is, indeed, perfectly distinct from human science, in that it emanates immediately from the Fountain of Infinite Wisdom. Yet has it this in common with human science, that it is made by its

heavenly Author to flow through the channel of human instruction. While, therefore, we "receive it not as the word of men, but, as it is in truth, the word of God,"* we must nevertheless examine it as it is delivered to us, clothed in the language of men, and subject to the general rules of human composition. The deference due to it as a divine production does not interfere with this province of human learning; it only exacts submission with respect to the subject-matter of the revelation, to which the critical investigation is entirely subordinate."†

But, besides the paramount importance of the Holy Scriptures, a further motive to the diligent study of them presents itself, in the facilities that are offered to us for this purpose by the numerous publications on the criticism and interpretation of the Bible, which have appeared at different times, and whose most valuable precepts it is the design of the present work to concentrate. In fact, "a willingness to know and to do the will of God implies a willingness to resort to all necessary helps for advancement in the truth, and for security against error."‡ The value of such helps was never questioned, except by those who chose to despise what they did not possess. "They are of distinguished value in theology; but then, like every thing else that is excellent, they have their province. While they are supreme in the concerns of human investigation, they are subordinate in those of divine. They cannot communicate a right disposition of heart, nor can they compensate for its absence. Like the armour of the ancient warrior, if the native vigour of the frame can wield them with alertness and skill, they are his defence and ornament; but if this vigour be wanting, they are of no advantage whatever; they become, on the contrary, a burden and an incumbrance."

* Isa. liv. 13. Jer. xxxi. 31. John vi. 45. Heb. viii. 11. and John xvi. 13. Luke xi. 13. Eph. i. 17. "The Revelation of the Holy Ghost inspireth the true meaning of the Scripture to us: in truth, we cannot without it attain true saving knowledge." *Second Homily of the Scripture.*

† "Without attention," says a pious but neglected writer of the seventeenth century, "all books are alike, and all equally insignificant: for he that adverts not to the sense of what he reads, the wisest discourses signify no more to him than the most exquisite music does to a man perfectly deaf. The letters and syllables of the Bible are no more sacred than those of another book; it is the sense and meaning only that is divinely inspired: and he that considers only the former, may as well entertain himself with the spelling-book." *Lively Oracles*, sect. viii. § 25.

‡ "Though the natural man may well enough apprehend the letter and grammatical sense of the word, yet its power and energy—that insinuating persuasive force whereby it works upon our hearts—is peculiar to the Spirit: and therefore, *without his aid*, the Scripture, while it lies open before our eyes, may still be as a book that is sealed, (Isa. xxix. 11.) and be as ineffective as if the characters were illegible." *Ibid.* sect. viii. § 24.

* 1 Thess. ii. 13.

† Professor Vanmildert's Bampton Lectures, p. 23.

‡ *Ibid.* p. 41. The whole of his second sermon, on the moral qualifications requisite for a right apprehension of the Sacred Word, is truly excellent.

With regard to the *order* to be pursued in reading the Scriptures, it may be sufficient to remark, that it will be desirable to peruse those books first which are written in the plainest style, and consequently best adapted to the capacity of the mind; and afterwards to proceed gradually from the easier books to such as are more difficult, and especially to read those in succession which are of a parallel argument; from the New Testament to the Old, and from the simpler books to such as are more abstruse. "I can speak it from experience," says the celebrated Erasmus,* "that there is little benefit to be derived from the Scriptures, if they be read cursorily or carelessly: but if a man exercise himself therein constantly and conscientiously, he shall find such an efficacy in them as is not to be found in any other book whatsoever." "The *genuine* philosophy of Christ," says the same eminent scholar and critic, "cannot be derived from any source so successfully, as from the Books of the Gospels and the Acts of the Apostles; in which if a man philosophise with a pious spirit, *praying* rather than arguing, he will find that there is nothing conducive to the happiness of man, and the performance of any duty of human life, which is not, in some of these writings, laid down, discussed, and determined, in a complete and satisfactory manner."

The wicked Teacher.

From Bishop Bull's Sermon on the Priestly Office.

I MIGHT here be very large in representing the necessity of holiness in a minister, but I shall only observe, that the wicked teacher sins with the highest aggravation of his guilt, and the least hope of his repentance; he is the greatest and most desperate sinner.

The greatest sinner; for either he is a person of more than ordinary knowledge, or he is not: If not, he sinned greatly in undertaking that office, to which so great a know-

ledge is requisite: If he be, his knowledge doubtless increaseth his guilt. "For he that knows his master's will, and doth it not, shall be beaten with many stripes." Besides, he must needs sin with a very strange assurance, by living in that wickedness which he daily reproveth and preaches against, and so becoming *αὐτοκατάκριτος* a condemned man from his own mouth.

But that which I chiefly urge is this: The wicked teacher is, of all men living, in the most hopeless and desperate condition. It is usually observed of seamen, that dwell in the great deep, that if they are not very pious, for the most part they are desperately wicked; because they daily behold the wonders of the Lord, and besides live in a continual and very near danger, bordering upon the very confines of death, and being,

Quatuor aut septem digitis, a morte remoti, but a few fingers breadth divided from their fluid graves. And if these considerations do not persuade them to fear the Lord exceedingly, as it is said of the mariners in Jonah i. ver. 16. it argues that they are exceedingly hardened. The observation is truer of the minister; if he be not a good man, he must needs be extremely bad; for he daily converseth in the great deep of the holy scriptures, and there sees and reads such things, that if they do not effectually persuade him to piety, it is certain he is a man of an obdurate heart.

What remedy is likely to work this man's cure and repentance? Will the dreadful menaces and threats of God's word affright him? No; these are daily thundered out of his own mouth, and yet to him they are but *bruta fulmina*. Will the gracious promises of God allure him? No; he daily charms his hearers with these, but remains himself as the deaf adder. Will those

* *Præf. in Paraphras. in Luc.*

cellent books of learned and pious men, that he reads in his study, work any good on him? No; he that slights God's word, will little regard the words of men. Will the public prayers make him serious? No; he daily reads them, and his daily practice is contrary to his daily prayers. Will a medicine compounded of the flesh and blood of the Son of God (I mean the holy Eucharist) do the miserable man any good? No; he hath frequently received those dear pledges of his Saviour's love, and yet is still as bad as ever, and so hath trodden under foot the blood of the everlasting covenant, wherewith he should have been sanctified. The Lord look upon this man, for there is no hope of him without a miracle of divine mercy. Nay, indeed, all these excellent means, by being made familiar to him, have lost their efficacy upon him. Our Saviour, methinks, doth excellently represent the hopeless condition of a vicious minister, by a parable, Matt. v. ver. 13. where speaking to the Apostles (considered, I suppose, as ministers of the word) he tells them, "Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." Salt, if it be good, is of excellent use to season many things, but if it become itself unsavoury, it is not only the most useless thing, "good for nothing but to be cast out," &c. but irrecoverably lost; there is nothing will fetch putrid salt again, "for if the salt hath lost its savour, wherewithal shall it be salted?" Thus necessary is holiness in a minister, both for himself and others.

On the Psalms of David.

From Hannah More's late Work on Prayer.

The Psalms of David exhibit the most specimens of experimental re-

ligion in the world. They are attended with this singular advantage and this unspeakable comfort, that in them God speaks to us and we speak to him. This delightful interlocation between the King of saints and the penitent sinner; this interchange of character, this mixture of prayer and promise, of help implored and grace bestowed, of weakness pleaded and strength imparted, of favour shown and gratitude returned, of prostration on one part and encouragement on the other, of abounding sorrow, and overflowing mercy, this beautiful variety of affecting intercourse between sinful dust and infinite goodness lifts the abased penitent into the closest and most elevating communion with his Saviour and his God.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop of Exeter.

(The passages within brackets are added to this edition by the American editor.)

PSALM I. This Psalm was placed first, as a preface to all the rest, being a powerful persuasive to the diligent reading, and serious study of the whole book, and of the rest of the Holy Scriptures, taken from that blessedness which attends upon this study and practice. *Poole.*

1 **BLESSED** is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Ver. I. *Blessed is the man, &c.* In other words, Great is the happiness of that man who hath not trod in the steps of the ungodly, or, if he hath at any time been seduced by them, did not persist, like those hardened wretches, in evil courses; much less proceed so far in his impiety, as to be one of that company who deride and scoff at religion. *Bp. Patrick.*

[To sit, signifies a fixed, determinate, secure, resolute establishment in a habit of wickedness; whereas walking, or standing, in the way of sinners, represents only particular wicked actions. And the seat of the scornful signifies the highest power and dominion of impiety. *Dr. S. Clarke.*]

[Men are usually first corrupted by bad counsel and company, which is called "walking in the counsel of the ungodly;" next they habituate themselves to their vicious practices, which is "standing in the way of sinners;" and then, at last, they take up and settle in a contempt of all re-

gion, which is called "sitting in the seat of the scornful." *Abp. Tillotson*]

[A life of wickedness is gradual and progressive. One criminal indulgence lays the foundation for another, till, by degrees the whole superstructure of iniquity is complete. When the sinner has once put forth his hand to the forbidden fruit, and thinks that he can taste and live, he returns with greater and greater avidity to repeat his crimes, till the poison spreads through all his veins, and all the balm of Oil of Oilead be ineffectual for his cure. One sin indulged, gathers strength and abounds; it increases, it multiplies, it familiarizes itself with our frame, and introduces its whole brood of infernal inmates, worse than pestilence, famine, or sword. *Logan*.]

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

[The miseries which the wicked endure here, are but the beginning of their sorrows. That God, whose grace they abused, whose mercy they undervalued, and whose power they despised, is now their awful and inexorable Judge. The wicked have no cause to complain of the sentence that is passed upon them. They have brought it upon their own heads. They have been the instruments of their own ruin. They have brought themselves into a situation in which it is impossible for them to be happy. Their own hearts will condemn them. The final sentence is pronounced, they are driven from the presence of the Lord, they are cast into outer darkness, where the worm dieth not, where the fire is never quenched. *Logan*.]

This Psalm, like the Sermon on the Mount, opens with a "beatitude" for our comfort and encouragement, directing us immediately to that happiness, which all mankind in different ways are seeking after. He who hath once brought himself to "delight" in the Scriptures, will find no temptation to exchange that pleasure for any which the world or the flesh can offer him. Such an one will make the oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and cheerful hours of prosperity; to them he will apply for comfort, in the dark and dreary seasons of adversity. And, by continual meditation in the Sacred Writings, he will as naturally improve and advance in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. *Bp. Horne*.

PSALM II. [Prophetic of Messiah's exaltation *Bp. Horsley*]

This Psalm may be supposed to relate, in the first place, to David, whom God established upon the throne of Israel, notwithstanding

standing the opposition of his enemies. It contains also an illustrious prophecy of the kingdom of Jesus Christ, which, in spite of every attempt, both of Jews and Gentiles, God has wonderfully established; even to the uttermost parts of the earth. It is appointed to be read on Easter-day, when our Lord, by his resurrection, took possession of this glorious kingdom. *Travel, Bp. Patrick*.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

[4. *He that sitteth in the heavens shall laugh*.:] This is spoken of God, after the manner of men, to denote his utter contempt of the opposition of his enemies, the perfect ease with which he was able to disappoint all their measures, and crush them for their impiety and folly; together with his absolute security that his counsel should stand, and his measures be finally accomplished; as men laugh at, and hold in utter contempt, those whose malice and power they know to be utterly vain and impotent. The introducing God as thus laughing at, and deriding his enemies, is in the true spirit of poetry, and with the greatest propriety and dignity. See also Ps. xxxvii. 12, 13 "The wicked plotted against the just—The Lord shall laugh at him, for he sees that his day is coming." In the place before us the whole description is grand. Jehovah is he, who is seated in the heavens, far beyond the effects of their rage and malice; from thence he sees their secret counsels, confederate armies, and united obstinate endeavours to oppose what he had solemnly decreed. There he securely laughs at them, derides their projects, and will soon make them feel the effects of his vengeance.—The representation of the Psalmist, as it is figurative and allusive, is with the utmost propriety and decency, and highly expressive of that sovereign contempt, with which Jehovah views the princes and rulers of the earth, in their united opposition to the schemes of his providence, and the determinations of his wisdom and goodness. *Dr. Chandler*.]

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

[Let us reflect, for our comfort, that he who raised up his Son Jesus, has promised to raise up us also who believe in him; and that the world can no more prevent the exaltation of the members, than it could prevent that of the Head. *Bp. Horne*.]

11 Serve the Lord with fear, and rejoice with trembling.

— *rejoice with trembling.*] Literally "trembling;" but the thing meant is a sort of fear which arises from a diffidence of his own strength and—a notion which the word "trembling" not at all conveys in our language. the Lord, says the Psalmist, with and rejoice; take satisfaction, joy, glory to yourselves in becoming his saints. But let it be a holy, temperate earful of offence, not heedless and impetuous, verging on the licentious [Bp. Horsley.]

FOR THE CHRISTIAN JOURNAL.

Remarks on Experiences, as a Subject of ordinary Conversation and of ecclesiastical Inquiry.

HERE may be actions formally good, while they are no evidence of a good character, because not issuing from a correspondent state of the mind. If a man be honest from regard to reputation, or temperate for a view to health, or even benefactor for the maintaining of his standing in society; in each of the cases, there may be commendable discretion, but it is destitute of the essential principle of religious observance. That principle must be a subject of reverence. Accordingly, whatever passions have passed in the mind of contention or of sorrow, of hope or of fear, or of any other affection produced by the pressure of religious obligation on the conscience, or by the prospects which it presents; matters of this sort, in retrospect, come under the class of experiences. In short, it is experience only which can produce the fruits of a holy life.

Not only so, the experiences of the ungodly man may be sometimes profitably disclosed, with a view to counsel and comfort; but it should be under the veil of secrecy. A minister of the Gospel ought to be so qualified, as that his mind may be unburdened to him. The person concerned know a religious friend of the laity, to whom he disclose his retired exercises with most confidence, it is not here intended to deny that the preference may be allowable. The point to be insisted is, that he is not to make it a theme of indiscriminate conversation, or to subject it to ecclesiastical inquiry.

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From the moment in which he allows himself in the former, he has entered on the ground of danger—that of expending what may be estimable in his sensibilities, that of dressing them up in ostentatious appearances to the world, that of establishing a reputation for sanctity in points which have no relation to it, and that of making these a substitute for the demands of evangelical righteousness, and a cover for the most shameful acts of departure from it.

From what place in Scripture is there supposed to be a sanction, even by implication? The word experience is found in one place only—"Patience worketh experience, and experience hope." Even here the word "proof" (*deimon*) would have been nearer to the original. The patient endurance of tribulation in the cause of Christ, was a "proof" of the sincerity of a profession of his name. And yet, if the Apostle had contemplated what we understand by "experience," there would have been confessed a relation between the cause and the effect. But this is not the kind of experience included in the present subject.

It is further unfortunate for the advocates of the contradicted theory, that whenever the Scriptures mention any religious affection, it is in alliance with influence over the conduct. We read—"this is the love of God, that we keep his commandments"—"that we should serve him with reverence and godly fear"—"every man that hath this hope in him, purifieth himself even as he is pure"—"the abundance of their joy, abounded unto the riches of their liberality." Many such texts might be produced, from both the Testaments. It is a remarkable circumstance, that although religious affection, as existing in the mind, and as evidenced in the conduct, presents two different points of view, in which the subject is often and may properly be considered in human writings and discourses; yet in Scripture, they are scarcely ever if at all seen, except in combination. This is said, not to prohibit the discrimination, but to show how little ground there can be in it for the superstructure of religious experience.

riences, in the frequent use of the expression.

For, under this name, some make the movements of their minds the subject of ordinary conversation. They are bandied about for edification, in promiscuous companies: and they are extolled as evidence of progress in holiness. If any thing of the like nature had been practised under the immediate authority of the apostles, there are many places of Scripture, in which it would hardly have been absent. To the interview of St. Paul with Ananias, to that of St. Peter with Cornelius and his friends, to that of St. Philip with the Ethiopian, and to that of St. Paul and Silas with the jailor and his household, such exercises would have been peculiarly pertinent. But nothing of the kind appears. Of the three thousand who were converted in one day, as recorded in the second chapter of the Acts, we have not the experience of an individual: and it is remarkable, that of the twelve apostles, and those of the same grade of ecclesiastical character, although they spent their lives in spreading the Gospel, not one of them has left us an account of what are known in modern times under the name of experiences. These are here supposed to be principally the emotions of the mind, whether of joy or of sorrow as to spiritual state; or of inward temptation, or the resistance of it; which, unless announced, would not have been visible in the conduct.

The other branch of the subject—that of ecclesiastical inquiry, has been introduced merely with the view of cautioning against the assumed authority of any minister of the Episcopal Church, should such a one be found, so alien from her provisions in this matter. He would not only exceed his powers, but, by his example, in proportion as it might be followed, hazard consequences similar to those which, in some times and places, result from the Roman Catholic doctrine of auricular confession: and more dangerous; since the knowledge of the movements of another's mind, opens a wider door than that of his actions, to an artful use which may be made of them.

On the present subject, the silence of the Episcopal Church speaks more plainly than any words; which would have been liable to misconstruction. There are several of her institutions, which, according to the opposite theory, must be perceived to be essentially defective: as her services for "baptism of adults," for "confirmation," and, above all, for "visitation of the sick." Is it that she esteems the unbosoming of the mind disallowable? Not so. The propriety of it, where occasion may require, is involved in the nature of the gospel ministry; and is recognized in one of the exhortations to the Communion, towards the end. It is also implied in the exhortation prescribed to the minister in the visitation of the sick.

W. W.

FOR THE CHRISTIAN JOURNAL.

On the adorning of Churches and Houses with Evergreens during the Season of Christmas.

THE inquiry has often been made, Why do Episcopalians adorn their churches and houses with evergreens during the season of Christmas?

As the limits of the Christian Journal, it is presumed, will not admit a lengthy treatise on this subject, it is hoped the following observations may afford some satisfaction to those who are wholly ignorant of the reason of this significant custom.

Among the Jews it is well known that there were three great feasts. The first was the Passover, appointed to be observed in commemoration of their deliverance from Egyptian bondage. To this our Easter answers; as at that time, once a year, we commemorate our deliverance from the bondage of sin and Satan by the death and resurrection of Jesus Christ.

The second was the Pentecost, or Feast of Weeks, being seven weeks, or the fiftieth day from the Passover, and in commemoration of the giving of the Law on Mount Sinai, seven weeks after their deliverance from Egypt. To this our Whitsuntide answers; as at this time we commemorate the effusion of the Spirit on the Apostles, which took place at Jerusalem, during

the celebration of this feast, and which enabled them to speak with divers tongues, and to promulgate the Gospel to all nations.

The third was the Feast of Tabernacles, being in commemoration of the Jews' dwelling in tents, or tabernacling, in the wilderness. To this our Christmas answers; as, at this time we commemorate Christ's coming or tabernacling in the flesh. St. John, in his Gospel, says, *the Word was made flesh, and dwelt among us*; or as the Greek word *σκηνοῦν* may be more literally and consistently translated, *tabernacled among us*.

The law of this Feast of Tabernacles, as well as the other feasts, is recorded in the 23d of Leviticus; and repeated in the 16th of Deuteronomy. At this feast the Jews dwelt in booths, or tabernacles, made of the branches of trees: and as it commemorated their tabernacling in the wilderness after their deliverance from Egyptian bondage, so it had a typical reference to the incarnation or tabernacling of Christ in the flesh, to deliver the world from the power and dominion of sin and the devil.

The Jews, also, at this feast, cut down branches of palm trees, willows, and myrtles, and tied them together with gold and silver cords, or with ribbons, which they carried with them all day, took into their synagogues, and kept by them while at prayers. They carried them into the temple, and walked round the altar with them in their hands, singing *hosannas*, i. e. *save, we beseech thee*. In allusion to this custom, it is that Christians, from early time, at the anniversary of Christ's nativity or tabernacling in the flesh, have introduced branches of trees into their churches and dwellings, showing that Christ, or Deity, tabernacling in the flesh, is their *hosanna*, to whom they may emphatically and substantially say, *Save, we beseech thee*. In this view of the subject we consider these boughs emblematical of the salvation, peace, and all other blessings which the tabernacling of Christ in the flesh brought to a lost and sinful world.

As to these boughs being evergreens,

it is to be observed, that in the prophetic days, it was expected the great Messiah would make his appearance at the time when evergreens were at the greatest state of perfection; which is at the winter solstice, when the sun is at the greatest extremity south, the very time Christmas is kept. Agreeably to this expectation the prophet Isaiah speaks thus, *The glory of Lebanon, (meaning the cedar) shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary.* lx. 13.

As to the manner of dressing churches, I would only remark, that all fanciful designs, images, and mottoes, are inappropriate, as being foreign to ancient usage. Boughs, simple boughs of evergreen, some method in their arrangement if you please, comport only with the original design, and amply convey their meaning to those who understand their origin and use.

The adorning of churches, therefore, with evergreens, we esteem no unmeaning ceremony. It refers to the Deity tabernacling in the flesh, to bring salvation to a lost world, at the season when evergreens flourish, agreeably to the ancient expectation of the prophets. Let those, then, who feel the value of the advent of Christ in the flesh, duly respect, not worship, these significant emblems. As dying sinners, let them look beyond the symbols themselves, to that Being who once tabernacling in a bush on Mount Sinai, to give a law to his ancient people; and afterwards, in the flesh, to give a more perfect law, and to pour out his blood on Calvary to atone for them, and save them from eternal misery. LONG-ISLAND.

FOR THE CHRISTIAN JOURNAL.

Episcopal Sunday School at Troy.

On Sunday, the 31st of October, 1819, the first anniversary of the Episcopal Sunday School in Troy, was held in St. Paul's Church. The School was instituted on the 6th day of August, 1818, but the anniversary meeting was omitted (on account of repairs in the church) until the 31st

above mentioned; when it was found that in the last year three hundred and eighteen scholars had been admitted into the school; and that the present number, who regularly attend, is one hundred. Those scholars, who have no other means of instruction, have been taught to read; and all who have attended the school have been well instructed, according to their age and capacity, in the doctrines and duties of Christianity. These have been taught them from the plainest passages of Scripture, and from the correct and approved formularies of the Church.

The improvement the scholars have made in committing to memory from these sources, in acquiring a knowledge of the proper use of the Prayer Book, and in their devout and orderly deportment in church, is highly creditable to them and to their teachers.

The Rev. Mr. Butler delivered a sermon on this occasion, from the following words, taken from John xv. 12. *This is my commandment, that ye love one another, as I have loved you.*

After setting forth the nature of Christ's affection, and the proof he gave of it in his conduct towards us, he concluded his sermon with the following application:

In the instance of charity I am now about to call upon you, my brethren, to perform, I wish you to do it in the exercise of the same generous affection wherewith Christ hath loved us. It is not my desire that you should be bountiful, at this time, merely to give consequence to yourselves individually, or to your congregation: these are motives unworthy a Christian, and will mar your charity in the sight of God. You should now give with a sincere desire of pleasing God and doing good to these children, by having them instructed in a religion, of all others, best calculated to be profitable to them. It is from this principle I wish you to act in the discharge of the duty before you. Of all things I wish you most conscientiously to avoid every thing that partakes of a party spirit, or a disposition to increase the number of your congregation merely by policy: this is totally inconsistent with the genius of your Church. Attach-

ment to that should be founded in an enlightened conviction, a full persuasion that it was instituted by the Saviour of the world; and that it holds fast the faith once delivered to the saints.

I have now set the example of Christ's love before you, and the manner of his expressing it, to influence you to the exercise of the same noble affection; and in the exercise of it, to contribute to the promotion of the Sunday School attached to our congregation. In doing this you will perform a truly liberal deed. In this school there are many children, whose parents are unable, not only to pay for their being taught on the ordinary days of the week; but unable to furnish them with books and clothing to attend the school that the amiable benevolence of our youth has opened for their reception on Sundays.

It is a consideration highly gratifying, that our young people are willing to devote their time and attention, on this holy day, to the instruction of those who cannot be taught on the other days of the week. Still their kind intentions will be frustrated, unless those who are able, will give of their money for the purpose of furnishing books and clothing for those children whose parents are unable to procure them. To do this in the exercise of Christian love, is directly to imitate the example of our blessed Saviour. It is at once to exercise kindness to the bodies and souls of your needy fellow-creatures. It is little children whose necessities you will thus relieve. It is those whose tender years, and destitute situation, are peculiarly calculated to excite your compassion and your kindness. They are destitute both of clothing and the means of instruction. In them, therefore, you may suppose Christ himself asking your charity. He has redeemed them, and he now asks you to clothe and instruct them, that they may receive the full benefits of his redemption; and he assures you, that inasmuch as you do it for one of the least of these, he will consider it as done to himself, and reward it accord-

ingly at the great day of retribution. What a privilege, what an honour, what a noble employment, to contribute to the relief of the members of Christ's family, and to become workers together with him in the salvation of mankind!

To satisfy you that your bounty will be most profitably bestowed, I can inform you, that it is designed not only to enable those children to attend to the instruction of letters, and to learn the rudiments of our religion in the Sunday School, but to furnish materials to exercise the industry of the female part of them on week days. Our benevolent ladies have instituted a school of this kind also, which is gratuitously taught; and in which poor children are employed in making their own clothes, and thus initiated in habits of industry. How, therefore, is it possible that your love and kindness can be better expressed, than in encouraging so good a work as that of forming poor children to those habits of industry which are profitable for the life that now is; and instructing them in those doctrines and duties of Christianity, which will be infinitely more profitable in that life which is to come?

It is true that some other children beside the poor and needy, are taught in our Sunday School. It is not for them, however, that I ask your charity; nor could Sunday Schools be justified if no others were to attend them. But their attendance encourages others to do so, who have no other means of instruction; and it is to the poor only that letters are taught. Others, with them, are instructed in the rudiments of Christianity, from the plainest portions of Scripture, and from the correct and approved formularies of the Church. They are all likewise taught the use of the Prayer Book; to understand and exercise devotion as prescribed by the Church. This gives great importance to our Sunday School. It is attending, too generally, on other methods of public devotion, and hearing other doctrines inculcated, in childhood and youth, that render so many indifferent to the Church, and lead some totally away

from its sacred enclosure. It, therefore, becomes us to be careful what habits of devotion our children form, and what doctrines they imbibe, and this school is a great security in preserving them, in both respects, from error.

From the great example I have set before you, and the universal good will and affection I have now, and ever, inculcated, you cannot suppose that I wish to narrow your minds by low and illiberal prejudices, or to have you confine your respect or your regard within the pale of your own communion. No; I repeat it, I wish you to love your Church only from a rational persuasion that it was instituted by the Son of God; and adhere to it, and teach your children to adhere to it; to embrace its doctrines, and attend its ordinances, because agreeable to his will, and according to his command. This implies no want of respect or affection for the rest of mankind. We are to esteem others for the rectitude of their hearts, and regard them, not merely for the correctness of their opinions, but as the creatures and children of God, as our brethren by nature and redemption; and as far as they embrace the doctrines of Christianity, and regulate their lives by its precepts, as children of the same family with ourselves; unhappily separated, in many instances, by mistake, either in them or in us, from that one table to which all are invited, and at which all ought to partake in perfect harmony and love. The spirit of the Church; the mild subordination it requires to its authority; the ordinances it enjoins upon us to attend, are all calculated to knit us together in the most tender affection for one another; to draw us nigh to all who are called by the Christian name; and to expand our hearts with the most benevolent regard for the whole of our fellow-creatures. Still the nature of our relation in the Church is such, that it forbids subjection to foreign spiritual control, and binds us down to those rules of order and discipline that are prescribed by authority, derived from its great Founder, who has promised to be with it, (in the exercise of its regular functions)

tions) always, even unto the end of the world. It is in this enlightened view of the Church, and in no other, that I wish you, my brethren, to adhere to it, to endeavour to promote its interests, and to extend its influence. And the school for which I now solicit you charity, being designed for this purpose, I hope you will contribute to its support in proportion to your ability, and that those young persons who teach in it, will do it with a conscientious regard to their duty. In one word—that those who give of their substance, and those who teach, will do it in the exercise, and in imitation of that love wherewith Christ hath loved us.

It must be highly gratifying to all the lovers of religion to see these young persons engaged in the pious work of teaching letters to poor children, and the rudiments of Christian knowledge to all who attend their school: and in addition to this, I hope we shall have the pleasure of seeing them exemplifying, in their own conduct, what they are teaching others; adorning the doctrine of God our Saviour in all things. Nothing is so pleasing as to see the youth modest, pious, and virtuous; and nothing else, my young friends, can render you truly respectable and happy here, and everlastingly blessed and happy hereafter. I hope, therefore, that you will be careful to remember your Creator now, in the days of your youth. If you do this, he will remember you, and guard you while you live with his kind and indulgent providence; and when you die, (as die you must) receive you to himself, in happiness and glory.

And you, my little children, who are so much beloved, and so kindly cherished and provided for by your Christian friends, and taught to read, and taught your duty, by the pious care of those young persons, who devote their time and attention to this purpose; you should be careful, very careful, to improve the opportunity now so advantageously offered you. You must be punctual in your attendance at this school, and careful while there, to employ every moment in

learning whatever you are directed to do by your teachers: and you should love and respect them for the care they take of you; and never do any thing in the least degree offensive to them.

Your Catechism, and the portions of Scripture you are directed to commit to memory, teach you very plainly how good God has been to us all, in sending his Son Jesus Christ into the world to redeem us; and what he requires of us to entitle us to a continuance of his kind regard. Be careful, therefore, to learn these things—your Catechism, the Lord's Prayer, and the Commandments, and then do as they direct, and God will love you, and take care of you in life and in death. Keep holy his Sabbath, use no profane language, tell no lies, mind your parents, take nothing that belongs to others, and live in friendship with one another, and then you will be beloved, not only by your teachers, but by all good people; and you will thus be the dutiful children of God.

It is a happy consideration, my brethren, that the Gospel is adapted to us in every period of our mortal existence. Even in our infancy, it admits us, by the holy rite of baptism, to the privileges of that gracious covenant, which secures our salvation for the time being, and for ever, unless we voluntarily reject the terms of it at maturer age. In childhood and youth, it has the milk of the word; plain doctrines and precepts to feed our understandings and direct our affections aright. As we advance in age, it has sublime doctrines, and rational moral precepts, to exercise our ripened faculties, and strengthen us in manly wisdom and true godliness. Let us, therefore, value this religion, and endeavour to bring it into practice, by the sobriety and purity of our own lives, and by communicating a knowledge of that part of it to our children, which is adapted to their capacities. While indulged ourselves with the strong meat it affords for our sustenance, let us feed our children with the sincere milk of the word, and, as we are commanded, bring them up in the nurture and admonition of the Lord. And as there are

many parents among us who are unable to do this; who can neither teach their children, nor pay for their being taught, let those of us who are able, do it for them. As Christ hath loved us, let us exercise our love to them. Though there will be no real merit in this, yet it will be pleasing to him, and he will reward us for it. These are his words, inasmuch as ye have done it unto one of the least of these, ye have done it unto me. "A more powerful motive cannot be urged (and, therefore, no other needeth to be urged) to encourage all parties concerned in the charity now under consideration, to perform their respective duties; those who have ability, to give liberally; those who teach, to do it with fidelity; those who learn, with diligence."

FOR THE CHRISTIAN JOURNAL.

On the 6th Verse of the 26th Psalm in Metre.

THE verse is as follows:

I'll wash my hands in innocence,
And bring a heart so pure,
That when thy altar I approach,
My welcome shall secure.

It is one of the verses appointed to be sung at the consecration of a church or chapel. Objections have been made to the use of it, from an idea that it is inconsistent with the evangelical doctrine of human depravity and demerit. No degree of purity, say the objectors, can possibly be attained which will secure our welcome in attending the service of God. True, it cannot, upon any other than purely evangelical principles; which ought to be supposed in the interpretation of every part of scripture. "Give diligence to make your calling and election sure,"* is a precept upon which every Christian may and should form the devout resolution to do so. But how presumptuous would that be, without a reference to the principles of the gospel, on which the resolution should be founded—that by the grace of God alone such diligence can be

given—that the calling and election is solely by the mercy of God in Christ—and that the making of it sure is simply the performance of conditions, not in themselves available, but accepted through the merits of the Redeemer!

"A man is justified by faith,"† "By works a man is justified,"‡ are propositions which, considered without a reference to the general principles of the gospel, are not only inconsistent with each other, but with the whole current of scripture. That teaches us that neither faith nor works can justify us, in any other sense, than as both are conditions of the justification procured for us solely by the merits of Christ.

The attentive reader of holy writ will remember a multitude of similar passages, which evince that in that, as in every writing, we are to explain each separate part, upon principles pervading the whole. A beautiful consistency and harmony will then appear.

Although, therefore, the metre version of the verse above quoted may be in *expression* (for it is not deemed to be in *meaning*) somewhat stronger than our other translations; still it is couched in terms not more objectionable than the texts above noticed, and a multitude of similar ones, and as easily rendered consistent with the doctrines of the Gospel, by being understood with a reference to its general principles.

These principles are here recognized by what in this case is *required*, and should always be *practised*, the addition of the Gloria Patri, which, as it were, transfers every psalm to which it is appended from the Jewish to the Christian temple, and renders it a truly evangelical act of worship.

The resolution, therefore, contained in this verse, is formed with a direct reference to those principles which dictate equal glory to Father, Son,

* Rom. iii. 28.

† St. James ii. 24.

‡ "I will wash mine hands in innocence, so will I compass (go to) mine altar."

and Holy Ghost—those principles which recognize the mediation of the Son, and the renewing and sanctifying influences of the Holy Ghost, as the source of all good.

This verse, then, does not dictate the unchristian idea of bringing meritorious innocence to purchase acceptance with God. It puts in the mouth of the worshipper the pious resolution to apply to his soul, by true and lively, i. e. operative faith, cherished through grace, the cleansing blood of atonement; that thus justified freely, he may be accounted righteous before God, and accepted through his Advocate with the Father. This faith working by love, is produced and maintained by the influences of the Holy Spirit, improved by the proper direction of his moral agency; and acceptable not for its own merit—for in its highest excellence it will be very imperfect—but through the merits of Christ; not as the *price* of acceptance with the Father—for the GREAT ATONEMENT is the only sufficient price—but as a *condition* on which God has been pleased to promise that the full benefit of the atonement shall be enjoyed, and which can be successful only through the meritorious intercession of Christ.

Deepest humility, then, warmest gratitude, and liveliest faith are the dispositions naturally excited when the Christian makes the resolution now considered—a resolution which he regards in the double light of a bounden duty, and an exalted privilege.

Most interesting and appropriate is this resolution, when a new temple is consecrated to our God, and another altar set up at which the devotions of his people are to be offered. And very interesting and appropriate is it whenever the Christian is about to approach the holy table. Let him remember, he must bring purity of heart; a qualification which can be attained only by the improvement of Divine grace to the cherishing of faith working by love, and thus to the performing of the condition on which the blood of the everlasting covenant will be applied to the cleansing of the soul from sin.

PRESBYTER PAROCHIALIS.

Letter to a young Lady at the Outset of a Religious Life.

(From the Christian Guardian for Aug. 1819.)

As your mind becomes more enlightened in the knowledge of divine things, I am sure you will ever find fresh cause to wonder at the goodness of God. The contemplation of his character is a theme of never-ending delight; and in proportion as we discover our own worthlessness and guilt, we shall likewise have the brighter manifestations of his unspeakable excellence. And it is most profitable to cultivate such inquiries; for, the more we are impressed with the infinite holiness and purity of God, our hatred to sin will increase. This, again, directly leads to the promotion of genuine humility, and lively gratitude, and unfeigned piety. We are humbled to the dust when we think of “the rock from whence we are hewn;” that we are the apostate children of apostate parents: still more so when we feel the awful aggravation of our guilt, in having wilfully forsaken and estranged ourselves from a God, whose peculiar characteristic is love; a God, who, in spite of all our rebellions against his authority, and all our violations of his law, and all our contempt of his gracious warnings, is yet ready to extend his merciful forgiveness, and to restore his lost favour to every penitent and returning sinner. I have often considered the following passage from the prophecies of Isaiah, as a most engaging and encouraging delineation of Divine goodness: “Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you.” The most hardened and abandoned criminal is often melted into tenderness by the compassionate sympathy of the person whom he has offended. He not only humbly confesses his guilt, but is overwhelmed with grateful, joyful surprise. So it frequently happens, when the sinner, convinced of his guilt, first discovers that the great God against whom he has been offending all his life long, is actually waiting that he may be gracious; and is exalted on a

throne of mercy, as it were, for the very purpose of dispensing the blessings of forgiveness. "The goodness of God leads him to repentance:" and then, with the most affectionate humility, at once he leaves off his rebellion, enlists himself into the service of so kind a Master, and, with the newly converted Paul, exclaims, "Lord, what wouldest thou have me to do?" This devoted attachment kindles into acts of open and decided piety. He feels his unspeakable obligations to redeeming love; and these obligations are ever acquiring fresh strength, as he grows in a more thorough knowledge of the "desperate wickedness" of his own heart: he loves much, because much has been forgiven.

I doubt not but the workings of your own experience have some correspondence with those I have described. You have now been happily led to flee from the wrath to come, and to embrace Christ crucified as all your salvation. But on the retrospect of former years, does it not strike you with amazement, that God did not "cut you down as a cumberer of the ground?" that he did not inflict the awful curse which your unceasing provocations had so justly incurred? that he persevered so long in a course of tender forbearance? and, above all, that at last he should fix upon you as a special object of his clemency, and "pluck you as a brand from the burning?" You must ascribe all the change in your condition—the condemnation from which you are rescued, and the blessings to which you are exalted—to the free, unsought, and unmerited love of God in Christ Jesus. O, my friend! let the range of your meditations often run in this direction. It will take eternity itself to unfold the manifold wisdom, and the matchless love of God, in the redemption of your soul; but, O! begin the work at present, and let the beginning and the ending of your reflections and your praises be, "Hear what the Lord hath done for me." Delight yourself in the Lord. It is, indeed, an interesting employment to think on the glories of his person, the excellencies of his character, and the wisdom of all

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his dispensations, especially in reference to yourself. It will expand your mind with the most sacred delight. It will, unconsciously, cultivate a spirit of prayer and devotion; and in thus holding communion with God, you will experience that "fulness of joy," which nothing earthly can bestow.

But, alas! methinks I can anticipate your lamentations. Are you not desirous of telling me, that through the deceitfulness of sin, you are often beguiled of your privileges, and robbed of those spiritual comforts for which your soul pants? It is your wish to love God from every consideration, but especially because he commended his love towards you, in that, while you were a sinner, Christ died for you. It is your wish to live in communion with your God, and to follow after that holiness without which no man shall see his face. But your imaginations are full of vanity, and your best endeavours after heavenly meditation are interrupted and marred by the frequent intrusion of evil thoughts. All this may be true enough in your case; for I firmly believe it accords with the experience even of the most advanced Christian. But allow me to say, that while you thus groan under the burden of remaining corruption, and are grieved on account of your natural aversion to what is good, you have reason to bless God for making you *feel* your proneness to evil, and teaching you that your *entire* dependence must be on his promised grace. At the same time that you confess and mourn over your imperfections, are you not powerfully affected with a sense of the Divine long-suffering, in bearing with them, and in even sympathizing with you under them; and in the readiness with which our gracious God condescends to help the infirmities, and supply all the wants of his people? In short, as you grow in grace, you will always find growing cause to humble yourself on account of your manifold shortcomings, and to exalt the Saviour for the riches of his grace and love, so freely, so suitably, and so abundantly conferred. This is the tendency of the whole Gospel dispensation. The

sinner is nothing, and can do nothing. Christ Jesus is all and all. The blessings which he died to purchase, and now for ever lives to bestow, are inestimable in their nature, infinite in their extent, and eternal in their duration. O, amazing boon! And these blessings are offered without money and without price. They are a gift, a free gift; the gift of the great eternal God to the creatures of his own formation; the gift of the heavenly Father to children, who are unconsciously upheld by his power, and fed by his bounty, and loaded with his benefits from day to day. What condescension! what love! And yet, strange to tell, both the Giver and the gift are alike despised by blinded, degraded, ungrateful man! This is a most affecting and humiliating view of human nature. But is it not a just one? We cannot look around us without perceiving innumerable proofs of its truth. Nor can even the renewed mind of a Christian free itself from the sad accusation of undervaluing that great salvation, which nothing could accomplish but the incarnation, death, and resurrection of the Son of God. How then shall those escape who despise the proffered mercy? Solemn consideration!

But study you, my dear young friend, to keep yourself in the love of God. Live habitually under the influence of your own unworthiness, and of his unspeakable goodness. God is love: it is your duty to love him in return with *all* your heart and soul. See that you never forget what he has done to save you from everlasting perdition, and to raise you to glory, and honour, and immortality. Remember the infinite obligations under which you are laid; and let it be your constant aim to walk in his ways, and to keep his commandments; to serve him with a willing mind; to glorify him with your body and your spirit, which are his. Nor will you ever find that this is a hard service. On the contrary, the nearer you live to God, you will enjoy the larger measure of that "peace which passeth all understanding."

FIDELIS.

Hindoo Superstitions and Cruelties.

(From the Missionary Register for July, 1819.)

VOLUNTARY TORTMENT.

WE shall extract a passage on this subject from the Abbé Dubois' "*Description of the People of India*" (4to. London, 1817, pp. 413—416.) It is our wish to make our readers acquainted with the cruel superstitions under which their Indian fellow-subjects are held in bondage, that, commiserating their wretchedness, they may pray and labour for their emancipation from the tyranny of that Evil Spirit, who hath his dwelling among the Heathen, and exults in the follies and cruelties which mark his reign.

"Vows, which are absolved by suffering mutilation in various ways, or by enduring bodily torments, are very common among the Hindoos. They are generally undertaken on occasions of disease, or any other danger, from which they suppose they can be delivered by their efficacy.

"One of the most common consists in stamping, upon the shoulders, chest, and other parts of the body, with a red-hot iron, certain marks, to represent the armour of their gods; the impressions of which are never effaced, but are accounted sacred, and are ostentatiously displayed as marks of distinction.

"A practice very common among the devotees consists in laying themselves at their whole length on the ground, and rolling, in that posture, all round the temples, or before the cars on which the idols are placed in solemn processions. On such occasions, it is curious to see the numbers of enthusiasts who roll in that manner before the car, over the roads and streets, during the whole of the procession; regardless of the stones, thorns, and other impediments, which they encounter in their progress, and by which they are mangled all over. It is in this class of enthusiasts that some individuals are found, so completely inspired by the demon of a barbarous fanaticism, or seduced by the first incitements of a delirious glow, that they roll themselves under the car on which the idols are drawn,

and are voluntarily crushed under the wheels. The surrounding crowd of enthusiasts, so far from trying to prevent this act of devotion, loudly applaud the zeal of the victims, and exalt them among the gods.

"One of the severest tests to which the devotees of India are accustomed to expose themselves, is that which they call in many places 'Chidi Mari.' The name arises from this species of self infliction being generally practised in honour of the Goddess Mari-amma (or Marima,) one of the most wicked and sanguinary of all that are adored in India. At many temples, consecrated to this cruel divinity, a sort of gibbet is erected, with a pulley at the arm, through which a line passes with a sharp hook at the end. Those who have vowed to undergo the rough trial of 'Chidi Mari' place themselves under the gibbet; from which the rope and iron-hook are let down. Then, after benumbing the flesh of the middle of the back of the votary, by rubbing it very roughly, they fix the hook into it; and, giving play to the other end of the string, they hoist up to the top of the gibbet the wretch thus suspended by the muscles of the back. After swinging in the air for two or three minutes, he is let down again; and, the hook being unfixed, he is dressed with proper medicines for his wound, and is dismissed in triumph.

"Another well known proof of devotion, to which many oblige themselves by vow, in cases of illness or other troubles, consists in walking, or rather running over burning coals. When this is to be performed, they begin by kindling a blazing fire; and, when the flames expire, and all the fuel is reduced to cinders, the votaries commence their race, from the midst of a puddle of earth and water, which has been previously prepared for the purpose; running quickly over the glowing embers, till they reach another puddle of the same kind on the other side of the fire. But notwithstanding this precaution, those who have a tender skin cannot fail to be grievously burnt.

"Others, who are unfit for the race,

in place of going through the fire, take a cloth well moistened with water, which they put over their head and shoulders, and lift up a chafing-dish filled with live embers, which they discharge over their heads. This is called the Fire Bath.

"Another species of torture submitted to, in the fulfilment of vows, is to pierce the cheeks, through and through, with a wire of silver or other metal, fixed in such a manner that the mouth cannot be opened without extreme pain. This operation is called 'locking the mouth;' and is often protracted through the whole day. While under this discipline, the votary repairs to the temple which he has come to visit, and pays homage to the god; or walks about, with ostentation, among the admiring throng. There are several temples frequented by this species of votaries; and numbers of devotees, of both sexes, are there seen, with their jaws thus perforated through the teeth, and their mouths completely locked.

"I once met a fanatic of this sort, in the streets, who had both his lips pierced through and through with two long nails, which crossed each other, so that the point of the one reached to the right eye, and that of the other to the left. He had just undergone this cruel operation, at the gate of a temple consecrated to the goddess Mari-amma; and, when I saw him, the blood was still trickling from the wounds. He walked in that state for a long time in the streets, surrounded by a crowd of admirers; many of whom brought him alms, in money or goods, which were received by the persons who attended him.

"There are a great many other sorts of torture and bodily pains, thus voluntarily inflicted by the Hindoos, with the view of rendering their gods propitious. Each devotee chooses the sort which is suggested by an imagination heated with barbarous fanaticism; and, still more frequently, by the desire of acquiring a name, and becoming conspicuous among the people.

"Some make a vow to cut out their tongues; and acquit themselves of

their vow, by coolly executing it with their own hands. The custom is, when they have separated the half, or any other portion of that organ, at the door of the temple, to put it on a cocoa-shell, and offer it, on their knees, at the shrine of the deity.

"This disposition of the Hindoos, to bind themselves by vows to painful or costly works in honour of their gods, is visible in all unpleasant circumstances that befall them, but particularly in disease. There is hardly a Hindoo who, in that case, does not take a vow to perform something or other when he recovers. The rich make vows to celebrate festivals at certain temples. Those less opulent offer, at the Pagoda, a cow, a buffalo, pieces of cloth, or trinkets of gold and silver. Those who are affected with any disorder of the eyes, mouth, ears, or any other outward organ, vow to their idols a corresponding resemblance of it in silver or gold.

"Among the innumerable sorts of vows practised by either sex, the following, which is very common in all parts of the Peninsula, appears to me so curious as to deserve notice. It consists in the offering of their hair and their nails to the idol. It is well known, that the men in India have the custom of frequently shaving the head, and allowing only a single tuft to grow on the crown. Those who have taken the vow, suffer their hair and nails to grow for a long space of time; and, when the day of fulfilment arrives, they go to the Pagoda, and have their head shaved and their nails pared, which they offer up to the divinity whom they worship. This practice is nearly peculiar to men, and is held to be one of the most acceptable of all others to the gods.

"In concluding our remarks on the vows of the Hindoos, it may be proper to observe, that all such as relate to painful operations of the nature above described, with many others that are attended with bodily suffering, are always declined by the Brahmins, who leave the merit of them to the Soodras; and those of the latter class, who practise them, are for the most part fanatical sectaries of Vishnoo or

Siva, particularly of Vishnoo, who aspire by that method to the public admiration, rather than to do honour to the gods by such barbarous and ridiculous works."

On the foregoing, several reflections naturally suggest themselves.

We have here some among innumerable characteristics of *religion without a knowledge of revelation*. When the modern philosopher, born and educated under the unavoidable influence of Christian faith and morals, pretends to give the result of his own reflection, in a system of religion, as that of reason and of nature; the truly philosophic mind will hesitate before it admits the justice of the claim. It will look for a true picture of religion without revelation, to times and places destitute of the latter. It will naturally conclude, that they who are brought up in a Christian country cannot but have their views of religion more or less influenced by that system which prevails all around them, is incorporated with every social and civil connexion, and, in a greater or less degree, governs the habits and manners of society. Admitting their honesty, it cannot but believe that they will, at least involuntarily, be biassed by these circumstances.

When, then, as in all reason he should, the true philosopher looks to those who knew not, and those who know not, revelation, for the religion that can be formed without it,—what presents itself? The above extract exhibits a fair specimen. Every new account from the benighted region whence those humiliating narrations have been brought, adds further, and still further confirmation of the evidence they afford.

Does he plead the want of intellectual improvement as the source of these pitiable superstitions? Let him select his own portion of ancient or modern times, and make his own choice of the community ignorant of revelation—take times and places in which the human mind exhibited the highest cultivation of heathen philosophy. What, then, was the prevailing religion? What the religion

of the philosophers themselves? What the influence which they could exert over the religion of those who felt for their learning the highest veneration, and adopted its dictates with the most implicit confidence? To the result of this examination—the more extensive, and the more minute, the better—the question may be fairly and confidently left.

How lively should be our gratitude to God that we are not exposed to the miserable delusions that the whole history of mankind declares to be consequent on religion, formed and maintained without a knowledge of revelation! That we are not the wretched votaries of a religion superstitious, cruel, blasphemous, and obscene; our thanks are not due to the light of human science. Time has been when that shined with a splendour never surpassed; and yet could not dissipate the blackness of thickest darkness in which the moral and religious world was enveloped. At the same time, there was a people, but children in human knowledge, who stood alone in the exercise of a religion which reason and reflection could approve. That people was the Jews. Save for the lively oracles which had been committed to them; very inferior were their means of moral and intellectual cultivation. These lively oracles raised them, in the purity and excellence of religion, high above all the nations of the earth.

If we would know what mere ethicks can effect, combined with deepest learning and research, and urged with every advantage of sound reasoning, of eloquence, and of authority, we have a fair specimen in the history of heathen nations.

Would we know what our Bible can effect, when it is the only instrument in the hands of humble, obscure, persecuted men, in their bold enterprise of shaking the faith of kings and emperors—meeting every opposition of prejudice, of interest, and of power—and changing the religious and moral system of the world,—history, here too, is full and express; testimony, direct and indirect, of friends and foes, is clear and strong. Let it be weighed

by a reasonable and impartial mind. The result will dictate the candid and grateful confession, that to a revelation from God, and that alone, we are indebted for the freedom we enjoy from the deplorable ignorance and superstition of pagan worship.

How awful the responsibility hence arising! A great and precious gift is bestowed upon us. We are required to improve it. Ten talents are given unto us. We are required to increase them. The requisition is attended with the promise of eternal reward for fidelity, and the threat of eternal punishment for neglect. Just as heavy will be this punishment: for the neglect that provokes it is an awful combination of iniquity. Its worst feature is its ingratitude in casting shame and reproach upon a pure and holy religion, provided, by the mere mercy of God, for our temporal and eternal good. Many of these wretched Hindoos themselves will rise up in judgment against professing Christians. They verily thought they were doing God service. They were instructed that such and such were necessary duties of religion. They knew no better, and from a principle of devotion and obedience, performed them. Christian reader, dost thou do likewise? Light is the burden, and easy the yoke of thy religion. Its duties, requiring no other sacrifice than that of thy sins and sinful propensities—no other suffering than the bringing of thy evil tempers into subjection to a rule holy, just, good, and happy—no other self-denial than is necessary to a mastery over thy appetites and passions, most essential even to temporal peace and comfort: these duties are perpetually urged upon thee. By authority from the Author and Giver of all good, sufficient grace is offered to enable thee to discharge them with fidelity. What effect does all this produce upon thy heart and life? The question is now put in the spirit of meekness and love. It will be put, hereafter, in the awful accents of majesty and power. It will be put when heaven and hell, both in view, will forbid a moment's delay in the reply.

The Redeemer established his Church, that it should extend to *all nations* the blessings of his religion. What deep anxiety, what lively interest, what liberal contribution, what faithful exertion in the good cause of being instrumental in the enlargement of its borders, should be excited by witnessing so great a portion of the globe still wrapped in heathen darkness, still the votaries of the religion that mere reason can afford with all its superstitions, its idolatries, its cruelties, and follies! Christians; unite your prayers, enlarge your benefactions, contribute, in your respective spheres, your faithful and unwearied exertions, to build up that Church, to bring within its holy pale all over whom you may have influence, to increase the faith, the zeal, devotion, and piety of its members, whereby its light may shine before men, to the glorifying of its divine Head and Preserver.

Here, indeed, so crying are the wants at home, that without injustice to our own household, we can give but little more than our blessings and prayers to the exertions of that church whose preeminent advantages mark it out as designed by Providence to bear the glad tidings of the Gospel to the *remote corners of the earth*. Let those blessings and prayers be with them; and remembering a fervent supplication for ourselves, let us, in humble reliance on Divine direction and aid, bestow our utmost efforts to *lengthen the cords and strengthen the stakes** of the spiritual tabernacle, the church of God, which he has reared up in our land. We shall thus contribute to the *great work* most faithfully and effectually, within the sphere which appears to be prescribed by Providence to our present exertions.

On our brethren in this city, now that the stated time is at hand for soliciting their contributions in aid of the extensive usefulness, and in relief of the crying necessities of the missionary cause,—we would respectfully and earnestly press this subject. O that we could bring to their ears the heart-rending complaints of spiritual

deprivation, and the earnest entreaties for spiritual help, which are perpetually heard in the new settlements of our state! that, for a moment, they could see the opportunities, daily lost, of laying, under most promising circumstances, the foundation of churches which, in a few years, would gladly and gratefully relinquish foreign aid; and the triumphs malignantly exhibited by irreligion and vice, where, by a little exertion—rendered impossible through want of means—the pure doctrines of the cross might diffuse their holy influence! Their hearts would melt. Their own distinguished religious privileges would excite pity for their suffering brethren. In the rich edifices, and amidst the decent and impressive solemnities of their worship, they would think of those whose hearts would dance for joy, could they, but in humblest buildings, and with homeliest appendages, be blessed with the ministrations of God's ambassadors. They would fairly weigh the merit of every claim upon their pious liberality; and this would, rejoicing, wait the issue.

The third Annual Report of the New-York Protestant Episcopal Missionary Society, instituted to assist the Authority of the Church in the Support of Missionaries, presented at the Anniversary Meeting, held in Trinity Church, December 7, 1819.

Trinity Church, December 7, 1819.

THIS being the third Anniversary of the Protestant Episcopal Missionary Society, pursuant to public notice, the Society assembled in the Vestry Room of Trinity Church. The Rev. THOMAS LYTELL, Rector of Christ Church, was called to the chair, and THOMAS N. STANFORD appointed Secretary.

The proceedings of the last Anniversary meeting were read and approved.

The Annual Report of the Board of Managers was read by Mr. SMITH; whereupon, on motion of the Rev. Mr. ONDERDONK, the following resolutions were adopted:

Resolved, That the Report of the Board of Managers be accepted.

Resolved, That the thanks of the Society be presented to the Board for their faithful execution of the trust reposed in them.

Resolved, That the Society has heard

* Isaiah liv. 2.

with much pleasure, of the establishment of the Auxiliary and other Societies mentioned in the Report, and return their thanks to the Clergy and others who have been instrumental in the formation of them; and to the Societies themselves for their contributions to the funds of this institution, or otherwise to the good cause of the missions of the Church.

Resolved, That the Society earnestly solicits the continued patronage of the friends of the Church, and their prayers for its successful prosecution of the objects of its establishment.

On motion *Resolved*, That the Report, together with the proceedings of this meeting, be published under the direction of the Board of Managers.

Officers for the ensuing year.

Right Rev. John H. Hobart, D. D. President *ex officio*.

John Watts, jun. M. D. 1st Vice-President.

Thomas N. Stanford, 2d Vice-President.

Henry M'Farlan, 3d Vice-President.

Don Alonzo Cushman, Treasurer.

Floyd Smith, Corresponding Secretary.

J. Smyth Rogers, Recording Secretary.

Managers—David R. Lambert, Henry

Barclay, Cornelius R. Duffie, Lewis Lou-

trell, William Onderdonk, jun. James F.

Depeyster, Samuel W. Moore, M. D. Mat-

thew Claskron, jun. Edward W. Willkings,

F. W. Porter, John R. Satterlee, John J.

Lambert, William R. Smith.

Subscriptions and Donations will be thankfully received by any of the above named gentlemen.

REPORT.

In presenting the third Annual Report of their proceedings, the Board of Directors of the "New-York Protestant Episcopal Missionary Society" deem it an essential part of their duty, to express their gratitude to the "Giver of every good and perfect gift," for their individual preservation during the past year, for the continued existence of the Society over which they have presided, and for the opening of its greater future usefulness.

The importnace of this Institution, as one of the means of extending the "Borders of our Zion," and proclaiming the glad tidings of salvation by her apostolic ministry, demanded the utmost exertion of the Board of Directors to augment

its funds. The multiplicity of previously established charitable associations having claims upon the public bounty, forbade the hope of any considerable accession of funds, by the ordinary means of annual subscriptions; the Board therefore deemed it expedient to appoint a committee to make arrangements for having a Sermon and Collection for the benefit of the Society, both as it respected the augmentation of its funds and its more particular introduction to the favourable notice of their fellow Episcopalians. Accordingly, with the consent of the Rector of St. George's Church, in this city, a sermon, to be preached by him, and a collection for the benefit of the Society, were appointed in that church on Sunday evening, the 20th of December last. To excite a higher degree of interest, and thus to insure a crowded audience, they addressed and distributed nearly five hundred printed invitations to respectable heads of Episcopal families. The various duties of that Committee were arduous, and demanded the sacrifice of considerable time, which might have been profitably devoted to their private concerns; but the duties were faithfully and diligently performed, and the sacrifice cheerfully borne, in the delightful anticipation of being amply rewarded by a liberal collection. Their expectations were not disappointed. It is proposed, the present year, to have a Sermon and Collection in Grace Church, in this city.

The sum of \$926 31 have been received into the treasury during the past year, including \$167 17, the balance of last year; *five hundred and five dollars* of which was collected in St. George's Church. The current expenses have amounted to \$157 98, which includes the printing of the second Annual Re-

port, and the expenses in St. George's Church. Seven hundred and fifty dollars have been paid into the General Missionary Fund, and the balance remaining amounts to \$17 45.

Although the constitutional period for the payment of the annual subscriptions is the first Tuesday in December of each year, the collection of them has heretofore taken place in the months of September and October, in order to place *all* the funds of the Society at the disposal of the "Committee for Propagating the Gospel," at or before the meeting of the Convention; at which time it was understood the Missionaries generally received their salaries. The existence of malignant fever in our city, the consequent dispersion of a large proportion of our subscribers, and the general derangement of financial affairs, were the reasons assigned by the Treasurer for having omitted to make the collections at the usual time. These reasons were accepted, as satisfactory by the Board, and directions given further to postpone them until after the anniversary meeting. The Board, in the early part of this year, anticipated the gratification of paying into the "General Missionary Fund" the sum of \$1250; and but for the operation of unusual causes, this anticipation would have been realized. The sum yet to be collected on account of this year's subscription amounts to nearly \$650, deducting probable losses.

The scheme of forming Parochial Auxiliary Missionary Associations throughout the Diocese, by many may have been thought to be more an effort of well intended zeal, than the result of sober calculation, founded upon a comprehensive view of the state of the Church. It was not expected that such associations would be instantly

and simultaneously formed, or that every part of the system could be brought into immediate and efficient operation. On the contrary, it was felt and acknowledged to be an arduous undertaking, in the accomplishment of which many, and almost insuperable difficulties would occur; but it was also felt to be essentially important to the future well-being of the Church; it was believed to be practicable, and that ultimate success, by the blessing of Providence, would be the reward of patient perseverance. Undismayed, therefore, by difficulties, however formidable in prospect, your Board of Directors determined to make an effort, that should correspond with the high importance of the object to be accomplished.

A circular letter was addressed to every Clergyman in the Diocese having the charge of one or more parishes; from several of whom letters have been received, approving the plan, and promising their exertions to assist the Society, by forming associations as soon as a favourable opportunity shall offer. In the city of Albany an Auxiliary Society has been formed. The prompt attention of the Episcopalians of that city to the circular, demands the public acknowledgment of our gratitude.

In the parish of St. Stephen's, in this city, (of which the Rev. Mr. Feltus is Rector) a Missionary Association has been formed. The second article of its constitution declares its object to be "to assist the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, as appointed by the State Convention." It would have contributed to the gratification of the Board, to have announced that association as an auxiliary to this; but its object being the same with

our own, we joyfully hail it as a sister society, and heartily wish it "God speed" in its good work.

The constitution of the "Geneva Missionary Society" has been altered, so as to make it an auxiliary to this society. It has given a practical evidence of its ability to become an efficient aid, by the transmission of *sixty dollars* to our Treasurer. The Secretary of that society, in his letter, observes, "that in compliance with the above resolution begs leave to state, that this society, since its formation, has increased rapidly; it consists at present of upwards of one hundred members, and continues to increase daily. It has excited considerable interest in our little village. Each member pays annually one dollar." It is worthy of remark, that it is but a few years since that "Geneva" and its vicinity was a field for missionary labour, without a place of worship, and with but few Episcopal families; that it now has a neat and commodious house of worship, a flourishing congregation, is enabled not only to make a competent provision for its settled Clergyman, but to assist in furnishing to others that description of aid which was formerly extended to them. These facts are honourable evidences of the pious zeal of the Episcopalians of that place, and of the Missionaries who laboured among them. They also afford animating encouragement to this society to persevere, with unabated diligence, in its favourite scheme. Having began an important work, let us not look back, let us not relax our exertions, let us continue to invoke the blessing of Jehovah, and if we "faint not," we shall reap the rich reward and consolation of knowing that we have been instrumental in originating and fostering a system that may hereafter be the means of sending forth the "living Teacher" to re-

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pair the waste, and to exchange "the spirit of heaviness for the garment of praise," in the desolate places of "our Zion," long after we shall have submitted to the stroke of death, and gone hence, to render an account of the deeds "done in the body."

The Bishop has furnished the Committee with that part of his address to the late Convention which relates to the subject of Missionaries; which, on account of the information contained in it, and the pressing necessity which it exhibits for an increase of Missionary contributions, the Board deem proper to subjoin to their Report.

Extract from the Address of the Right Rev. Bishop Hobart to the Convention of the Protestant Episcopal Church, October 20, 1819.

"The importance of Missionary labours, and the zeal and fidelity with which our Missionaries discharge their arduous duties, cannot be too highly appreciated. To those labours we are indebted, under the Divine blessing, for the organization of many new congregations in various parts of the state. I lament, however, to say, that the Missionary Fund does not admit of our sending Missionaries to many situations where their labours are earnestly desired, and would be eminently useful; and thus many opportunities are lost of establishing congregations of our Church. In my visitations of the Diocese, I have seen many places "white unto the harvest," but there were no labourers to "put in the sickle." I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances—Can you not supply us with Missionary services.

and thus establish among us the Church to which we are attached? And I have been compelled to depress their earnest desires by an answer in the negative.

"The stipend allowed to each Missionary for the last year was only \$175; the remainder of their support depending on the contributions of the congregations among whom they officiate. The Missionary Fund, which is under the direction of the Bishop and a Committee chosen annually by the Convention, entitled "the Committee for Propagating the Gospel in the State of New-York," has for two years past derived considerable aid from the "New-York Protestant Episcopal Missionary Society," who place their funds at the disposal of this Committee; to whom, with the Bishop, the Missionary business is confided by the Canons of the Church. But the other sources from which the Missionary Fund is supplied (the contributions of the congregations) have so much diminished in the past year, that the Committee, so far from indulging the gratifying prospect of sending Missionaries to many places where they are wanted, will be under the necessity of diminishing the number of the present Missionaries, or of reducing their small stipends. My brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to "earth's remotest ends," and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as Missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, must be

reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But having seen and felt, being perpetually called to see and feel, the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—if the bounty of Episcopalians now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary, Bible, and Common Prayer Book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending in its purest form the kingdom of the Redeemer?"

Deeply sensible of the high importance of the matters contained in the foregoing extract, and of the soundness of the principles it inculcates, the Board cannot repress their desire, earnestly to recommend them to the serious consideration of their fellow Episcopalians. Let it not be said, that we are less solicitous for, and faithful to, the interests of our Church than other denominations; let us not be reproached for our indifference to the diffusion of religious principles, as maintained by our venerable Church. Our zeal, our exertions, our pious contributions are due to her. In the exercise of our benevolence and Christian zeal, let us invariably act upon the same consistent and prudential principles which govern us in the common affairs of life, and our Church will never want our best, our most ardent efforts for her good.

The Board commend their suc-

cessors in office, and the interests of the Society, to the protection and blessing of the great Head of the Church.

All of which is respectfully submitted.

FLOYD SMITH,
Corresponding Secretary.

On the New Year. By Bishop Horne.

As the season annually returns when it pleaseth God to begin again his work, which men so often behold, of renewing the face of the earth, by commanding the sun to re-visit and cheer our world; where nature, during his absence, hath drooped and languished away, but is again to be raised from the death and deformity of winter, to the life and beauty of spring; until, by a silent progressive operation, the year be crowned with the loving-kindness of the Lord; are we not hereby directed to look up, by faith, to the great Luminary of the intellectual world; who declareth from his glorious throne, "Behold," I make "all things new;" beseeching him to rise upon us with healing in his wings; to visit us with the light of his countenance, and the joy of his salvation, that so old things may pass away, and we may be renewed in the spirit of our mind; to disperse the clouds and darkness of ignorance; to lay the wintry storms and tempests of disordered passions, and introduce into our hearts the calm and gladsome spring of everlasting righteousness and peace; to pour upon the year all the blessings of that glorious festival with which it commenceth; and, in one word, by making it holy, to make it happy?

A MOTHER'S LOVE.

(BY MONTGOMERY.)

A MOTHER'S Love,—how sweet the name!

What is a Mother's Love?

—A noble, pure, and tender flame,

Enkindled from above,

To bless a heart of earthly mould;

The warmest love that can grow cold;

This is a Mother's Love.

To bring a helpless babe to light,

Then while it lies forlorn,

To gaze upon that dearest sight,

And feel herself new-born,

In its existence lose her own,
And live and breathe in it alone;
This is a Mother's Love.

Its weakness in her arms to bear;
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest;
Then while it slumbers watch its breath,
As if to guard from instant death;
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks;
This is a Mother's Love.

And can a Mother's Love grow cold?
Can she forget her boy?
His pleading innocence behold,
Nor weep for grief—for joy?
A Mother may forget her child,
While wolves devour it on the wild;
—Is this a Mother's Love?

Ten thousand voices answer "No!"
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet ah! remember this;—
The infant, rear'd alone for earth,
May live, may die,—to curse his birth;
—Is this a Mother's Love?

A parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentlest care,
Down the smooth road to hell;
Nourish its frame,—destroy its mind;
Thus do the blind mislead the blind,
Even with a Mother's Love.

Blest infant! whom his mother taught
Early to seek the Lord,
And pour'd upon his dawning thought
The day-spring of the word;
This was the lesson to her son,
—Time is eternity begun:
Behold that Mother's Love.*

Blest Mother! who, in wisdom's path,
By her own parent trod,
Thus taught her son to flee the wrath,
And know the fear of God:
Ah! youth, like him enjoy your prime,
Begin eternity in time,
Taught by that Mother's Love.

That Mother's Love!—how sweet the name!
What was the Mother's Love?

—The noblest, purest, tenderest flame,
That kindles from above:

Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold:
This was that Mother's Love.

* 2 Tim. i. 5. and iii. 14, 15.

FOR THE CHRISTIAN JOURNAL.

A HYMN—for *Charity Children.*

Source of good and consolation,
 The widow's Judge, the orphan's Friend,
 From thy heavenly habitation,
 The blessings of thy mercy send
 On thy poor and helpless offspring,
 Who now thy gracious aid implore,
 And to thy name their praises sung,
 Wishing to love thee and adore.

Chorus.

Our voices raise,
 Our God to praise,
 "In his name Jah,"
 Hallelujah.

Submissive to thy righteous will,
 May we not murmur nor repine;
 Convinced, thy dealings to us still,
 Thou dost for our best good design.
 May we then walk in righteousness,
 Thy blessed Spirit guide our ways,
 Give us content with godliness,
 Riches, above what earth displays.

Our voices, &c.

Since then, Father, of thy goodness,
 For the poor thou hast prepared,
 May we gratefully, in meekness,
 Use the blessings by us shared:
 Teach us in compassion's tears,
 To recognize thy pity, Lord;
 And in the voice that soothes our fears,
 To own the promise of thy word.

Our voices, &c.

May thy richest blessings hover
 O'er our friends and guardians kind,
 And affliction's gloom ne'er cover
 The light that springs from peace of mind.
 And though them we can't requite,
 Thou wilt remember them, we trust,
 When, at the resurrection bright,
 Thou wilt to joy, receive the just.

Our voices, &c.

OBITUARY.

[From the *New-York Evening Post* of November 14.]

DIED, on Sunday morning, November 14th, at his residence in Stratford, Connecticut, in the 93d year of his age, WILLIAM SAMUEL JOHNSON, LL. D. late President of Columbia College, &c.

Dr. Johnson was the eldest son of the Rev. Dr. Johnson, the first President of the College of this city, a man to whom the religion and learning of this country are indebted for many important services. He was born at Stratford, Connecticut, in 1727, and was educated at Yale College, where he received the degree of A. B. in 1744. He afterwards pursued his studies for some time at Harvard University, where he was admitted to the degree of A. M. in 1747, and his name has for several years appeared in the catalogue of that institution, as

the oldest living graduate. He then applied himself to the study of the law, and his first appearance at the bar, forms an epoch in the legal history of his native state. The legal system of Connecticut was at that time exceedingly crude, and the irregular equity by which the courts were guided was rather perplexed than enlightened, by occasional recurrence to a few of the older common law authorities, which were respected without being understood.

Dalton's Sheriff, and Justice of Peace, and one or two of the older books of Precedents, formed the whole library of the bar and the bench.—General literature and taste were, if possible, at a still lower ebb among the profession. Mr. Johnson, gifted with every external grace of the orator, a voice of the finest and richest tones, a copious and flowing elocution, and a mind stored with elegant literature, appeared at the bar with a fascination of language and manner, which those who heard him had never even conceived it possible to unite with the technical address of an advocate.

At the same time, he rendered a still more important service to his countrymen, by introducing to their knowledge the liberal decisions of Lord Mansfield, the doctrines of the civilians, and afterwards (as more general questions arose) the authorities and reasonings of Grotius, Puffendorf, and the other great teachers of natural and public law.

He soon rose to the highest professional reputation, and after passing, with honour, through almost all the respectable elective offices of the colony, was sent, in 1766, by the colonial legislature, to England, as their Agent Extraordinary, for the purpose of arguing before the royal council, a great land cause of the highest importance to the colony. He remained in England until 1771.

During his residence in London, he became intimately acquainted with many of those great men, who, in various walks of science and letters, of the Church and the law, contributed to make that period of English history so splendid. Secker, Berkeley, the amiable and elegant Lowth, Horne, Porteus, Newton, Jones, Sir John Pringle, Wedderburn, Dunning, Burke, and Lord Mansfield, were among his warmest friends. Dr. Samuel Johnson, too, who had not yet learnt to hate the Americans, took a particular liking to his transatlantic namesake, claimed relationship with him, (though the connexion was never very clearly made out,) and after his return to this country kept up a correspondence with him for some years. During this period, the University of Oxford conferred upon him the degree of Doctor of Civil Law, and he was elected a Fellow of the Royal Society, on the re-

commendation of Sir John Pringle, who was at that time its president.

After his return to his native country, he again applied himself to his profession, and, some time after, was appointed one of the judges of the superior court of Connecticut. He also represented the state for some years under the old confederation. Upon the calling of the convention at Philadelphia, for the purpose of framing a new constitution for the United States, Dr. J. was sent as delegate from his native state, in company with Ellsworth and Sherman. Here he was eminently useful. Great as the talents of that illustrious assembly were, yet its deliberations were often impeded by jarring interests and local feelings. Dr. Johnson's views were all liberal and national, and, "seeking peace in the spirit of peace," he was frequently the happy instrument of conciliation between the jealousies and fears of the smaller states, and the claims of the great ones. The most peculiar and original feature of our government, is understood to have been suggested by him. He first proposed the organization of the senate as a distinct body, in which the state sovereignties should be equally represented and guarded, while the weight of population might be felt in the house of representatives.

On the first organization of the new constitution, Dr. J. was elected a senator in Congress, and, in that station, largely contributed to form those institutions, and to lay down those rules which were hereafter to give to the new government its energy and direction.

Among other acts of great public importance, the bill for organizing the judiciary establishment of the United States, was drawn up by him, in concert with his colleague Oliver Ellsworth. This was not only a work of much labour, but of some address, as it was necessary to form a system which might not only answer the great ends of public justice, but, at the same time, preserve a great uniformity in the mode of its administration, and maintain the authority of the national government, without encroaching upon the state jurisdictions, or rudely innovating upon their established forms of practice.

About this period Columbia College, which had fallen into decay during the war, was re-organized, and began to attract some share of public attention and patronage. In 1792, Dr. Johnson was elected to the presidency, and continued to fill that station with great dignity and usefulness until 1800, when, in consequence of the infirmities of advancing age, he resigned his office, and returned to his native village, where he has ever since resided.

Though retired from busy life, he retained, to the last, the vigour and activity of his mind, the ardour of his literary en-

terprise, and the most lively interest in all that concerned the welfare of his country and of the Christian world. There are some noble lines of S. Johnson, which the writer of this notice has frequently applied to him, and no language could more happily describe his virtuous and venerable age.

—The virtues of a temperate prime,
Bless with an age exempt from scorn or crime;
An age that melts with unperceived decay,
And glides in pious innocence away;
Whose peaceful day benevolence endears,
Whose night congratulating conscience cheers,
The general favourite as the general friend,
Such age there is, and who shall wish its end?

His age so far extended beyond the ordinary lot of man, the purity of his life, the kindness and humility of his disposition, and the unshaken confidence of his religious faith, all conspired to invest his character with a sacredness which almost made him regarded as a being belonging to another world, though still lingering among us; and the feelings which his death has excited, are rather solemn than sad. His name is strongly associated with many of our most valuable institutions, and will continue to be venerable, as it has long been dear, to his countrymen.

In noticing the recent demise of the truly honourable WILLIAM SAMUEL JOHNSON, *Doctor of Laws*, of Connecticut, it should have been added, that he was for some time before his decease, the only surviving member of the celebrated Congress of 1765; and we have been made acquainted, by Jonathan Hastings, Esq. of this town, who was secretary of the committee of Public Safety in 1774-5, of the following political anecdote of the deceased, which deserves to be recorded:—"In that year Dr. Johnson, in company with Judge Wolcott* (father, we believe of the present Governor of Connecticut) applied to the Committee of Safety, then sitting in Cambridge, for permission to repair to General Gage, to make an effort, if possible, that the horrors of war between England and America might be closed and averted. Permission was given, and these patriots repaired to Gage's headquarters, where, for two days, they exerted their talents, to effect the object of their wishes. But Gage was inexorable." Our informant adds, "I shall never forget the zeal and eloquence with which Dr. Johnson acquainted the committee, on their return, of the interview he and his colleagues had with Gen. Gage. He had all the talents of Chesterfield, without any of his vices."—*Boston paper*.

Dr. Johnson retained to the very last the singular fascination of his manners and great power of colloquial eloquence. A

* Judge Wolcott was the uncle of the present Governor, who is the son of the late Governor Wolcott.

gentleman of South-Carolina, of high standing, thus speaks of Dr. Johnson, in a letter recently written to his friend in this city. "In the summer of 1817, I visited Stratford, and never shall I forget the delightful hours I passed in company of your venerable and excellent relative. He carried me back to his residence in England, and to the company of Johnson, of Mansfield, and of Chatham. The theme made him eloquent; and I shall ever consider it a happiness to have heard that eloquence which produced such an impression upon the royal council of England. Age, though it had impaired his person, and a little dimmed his eyes, had still left him a voice of the finest tones, which I can never forget."—*Evening Post*.

Among the circumstances that should endear the memory of Dr. Johnson to the Churchmen of Connecticut, and indeed to sound Churchmen generally, ought to be mentioned his attachment to the distinguishing principles of the Church. He was a Churchman of the Old School—of the School of Andrews, of Leslie, of Potter, of Horne, of Jones, and of Horsley. He considered the Church as a divinely constituted society under Jesus Christ its head; and maintained that communion with this Church as the mean of union with its divine head, is to be preserved by submission to the ministrations of its divinely authorized officers. Having "diligently read Holy Scripture and ancient authors," he believed that "there have been from the Apostles' times these orders of ministers Bishops, Priests, and Deacons," and that Episcopal ordination is the mode of obtaining a valid commission for the ministry. These are the principles which, at a time when Episcopacy was almost unknown in Connecticut, had induced his father, the Rev. Dr. S. Johnson, and his associates, Dr. Cutler, the President of Yale College, and others, to renounce their Congregational or Presbyterian ordination, and to cross the Atlantic in order to obtain Episcopal orders. In the enlightened mind of Dr. William S. Johnson, these principles were not embraced from the prejudices of education, or from reverence to parental authority; but they were the result of an investigation which he did not deem beneath his acute and vigorous powers. Animated by apostolic and primitive views of the constitution of the Chris-

tian Church, he cherished the warmest attachment to the Protestant Episcopal Church, which he considered as formed on the apostolic and primitive model; and ceased not, when disqualified by the infirmities of age for active exertions in her behalf, to express the most lively solicitude for her prosperity. Until the last moment of his life, though unable to hear the services of the sanctuary, he continued to unite with the congregation in the prayers of the liturgy with the most reverential and edifying devotion. The Church, in Dr. Johnson, has lost a layman who was worthy of the age of Ignatius and of Cyprian; and who, warmly attached to her distinctive principles, adorned them by the fervour of his piety, and the purity of his life.

We subjoin, as pertinent to this subject, the following remarks, extracted from an interesting life of the Rev. Dr. S. Johnson, the father of Dr. William S. Johnson, written by Dr. Chandler, of Elizabeth-town, and which are annexed by the editor of that work.

"In the perusal of the preceding pages, the reader has no doubt been struck with the remarkable fact, that at the time when the Episcopal Church was unknown in Connecticut, the Rev. Dr. Cutler, the President of Yale College; Dr. Johnson; and other eminent Congregational Ministers in that State, were led to examine the subject of Episcopacy; and that their researches terminated in a resolution to obtain *valid* ordination from the hands of Bishops. This resolution was opposed to all the prejudices of their education; sanctioned and confirmed by the general belief and practice of their countrymen. It cast the most pointed and obnoxious censure on the religious constitution of their country, which every motive of interest and reputation urged them to respect and support. The important change in their views must therefore have been a reluctant sacrifice paid to *truth*. They could have been excited only by that confidence which a sense of the supreme obligations of truth inspires, to carry into effect a resolution which they foresaw would subject them to many worldly inconveniences, and to general odium and reproach, at a period when

the sacred rights of conscience were less understood and respected than at the present day.

"There are found persons who assert, that all inquiries concerning the mode of conveying from the Divine Head of the Church the authority of the Priesthood are trivial, useless, and even hostile to the interests of piety; and that those who engage in them betray a narrowness of mind and disposition incompatible with the enlarged love of *truth*, and with *Christian charity*. But may not the language of expostulation be justly raised against those who sport these assertions? In treating *contemptuously* a subject which, to say the least, many wise and good men in every age have deemed of the first importance, do they not warrant the suspicion that they have never seriously and fully examined it? The advocates of Episcopacy, while they are anxious to enforce, what the universal Church has always maintained, the necessity and efficacy of the ministrations of a *valid Priesthood*, and the duty of preserving "the *unity of the spirit in the bond of peace*," do not presumptuously withhold the mercies of God from any who *sincerely seek* to know and to do his will. Does not then the charge of violating the spirit of Christian charity recoil on those who thus, unjustly and intemperately, cast it on others?

"It is not the intention of the editor to attempt to exhibit the importance of the inquiry concerning the *mode* in which *valid ordination* is to be obtained. This inquiry is conducted to a clear, and, he ventures to say, unanswerable conclusion in the tracts of the immortal Chillingworth and Leslie; men who yield to none in strength and variety of talents, in closeness of reasoning, and in extent and accuracy of learning, and to whom the Church is indebted for the best defences that are extant of her faith and doctrines. Nor is it his intention to prove, that in every age of the Church, men of the most exalted piety and talents, from the holy martyr Ignatius, Bishop of *Antioch*, the contemporary of the Apostles, to many who now shine as distinguished luminaries in the Church, uniformly hold the language, 'Let no man do any thing of what belongs

to the Church *without the Bishop*." He deems it, however, necessary to remark, that no one who has perused the preceding pages can consider Dr. Johnson's opinion of the necessity of *Episcopal ordination* to the exercise of a *valid ministry*, as the offspring of a weak and uninformed mind, or of a narrow and bigotted heart."

Died, at New-Rochelle, Westchester county, New-York, on Friday, November 12, the Rev. THEOPHILUS BARTOW, in the 72d year of his aged; for nearly 30 years Rector of Trinity Church in that place.

CONSECRATION AND INSTITUTION.—St. Michael's Church, Trenton, in the Diocese of New-Jersey, was consecrated to the service of Almighty God, by the Right Rev. JOHN CROSS, D. D. Bishop of the said Diocese, on the 17th Nov. last; on which occasion divine service was performed by the Rev. JOHN C. RUDD, Rector of St. John's Church, Elizabeth-Town, New-Jersey, and an impressive and appropriate discourse delivered by the Bishop.

On the following day the Rev. ABIEL CARTER was instituted Rector of the said Church, by the Right Rev. the Bishop of the Diocese. Morning prayer was performed by the Rev. CHARLES M. DUFUR, Rector of St. Luke's Church, Germantown, Pennsylvania, and the Rev. ABRAHAM BEACH, D. D. preached a sermon suitable to the occasion.

It is due to the zealous and generous exertions of the Episcopalians of Trenton; and it is proper, also, as an incentive to similar undertakings in other places, that the circumstances, in relation to the building of this Church, should be generally known.

On the 20th of April of this year, they began to take down the old edifice, which was too small to meet the present exigencies and the flattering prospects of the congregation, and was, moreover, so much impaired by the ravages of time, as to render any alteration or enlargement inexpedient. The foundation of the new edifice was laid about the first of May, and it was entirely completed, with neat and beautiful hangings for the desk, pulpit, &c. and with a fine organ, before the 17th of November.

The exterior is a chaste and beautiful specimen of the Gothic style of architecture, rough cast, in the best style of workmanship, and the building is 64 feet by 41.

The Church was built by contract; by the terms of which, the mechanics were to receive \$5,700, together with the old building, as it stood, which was estimated at \$1000; and they were bound to deliver the key of the Church by the 20th of November.

It is the decided opinion of competent judges, that another building of the same dimensions and workmanship, might be erected for \$1,500 or \$2,000 less than the present has cost.

These facts are highly creditable to the zeal and liberality of the Episcopalians of Trenton, and they ought to stimulate those of other places, where there may be churches too small for the size of the congregations, and which, from decay and dilapidation, could not be repaired and enlarged but at a very considerable expense, to follow their example, and to rebuild rather than to alter.

CONSECRATION AND ORDINATION—On Wednesday, the 10th of Nov. a neat and commodious stone edifice, erected in the town of Newburgh, was consecrated, by the name of St. George's Church, to the worship of Almighty God, by the Right Rev. Bishop Hobart. At the same time and place the Rev. Lucius Smith, Deacon, officiating minister at Auburn, Cayuga county, was admitted to the holy order of Priests, and Mr. Diodatus Babcock, residing at Buffalo, to the holy order of Deacons.

We have obtained the following extract from the sermon delivered on the occasion by the Bishop.

"But a short time since, there were only a few families of our Church in this town, scarcely sufficient to form a worshipping assembly. No one of those individuals, however sanguine, could have anticipated the present auspicious state of things. A respectable congregation now meet steadily for worship. The memorials of the Redeemer's mercy and grace which, at first were celebrated by only three or four communicants, are now received by 10 or 12 times that number; and this day witnesses the consecration to Almighty God of this substantial and commodious edifice.

"I am satisfied that you will join with me in ascribing, under the Divine blessing, much of the credit of your spiritual prosperity, as well as of the erection of this building, to that servant of the Lord who, with singular zeal and industry, has laboured among you.* While he faithfully ministered to your spiritual edification, he has excited you to the pious resolution of building a temple to the Lord, has animated you under every discouragement, and devoted a large share of his time and his exertions to providing means for erecting it, and to the superintendence of the work. Still, without your liberality, your zeal, and perseverance, his attention and diligence would have been ineffectual. Your joint exertions are now rewarded in the completion, through many discouragements and difficulties, of an edifice which, while it reflects credit on those who im-

mediately contributed to the erection of it, is an ornament to this flourishing town, and which, therefore, should be viewed with pleasure by all its inhabitants."

ORDINATION.—On Wednesday, Nov. 17, an Ordination was held in Christ Church, Middletown, Connecticut, by the Right Rev. Bishop BROWNELL, when Mr. EDWARD RUTLEDGE, of Charleston, South-Carolina, was admitted to the holy order of Deacons.

Anecdote of Dr. (since Bishop) Horsley, while Chaplain to the Bishop of London.

As examining chaplain, he was remarkably strict, and on no occasion did he suffer rank, friendship, or partiality to bias him in giving a wrong recommendation. Ignorance and negligence met with no favour or excuse from him; and many who came in full confidence of their own abilities, or in a reliance upon the strength of their connexions, were peremptorily returned as insufficient. On one occasion a candidate of considerable rank applied with his credentials, quite in a careless, self-important manner, as if he came rather to confer than to receive a benefit. The chaplain eyeing him in his usually acute way, said, "I suppose, Sir, you have duly applied to theological authors in the course of your studies." "Why, yes, Sir, I have lately been skimming them!" "Oh, then," said the Doctor, "no doubt, as that is the case, but you will favour me with the cream." It happened, however, that the fopling had neither milk nor cream; and, therefore, he was obliged to go into the army, to the mortification of his noble relatives, who were very angry with the chaplain for what they termed excessive rigour.

In consequence of the engagements of the Right Rev. Bishop Hobart, he is compelled to relinquish his participation in the editorial labours of this work. The Rev. James Montgomery will hereafter be associated with the Rev. Mr. Onderdonk as one of the editors. Bishop Hobart will, however, continue to favour it with occasional communications, and will occasionally superintend it, but is not to be considered as generally answerable for its contents.

Errata.

Page 335, 3d col. l. 13, insert *divine* before "command."
24, instead of "upon the mercies of redemption," read *upon the ground of the mercies, &c.*
33, read on for "in."

Page 337, 1st col. l. 13, after *teachers*, read *who*.
last line but one, for "to their influence," read *in its influence*.

2d col. l. 30, for "well done, thou good and faithful servant," read *well done, good and faithful servant, enter ye into the joys of your Lord*.

Page 352, 1st col. l. 23, for "fast," read *dear*.
In noticing the day recommended by the Governor of the State of New-York as a day of Public Thanksgiving and Prayer, page 342, we erroneously have it, "Thursday, the 23d of December." It should have been Wednesday, the 22d.

* The Rev. John Brown, who took charge of this epistle, died in 1816.









